ZION'S WATCH TOWER AND

HERALD OF CHRIST'S PRESENCE.

"Watchman, What of the Night?" "The Morning Cometh."—Isaiah xxi. 11.

VOL. IV PITTSBURGH, PA., JANUARY, 1883 No. 6

NEW YEAR GREETING

We take this opportunity of expressing publicly our thanks to our Heavenly Father for the blessings enjoyed during the year just ended. To us it has been a year of growth in grace, knowledge and love toward God. The path—the same path—shines more and more. It is the old path which our Father in love marked out before the world began. And the light is the same, but it, according to His promise, continues to shine "more and more unto the perfect day." We hope that the experience of our readers has been similarly blessed. As under-shepherds, we feel a deep interest in the welfare of every member of the flock of Christ—over whom, circumstances under divine supervision hath made us overseers—to feed the Church of God, which he hath purchased with His own blood. (Acts 20, 28.)

The New Year suggests new resolutions. We trust that you have each resolved to do your share toward having the year 1883 bring an increase of spiritual strength and development, by a yet closer study to show yourselves approved unto God. Laying off yet more fully the things of the old nature—self-love, self-esteem, self-gratification, self-exaltation, and the fear of man which bringeth a snare, and putting on the elements of the Spirit of Christ—self-denial, humility, brotherly kindness, charity and boldness for the truth. While we seek God's blessing upon the year commenced, let us remember that "The Lord resisteth the proud, and giveth grace (favors) to the humble." (1 Pet. 5:5.) Let us thus resolve, and thus perform, and we will surely have, our wish both for you and ourselves—a joyous and blessed New Year.

OUR NEW DRESS

The TOWER appears this month in a new dress—larger size, wider and longer columns, and new type, giving you over a page more matter. We hope it will give general satisfaction. Our printers urge that you will blame them lightly for the delay which these changes have necessitated.

"MILLENNIAL DAY DAWN" is not ready. It has been hindered by the extra labor attendant on the recent large issues. We hope to have it ready by Spring.

VIEW FROM THE TOWER

There are two sides to every question, so also there are two views from the TOWER. The one is glorious, bright and encouraging, the other dark, and would be discouraging were it not that "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His." (2 Tim. 2:19.)

The dark outlook is that we see from the TOWER that another testing is in progress, and the adversary—Satan—presents error under the guise of "light," and as is his custom (Matt. 4:6) uses Scripture to accomplish his object—wresting it from its proper meaning. We are not surprised at this in one sense, because we have long seen that we are living in the "Evil Day" of which Jesus and apostles and prophets forewarn us, saying "that it will be difficult to *stand*—and not fall before the attacks of the enemy. (Luke 21:36; Mal. 3:2; Eph. 6: 11, 14, 13.) Paul is very specific, and warns us that we will need the whole armor of God, *because* the conflict will not be with men (flesh and blood), but with the prince of darkness himself, whose *"wiles"* or deceptions he carefully mentions. (Eph. 6: 11, 12.) Thus divinely forewarned of what we might expect in this day, we have been calling attention to the coming storm and dangers for some time, and endeavoring to have all the saints armed with the panoply of God, in order that whatever the test might be, we might be *able* to withstand *all* the wiles and fiery darts of the enemy, and having done all, to stand.

We have not the gift of prophecy, and could not tell you in what form nor from what quarter the testing would come, for our adversary, the devil, is sure to bring the test from an *unexpected* quarter. This has ever been his policy.

Our surprise is that some whom we had supposed to be well grounded upon the *Rock* foundation—our *ransom*—should be at all assailable from the standpoint of our redemption, and the nature of our *Redeemer*. Paul expresses the same surprise concerning some in his day, saying: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is *not* another, but there be some that trouble you and would pervert the Gospel of Christ." (Gal. 1: 6-8; notice also vs. 11, 12.)

As we had anticipated, our article, "An Unpleasant Duty," in last issue, was misjudged by some, as three letters received indicate. They hinted that our "DUTY" was too pointedly expressed, and that if we had said that we took a "different view" of matters, in a mild and very gentle way, it would have been more in the *spirit of Christ*. Our reply is, that our usual method is mild, especially when discussing differences of *opinion* relative to Christian faith, but when the foundations of all our faith are assailed by some among us attempting to teach, it is, in our judgment, the *spirit of Christ* to lay aside mildness and cry aloud so as at once to arouse all Israel to the danger of the hour. (Ezek. 33:6.)

Jesus did not hesitate to call doctrines and people by their true names. Please recollect that many of his utterances were far from *"mild and gentle."* While his utterances are devoid of all *malice and hatred*, they were often full of force and keenly to the point. *Fear* to speak the truth finds no place in the spirit of Christ. We feel sure that no candid reader can trace malice or hatred in our article referred to, and subsequent developments *prove* that we stated the matter none too strongly.

Others, we are glad to know, *rightly* judged both of our motives and the necessity of the article. We extract a sentence from a letter of the latter sort, of which we received several:

"Best thanks for the WATCH TOWER for December, in which you have performed 'An Unpleasant Duty,' as agreeably as possible, and respecting which it would have involved a serious sin not to have called attention to the present teaching of the 'Day Star' after having recommended it."

The importance of the subject is our excuse for devoting so much of the space of this number to its consideration. We

trust that it will be helpful to you to fully realize—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word;
What more can He say than to you He hath said,
You who unto *Jesus* for refuge have fled."

It may be that the subjects treated will be very valuable to *new* readers and help to establish them firmly on the Rock. A testing on *first principles* seems peculiar at this *late* hour, yet, from present appearance, it seems to us that this will be the general line of attack in which the entire nominal Church is to be overwhelmed—in which "a thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee, because thou has made the Most High thy habitation." We hope that all will take their Bibles and refer to every text quoted in this issue and note the contexts.

But we have very much to encourage and refresh us. Thousands of hungry hearts are upturned to God in thanksgiving for the blessed light now shining on and revealing the precious plan and promises of God. Thousands of letters tell of renewed faith in God and quickened lives resulting from even a first glimpse of "the *riches* of His grace," and the grandeur of the great plan of God for the salvation of all who die in Adam, based on the grand old *rock* of truth that we were *"redeemed"*—that "Christ died *for our sins.*" Yes, praise the Lord, the general prospect was never so encouraging as now. But these new readers will find their love of truth and their reliance on and consecration to the Lord *tested* also. All must be tested; we are in the testing time; you should know to expect, that though these truths be in your mouths sweet as honey, yet after partaking of them you must expect to encounter bitter opposition from your old nature and your former friends. (Rev. 10:10.) Though you rejoice greatly in the strong meat of God's Word, yet you will find your after experiences with it to be *bitter*—friends and dear ones will oppose, and "ye shall be hated of all men for my sake and the Gospel's," yet rejoice and be exceeding glad, and

"Bear thy cross, endure thy shame,
Supported by God's Word."
"Let us, then, stand the storms,
It will not be very long,
We will anchor by and by."

WATCH TOWER TRACT FUND

At the commencement of another year it is proper that you should have a report from this fund. It will be found below. We regret that it shows us to be so much in debt. An error in our bank account misled us, else we should not have published the *last* 100,000 edition of the Oct. Z. W. T. However, they are printed and most of them in the hands of new readers, and we have reason to believe, from the letters constantly coming to hand, that they are seeking out and nourishing truth-hungry saints. So what is the fund's loss is their gain. Then, too, perhaps our Father designed testing our faith.

As will be seen below, the Fund is in debt over $2,500, and of course no further work can be undertaken by the Fund until this debt is paid. We regret this exceedingly, and partly because in our last issue we held out a hope to some, who have long desired it, that we would soon issue the October TOWER in German and in Swedish.

A plan suggested to us is the only way out of the difficulty which we can see. It is this: We can start two sub-funds, one for the German and the other for the Swedish papers, and those desirous of contributing specially to these can thus do so. A Swedish brother has already sent $8.50 for the latter, and a German sister $3 for the former fund. When either of these funds shall amount to $200, we will commence to print and go as far as we can. Meantime we will, by the assistance of brethren, have translations prepared.

When it is remembered that the very large majority of our readers are of the "poor of this world," it will be seen that their interest in spreading the truth extends to their pockets, and of some at least it is true, "She hath done what she could." We hope as you view the above statement you will be able, notwithstanding the fact of our large debt, to thank God and take courage. If you could be in this office but one hour, and read some of the letters received, it would cause a renewal of your zeal and a redoubling of your efforts to spread the glad tidings, and thus preach the Gospel.

STATEMENT

Total am't expended up to Jan. 1, 1882	$35,336.18
Am't expended during 1882	$5,945.20
Receipts during 1882	3,373.86
Deficiency or am't owing	$2,571.34
Amount expended for year 1882	5,945.20
Total amount expended up to Jan. 1, 1883	$41,281.38

As the result of this year's expenditure we have to report the publication of

"The Tabernacle" pamphlet	15,000 copies
Extra issues of Z. W. T. for use as tracts	347,000 "
Leaflets, "The Minister's Daughter"	100,000 "
Total (nearly half a million)	462,000 "

Of the above publications we have on hand about 40,000 copies, nearly all of which are the October (Tract number) of the TOWER.

During the year we mailed about 15,000 copies of the "Food" pamphlet, but as these were accounted for in last year's report, they are not mentioned above.

C. T. RUSSELL.

[N. B.—In this connection we would remark that the supply of "Food for Thinking Christians" and "The Tabernacle" pamphlet is nearly exhausted. We urge, therefore, that you use the October TOWER when giving reading matter to truth seekers, and if after reading it, they are anxious for more, *loan* them "Food," and afterward "Tabernacle." Beware of choking "babes in Christ," therefore give only one tract or paper at a time. Remember Jesus's example in this respect—"I have many things to tell you, but you cannot bear them now."]

CHRISTIANITY AND ISLAM

"A writer in an eastern publication, who is not supposed to aim at a support of heterodoxy, in his work, attempts, in an elaborate manner, to show that of all religions, Christianity today is most assailed, and most in danger of overthrow, though it be not subject to the religious wars which afflict some nations professing other religions.

"The writer points to the fact that while Buddhism, Mohammedanism, and Judaism hold a firm grasp upon the nations which profess them, Christianity is assailed by the ablest minds of the world in its very midst, and atheism, or rather agnosticism, is rapidly increasing in every so-called Christian country. He points to heterodox rule in France, atheism in Italy, the almost general unbelief among the educated classes of Russia, the skepticism of Germany, increasing liberality of England and Scotland, and the remarkable latitude allowed to infidels in America, where the laws make no distinction on account of religious belief. And he concludes from this that Christianity is likely to fail and die sooner than the older faiths whose devotees hold to them blindly and unquestioningly."

We clip the above from a recent issue of the Pittsburgh *Dispatch*, as showing that thinking Christians, though unacquainted with the fact that the nominal Gospel church is rejected of the Lord, and therefore failing to discern the cause, are nevertheless noting its rapid decline. The world sees it; *thinking* Christians see it; and only the blind worshipers of these gigantic and corrupt systems fail to see it.

The Editor, commenting on the above remarks that, "The very fact that infidelity has so rapid a growth among Christians, where it could so easily be crushed out by law or force, is evidence that the devotees of Christianity are conscious of the strength of their belief and that its ultimate destiny is to conquer the world—not by arms, but by gentle means. A religion which cannot tolerate opposition that pretends to be founded on reason, is a miserable faith, and can only be maintained by the grossest illiberality and persecution. Buddhism and Mohammedanism are like the old Inquisition. The infidel is hunted out of society or murdered outright. Christianity invites all fair and sensible opposition and reasoning. That Christian theologian who does his whole duty will never flinch from intelligent disputation; and if there is one fault to be still found with Christianity in its most liberal form, it is that it is yet too liable to apply opprobrious epithets to antagonists, instead of inviting them into the pulpit, there to give them an equal hearing. Too many Christian ministers act as though they fear the infidel speaker—fear that he can offer a more

specious argument than they, and fear that he will commend himself to a Christian audience more strongly than they. This is a deplorable weakness." He then adds, "Nothing is plainer than that liberal Christianity has itself brought forth infidelity, and that Christians will yet be compelled to abandon portions of their creed. *Sectarianism will have to melt away.* And when that point of development is reached where the simplest reason cannot see anything left that does the plainest violence to reason, the goal of Christianity will be reached. Then atheists and infidels in all guises will have to give up their extreme position and the factions can clasp hands in the common cause of advocating precisely those things that were taught by CHRIST, and not the forms and follies that are attributed to him by *so-called* Christians, who have no comprehension whatever of the real character of Jesus."

We agree with this Editor that the clergymen who try to defend their creeds fear and tremble before the infidel, whose reason leads to conclusions so opposite to their time-honored traditions, for which no basis can be found, either in reason or in the Word of God. An infidel is an unbeliever. It is one thing to be an infidel to the nominal Church, and quite another to be an infidel to Christianity. Many so-called infidels are much nearer to both the truth of Christianity and the practice of its principles than so-called Christians.

All are really infidels who attempt to set up their own theories, and to twist some portions of the Word of God to support them while they bury its plain statements to the contrary. The effort to do this has given rise to the Babylonish confusion in the Churches, all of which, though most opposite in doctrine, claim the Bible as their support. And finding that in order to gain a position of influence and respectability before the world, it is necessary to present an imposing appearance, they unitedly agree to term themselves the exponents of Christianity, and as far as possible to ignore doctrine.

It is, indeed, no wonder that this co-called Christianity, with its mass of contradictions, and its hideous misrepresentations of the glorious character of the blessed God, has made so many thinking people infidels. Neither is it surprising that this house, divided against itself, is about to fall.

Infidels conclude that as these are the exponents of Bible Christianity they want nothing to do either with Christianity or the Bible; and that any book which will support such gross contradictions, and whose teachings produce characters little or no better, and often worse than the world, must be a worthless if not a positively harmful book, unworthily carrying an influence with it, because of its claim to be a revelation from God. And so, many conclude to discard the Bible entirely, and as Mr. Ingersoll expresses it, to make the best of this world, and if they light on another, to likewise make the best of it, and to be happy and enjoy themselves as best they can, and let others do the same.

The whole nominal system claiming the name of Christianity is out of harmony with Scripture teaching, and her *creed-worshipers* are all infidels to the Bible. They dare not open the book before a candid searcher after truth, to whom God says—"Come, *let us reason* together"—lest it reveal truth which will overturn their cherished creed. Shame and confusion of face is coming upon, and will cover, such God-dishonoring hypocrisy. No wonder that those "who teach for doctrines the commandments of men" tremble and cower before the reasoning infidel, as well as before the earnest truth-seeker, who persistently demands a "Thus saith the Lord" for his faith. Opprobrious epithets and denunciations become their only stronghold, while they warn others of the danger of using their reason and diligently searching the Scriptures lest they become infidels. Infidels to the Bible? No—infidels *to church creeds.*

We praise God that by his grace we have been able to shake off the shackles that bind so many. Yes, we dare stand erect "in the liberty wherewith Christ hath made us free," and, defying the anathemas of a lifeless Church, we declare to the world that the Bible is indeed the revelation of a glorious plan, well worthy of an infinite God, that the nominal Christianity of today is a gross misrepresentation of its teachings, and that the ideal character of the Bible is never even approximately illustrated by any, except those who are truly students of its sacred pages, and imitators of its grand example. Let all true children of God search the Scriptures, and be able to give a reason for their hope. Then the goal of *true* Christianity will be reached.

THE JOYOUS RESULT

In due time. After that ye have suffered awhile. In due season the Lord trieth the righteous. Hereby qualities are produced and brought out that otherwise were hidden and non-existent. The process is severe, afflictive, terrible, sometimes, but the fruits, if we endure faithfully, are precious, grand, glorious—worth all they may cost, and how much more only eternity will reveal. We should not know all the pity and tenderness of the Saviour, did we not suffer in the furnace. Are not our most exquisite religious enjoyments born of, or at least administered during severe trial? It was during Jacob's flight from his murderous brother—and himself was by no means blameless—that he had the vision of the ladder and angels. It was when Elijah was so distressed and disheartened that he wished to die, that the angels repeatedly awakened and fed him, and then the wonderful vision at the cave was added. It was right in the hottest possible furnace that the Hebrew children found the form of the fourth beside them. And Daniel, did it not pay for him to pass a night with the lions to find them turned into lambs by the power of a heavenly keeper? I judge Paul and Silas never regretted the inner prison and stocks after their miraculous deliverance.

But have we not an experience of our own to tell us that it is in time of greatest extremity that heaven's richest grace is vouchsafed? We may have waited for the due time and become somewhat exhausted and disheartened, but the time of the singing of birds did come, and they sang never so sweetly!

Fighting, waiting, struggling, trusting,
Is He sure to bless?
Prophets, fathers, martyrs, Christians,
Answer yes.

Fearest sometimes that thy Father
Hath forgot?
Though the clouds around thee gather,
Doubt him not!

Always hath the daylight broken,
Always hath He spoken!
Better hath He been for years,
Than thy fears.

—"*Words of Faith.*"

"THY KINGDOM COME"

There's a work to be accomplished,
Such as earth has never known;
There are mighty forces gathering,
And their power will soon be shown.

They are choosing such material,
As will serve their purpose true;
And when this shall be perfected,
Glorious work on earth they'll do.

They'll beat back the powers of darkness,
They will overturn false creeds;
They will work for truth and justice,
Human rights and human needs.

Tyrant rule they will abolish,
And oppression's galling chain
Will be broken once forever;
For the Christ on earth will reign.

His an everlasting kingdom
Which shall never pass away;
And its principles eternal
Must o'er all the earth bear sway.

Mighty minds, through all the ages,
Have been working for the plan
Surely to be consummated;
"Peace on earth, good will to man."

Yes, there dawns a brighter era;
We can see the rising day,
When man, freed from error's teachings,
Soon will learn the better way.

Superstition's darkenening forces,
Which so long have forged their chains,
Every day are losing power;
Only seeming strength remains.

Not the work of worldly wisdom,
Not the selfish schemes of man,
E'er will execute this purpose;
'Tis a higher, nobler plan.

Supervised by the immortals,
Who can clearly see the true,
And who know the wiser methods,
And the time, their work to do.

You who see the day-star rising
And can read the passing signs,
Watch, and ready stand for action;
Follow wisdom's high designs.

Trust no selfish, vain pretension,
For the work is all divine:
And the kingdom, power and glory,
Are, O Lord, forever Thine.

—MRS. E. G. LAKE.

YOUR BUILDING

"Other foundation can no man lay than that is laid which is Jesus Christ." "But let every man take heed how he buildeth thereupon." "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." (1 Cor. 3:9, 11, 10-15.)

The individual Christian faith is a building, and as such must have both foundation and superstructure. Every principle of truth or error adopted becomes a part of our faith-building. A building made of wood, and thatched with straw, may look well and for a time protect, but it will not endure like a better and more costly structure. So a faith building constructed of men's traditions, may for a time look passably well, be less costly and more quickly finished than one built of the precious truths patiently quarried from God's Word. The former is easily swept away with the storm of infidelity which does not even shake the latter. The one will stand the test of fire and protect its owner, the other will but feed the flame and endanger the owner.

The building of our faith God leaves largely with us. He furnishes a mine of truth, places the tools within our reach, and urges us to build well of enduring materials, adding faith to faith, virtue to virtue, knowledge to knowledge. Thus he would have us grow in grace and knowledge and love, following examples of building which he has furnished.

"Other foundation can no man lay than that (which) is laid—JESUS CHRIST." This statement of the importance of Jesus as the foundation of all faith toward God, is in full accord with the statement that "There is none other name under heaven given among men whereby we must be saved." No other basis of faith will do—"Other foundation can no man lay."

Those who are building on this foundation rock are *Christians* no matter how poor a faith they build thereupon. Even though they build entirely with the wood, hay, and stubble of men's traditions, yet as builders upon the Rock they are Christians. Though in this DAY OF THE LORD into which we have now entered, their works shall suffer loss, yet such themselves shall be saved so as by fire. That is, though God has arranged that a fierce trial of faith is coming upon all who profess to be on the Rock, Christ Jesus, which will burn up, eradicate, destroy every vestige of error, every thing which is of man and not from God's Word, yet all who truly recognize the Rock and are built on it shall be saved.

Those who build on the rock with the gold, silver, and precious stones of God's revelation by reason of this good and proper faith-building, are enabled to overcome the world and carry out their consecration acceptably to God through Jesus Christ. "This is the victory that overcometh the world, even your *faith*." These overcomers who now "follow the Lamb" shall in due time be everlastingly united to Him whom "God hath appointed heir of all things." As such they are sometimes called Jesus' brethren, and sometimes by that close and endearing name—"The Bride, the Lamb's Wife," and as such we are to be heirs of God, *joint heirs* with Jesus Christ our Lord.

Those who build with poor stuff, the wood, hay, and stubble of human traditions, we understand to be those who *do not overcome* the world, but who are ensnared and bound by the spirit of the world and hindered from carrying out their consecration. Having only the traditions of men, they lack protection against error, and the strength necessary to overcome the world which is obtainable only *from the truth*. All, then, should recognize the value of truth in enabling us to carry out our consecration vows of death to the world and its ambitions.

If all Christians valued truth properly all would buy it and never sell it, though it cost *time, inconvenience* and *self-denial* to get it, and *reputation* and *sacrifice* to hold it.

The class who, though consecrated, are building a flimsy faith of man's wisdom, we understand to be the "*great company*" (Rev. 19:6; 7:9-17) who will come to spiritual conditions, but through great tribulation brought on them by their erroneous faith, all of which dross of error must be consumed. Thus they will be saved by that fire or purification. This is the class which follows the Bride company (Psa. 45:14, 15) as Rebecca's maids followed her (Gen. 24:61). This is called the *servant class* in distinction from the royal class which reigns. These shall "*serve* God in His temple" and be "*before* the throne." Thus in symbol we see a distinction represented between this class and the *overcomers*, the royal bride who shall reign with Jesus *in* the throne. Notice that the different rewards of these two classes (both spiritual) are shown by many Scriptures (see Rev. 7:9, 10, 13-17; 19:6, 7; Psa. 45:10-15). Therefore let all who seek the prize of our high calling take heed how (with what material) they build their faith even though on the sure foundation.

ON WHAT ARE YOU BUILDING?

What we have just seen regarding faith structures is important, but our present question is yet more so, because if not on the rock foundation, Jesus Christ, all our faith is vain and all our hope delusive.

To believe that Mohammed once lived and died on earth does not constitute us Mohammedans, nor give a basis for faith and hope of a future life; neither does the simple belief that Jesus once lived and died on earth constitute us Christians, nor give a basis of faith or hope of a future life. But the belief that Jesus died as our Redeemer—"died *for our sins* according to the Scriptures," "gave himself a ransom for all"; that "the Lord laid on him the iniquity of us all, and that by *his stripes* we are healed—" does constitute us Christians and give a firm foundation for faith that our sins are cancelled, and that in his due time all may be released from sin's penalty—death.

Some build on *right doing* as a basis of hope that God will grant them eternal life. These build not on the Rock, Christ Jesus, but upon *their own works*. Of this class were the Jews, who sought *to justify themselves*. But Paul assures us that they had not a good foundation; for "By the deeds of the law shall no flesh be justified." (Rom. 3:20.)

Others build their hope of salvation on the *love of God*. They feel sure that because God is very *pitiful* and of tender mercy, therefore he will ultimately, eternally save every one from death. Such seem to forget that God had the same love for mankind for the past six thousand years, yet he has permitted mankind to go down lower and lower into misery and death. We suggest to these that if God has so long kept love subservient to justice, and never overruled his original sentence of death, their hope rests on a sandy foundation; for his Word declares "With him is no variableness, neither shadow of turning" and "He will by no means clear the guilty." (James 1:17; Exod. 34:7.) Such are not Christians because they build hope and faith on the love of God and not on the *only foundation*, CHRIST JESUS. The LOVE *of God provided* the foundation, but the *love of God* is not the foundation of *Christian* faith.

Others build on the *justice of God* and boldly declare that God is *bound* by principles of justice, to save all men out of Adamic death. Their argument is that God placed man in his present condition of sin and misery and death, and that in justice to his creatures he must restore them. To those who thus reason and build their hopes of future life on God's JUSTICE, we would suggest that if this reasoning is correct, the many Scriptures which tell us that by *grace* (God's favor) we are saved, are all untrue, because if He is *compelled to save men* on principles of justice, then salvation is not of grace, but of justice. We suggest further, that if God is bound in justice to save all men out of death, it is proper

to infer that God has been unjust toward man for six thousand years. The inference, then, would be that God will sooner or later be compelled in *justice* to change his methods and do right—do justly by his creatures.

You never said it thus? We presume not. Perhaps you never thought of the God-dishonoring conclusions to which your false, though seemingly plausible, premise would lead. If you had, doubtless you would not be building your hopes on God's justice—outside of his plan to redeem through Christ Jesus—for if he has been unjust for six thousand years, he might continue to be unjust indefinitely.

None of these theories are Scriptural, hence none of them are proper foundations for faith, and any building reared thereon is doomed to destruction. We ask the question, Can those who build on these sandy foundations be properly termed Christians? Is not a Christian one whose hopes of future life are built solely and only, on the rock foundation which God has laid—Jesus Christ? "Thus saith Jehovah, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28:16.)

Paul also declares the foundation of all Christian faith, saying, "I delivered unto you *first of all* that which I also received (first of all), how that *Christ died for our sins* according to the Scriptures." (1 Cor. 15:3.) In the two preceding verses Paul tells us that this was the Gospel which he preached, which they had received, and by which they might reckon themselves saved. This is not all of the Gospel—good tidings—no, there is much more, but it all comes as a *consequence* of this fundamental or foundation truth; and without this faith in Jesus as our Redeemer, who died and gave his life a ransom for our lives, which were forfeited through Adam's sin, we must see that we are still *guilty* and *condemned* before God's law and could have no Scriptural grounds for expecting future life.

It is in vain that any tell us that they are *building on Christ* because they acknowledge Him as a *leader* and noble *pattern*. All men—yes, and devils too must acknowledge the grandeur and perfectness of Jesus' life; all must admit that he is a noble *example*, but to acknowledge Jesus as the foundation of *faith in a future life*, is to recognize the fact that all men are *sinners*, and as such JUSTLY condemned to *death*, and that Jesus is "the Lamb of God that *taketh away the sin of the world*"; and that thus, by paying the penalty of man's sins—*death*—he procured for all a release from death, a right to *life*. He *justifies* them, or *makes them worthy of life*, which in His due time he will give them.

The plan of God, looked at from the standpoint of the inspired Word of God, recognizes the impartially *just* trial of Adam, his deliberate violation of God's *just* and easy requirement, and the *justice* of enforcing the penalty which God had threatened, viz., DEATH (not *life* in torment, but a *loss of life* totally). "In the day that thou eatest thereof—dying thou shalt die" (Gen. 2:17, Margin). God's foreknowledge of the consequence of Adam's sin cannot be urged against the justice of his trial, as the trial was the same and had the same results, as though God had not *foreknown* its result.

God is not responsible for all the mental and physical imperfections of our race. These are traceable as results of sin to Adam their progenitor. Here is a thought not generally recognized, that God creates only *perfect* beings such as Adam was before sin; and all fallen, mentally and physically imperfect men and women, are not God's creation, but the offspring of the fallen Adam. These imperfections, therefore, are not chargeable to God, but to Adam's sin. All die, therefore, as a result of Adam's unrighteousness and not of God's injustice. If, then, God was just in condemning Adam, and in no way responsible to Adam's offspring, it must have been as Scripture states, "By God's *grace* (unmerited favor) we are saved." Yes, while we were in just condemnation as *enemies* and *sinners*, God so loved and pitied us that he gave his Son, that he "by the *grace* of God should taste death for every man." To this agree the words of Scripture—1 Cor. 15:22; Rom. 5:12, 17, 19, and 11:32, 33. If, then, the Scriptures are true, the theory that Jehovah has dealt unjustly by the race in condemning all to death, and the argument that he is *bound in justice* to restore them to life, falls.

Looking from the standpoint of divine revelation, instead of purely human reasoning, we see that while love is a prominent factor in all God's plans and an element of the divine nature, yet his foreknowledge and omnipotence make it unnecessary for his love to come into conflict with his justice. God having *justly* condemned man as unworthy of life, love could not step in and reverse the decision and set the prisoner free without first satisfying the claims of justice. Should God do so we should properly consider him changeable; and not only so, but we should all see that either the first or the last decision was unjust, for if the first decision was just, then the reversing of it was unjust, and if the last decision be just, the first must have been unjust. God is just and true; in him is no variableness. He will by no means *clear the guilty*. The guilt of all our race was laid on Jesus, and the claims of justice were satisfied in his sacrifice. If we say we have no sin (and hence no need of a Saviour to redeem from the consequence of it—death), "we make him a liar," for he declares, "There is none righteous; no, not one."

When all were in this condition of sin and condemnation in which we could neither help ourselves nor each other, because *all* being from Adam were under the same condemnation, then God's love carried out a plan (already conceived) by which he could clear the guilty race and restore them to life and at the same time do it justly. He so loved the sinner, whom he had justly condemned, that he gave his Son that he should taste *death* (our penalty) for every man; that he should be a propitiation (*satisfaction*) for our sins (the Church's), and not for ours only, but also for the sins of the whole world. (1 John 2:2.) Thus God's love and wisdom, operating in harmony with his justice, succeed in clearing the guilty without any injustice. Thus only can God be just and the justifier of sinners who accept of the ransom "when brought to a full knowledge of it." (Rom. 3:26; 1 Tim. 2:4.) An earthly judge, before whom a criminal had been convicted and justly sentenced, could not justly set the prisoner free, nor declare him guiltless in the eyes of the law. But if some one came forward and *paid* the imposed penalty for the prisoner, the Judge could be just in justifying (declaring right in the eyes of the law) him whom he had formerly been just in condemning.

We feel satisfied that few have seen into the "depths of the riches both of the knowledge and wisdom of God." In wisdom and love all were judged according to the one representative whose example nearly all would undoubtedly have followed *if they had been individually tried*. If each of the one hundred and forty billions of human beings estimated to have been born into the world had been individually tried, and had yielded and been condemned as Adam was, it would have required as many perfect human beings to die for them, and thus pay their penalty and redeem them.

But looking at it from God's standpoint, we see a depth of divine wisdom and economy in the plan adopted—the condemning of all through *one man's* disobedience, that he might have mercy on all through the *sacrifice* of another *one* as a sin offering. Note the force of the following Scriptures from this standpoint and their meaninglessness when otherwise viewed: "As in Adam all die, *even so* in Christ shall all be made alive." "As by the offense of one judgment came upon all men to condemnation; *even so* by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, *so* by the obedience of one shall many be made righteous. . . . Where sin abounded, grace did much more abound: that as sin hath reigned unto death, *even so* might grace reign through righteousness unto eternal life by Jesus Christ our Lord. For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, by a sacrifice (see margin) condemned sin in the flesh." "God hath concluded them all in unbelief, *that he might have mercy upon all.*"

"O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments, and his ways past finding out! . . . . Who hath known the mind of the Lord, or who hath been his counsellor? Of him, and through him, and to him are all things; to whom be glory forever." (1 Cor. 15:22; Rom. 5:18-21; 8:3; 11:32-36.)

In conclusion: On what are you building your faith, my brother, my sister? On the sands of men's opinions and theories, or on the one rock foundation which God himself has laid?—Jesus Christ, "the Lamb of God which taketh away the sin of the world"—*who "died for our sins."*

"My hope is built on nothing less
Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

"On Christ the Solid Rock I stand;
All other ground is sinking sand."

HENRY WARD BEECHER

In a recent issue we called attention to Mr. B.'s theology, criticizing it sharply, but not unkindly. A reader of the TOWER thinks we were misinformed through the meagre press reports of Mr. B.'s recent utterances before the Congregational Association, and has kindly sent us a full report of the same, revised and corrected by Mr. B. himself. It is our desire to do justice to all. We have examined said reports and here make some extracts and comments.

Mr. B. says: "I believe miracles are possible now; they were not only possible, but *real*, in the times gone by—especially the two great miracles—the miraculous conception of Christ and his resurrection from the dead. When I give those up, *the two columns on which the house stands* will have to fall to the ground."

On the subject of the atonement he says: "I am accustomed to say that Christ is in himself the Atonement; that he is set forth in his life, teaching, suffering, death, resurrection and heavenly glory as *empowered to* FORGIVE SIN, and to transform men into a new and nobler life who know sin, and accept him in full and loving trust." "The Scriptures declare that the sufferings of Christ SECURED *the remission of sins.*" "The Apostles continually point to Christ's sufferings. They inspire hope *because* Christ has suffered. They include in their commission that their joyful errand is to announce *remission of sins* BECAUSE of Christ's work." "I regard the statement in Rom. 3:20-26 as covering the ground which I hold, and as including all that is known."

If we consider Mr. B. from the standpoint of these remarks alone, we should have some reason to say that he is sound on the subject of *redemption through the blood of* Christ. But when we notice that throughout the whole statement of his views, the oft repeated Scriptural terms—ransom, bought, redeemed, propitiation (satisfaction)—are conspicuously absent from his confession of faith that in the statement quoted he refers to the sufferings and work of Christ as the cause of the remission of sins; and that he says that nowhere does he find in Scripture statements of *why* the sufferings of Christ were necessary, or *how* they opened a way for sinners, it causes us still to doubt whether he appreciates the value of Christ's death as a satisfaction for sins, and causes the less wonder that reporters *never* correctly represent his views.

We are still in doubt as to whether Mr. B. believes that "Christ *died* for our *sins*"; that he "gave himself a *ransom* for all"; that we were "*bought* with a *price*, even the precious blood of Christ." We wonder from his own expression whether he *believes* the text he quoted (Rom. 3:20-26) as *covering* the ground which he holds. Does it *cover* all and *more* than he believes, when it says of Jesus, "Whom God hath set forth to be a *propitiation* (appeasement or satisfaction) through FAITH IN HIS BLOOD to declare his righteousness for (in) the remission of sins that are past?"

Again, Mr. B. says: "Man is a being created in imperfection, and seeking a full development. Second, I believe him to be sinful." "No man ever lived, and no man ever will live, that is only a man that was not a sinner." Thus he charges the sin to the Creator and not to Adam, through whom the Scriptures affirm all were made sinners, and on account of whose disobedience all were condemned. (Rom. 5:18, 19.) This Scripture doctrine of hereditary taint and condemnation he characterizes as "spiritual barbarism" (page 5), while on page 20 he makes what seems to our mind a complete contradiction of this when he says, "It is far easier for some to rise than others. Heredity has a powerful influence."

We think we see the cause of this stumbling in Mr. B.'s case. As a man he is noble, fearless, reasonable and benevolent. We see him struggling manfully with the theology of today, vainly endeavoring to patch it up, and make it conform to his sense of justice and benevolence. Personally we can but admire and love such a character, but we would that he, and all such, would lay aside all theological creeds and begin afresh the study of these subjects, using God's Word as the *only standard.*

We suggest that he might find, as we have, that God CREATED *only* our first parents, and that they were perfect and sinless as narrated in Scripture. That our imperfection, and consequent sin through inability to observe God's *perfect* law, is chargeable not to God's having *imperfectly created* our first parents or ourselves, but to the fact that by God's arrangement, we derive our existence in a *natural* way from Adam and Eve since their fall and hence we have the *hereditary taint* and imperfection originally from Adam, increased or decreased by each generation, but without hope of ever being able to extricate *ourselves* from this condition of *sin and death.*

With this view it is easy to see *why* Christ died. It is easy to see that he came into the world, not to patch up God's imperfect creation and help to get it into good shape, but he came into the world to redeem from sin and its specified punishment—*death*—the race which, in its progenitor, God had created *perfect and upright* in his own moral likeness, but which, through sin, had lost all right to life. Since Jesus paid the very penalty which was against *all—death*, the sacrificing of *his perfect* humanity—how clear it is that all men are *redeemed*, or *bought back* from death, and re-established in a right to life (resurrection) through the *ransom price* given by *our substitute*, even the precious (valuable) blood (life) of Christ, which was "shed for the remission of sins that are past"—Adamic sins.

How much in harmony with this are the statements of Rom. 5:12, 18, 19. By *one man* sin entered into the world and death by (as a result of) sin; and *so* death passed upon all men for that all have sinned." "Therefore as by the offense of *one* judgment came upon *all* men to condemnation (condemning them as unworthy of life), EVEN SO by the righteousness of *one* (Jesus) the free gift came upon (to) all men, unto justification of life. (*Life* became a *free* gift because we had as a race forfeited our *right* to the life originally given to Adam.) For as by *one man's* disobedience many (all) were made sinners, so by the obedience (even unto death—Phil. 2:8) of *one* shall many be made righteous." Paul regarded this fact that God had *condemned all* in Adam and *justified all* in Christ as a master piece of wisdom, and we should so mould our faith according to God's Word as to have it so in our estimation. If our theology does not make it appear so, we should conclude that something is wrong with our theology, and at once set about the prayerful closest study of the Bible to have it made right. God will reveal his gloriously harmonious plan to every diligent and fully consecrated searcher. "Light is sown for the righteous."

If Mr. B. considers himself misstated, and desires to correct our present understanding of his views, we shall be glad to furnish him as much space in a future issue as this article occupies. "Let God be true."

It is a good deal better to live holy than to talk about it. We are told to let our light shine, and if it does, we won't need to tell anybody that it does. The light will be its own witness. Lighthouses don't ring bells and fire canons to call attention to their shining—they just shine.—*Moody.*

PRESENT DANGER

"Blessed is he that watcheth and keepeth his garments."—Revelation 16:15.

The day of the Lord, in the beginning of which we are now living, is everywhere throughout the Scriptures referred to as a time of special trouble—beginning first on the Church. But why should it begin with the Church? or rather, why should not the Church be entirely exempt from it? Let us look first to see what is the cause of the trouble, and the question may be readily answered.

The day of the Lord is the day when Jesus takes to himself his kingly power. The first work of the new king is the binding of Satan, the present "prince of this world," for "how can one enter into a strong man's house and spoil his goods, except he first bind the strong man? then he will spoil his house" (Matt. 12:29); and "For this purpose was the Son of God manifested, that he might destroy the works of the devil." (1 John 3:8.) Satan's reign has been one of terror under cover of the darkness (ignorance) of this world. But the present domination of evil is to end, and the prince of darkness (Satan) is to be bound. The kingdom of Christ is to bring joy and peace, and the nations shall walk in the light of it. (Rev. 21:24.)

As the light of truth increases darkness (ignorance) must flee away, and Satan to that extent must lose his power. Light—truth—will be the chain which will bind evil in the coming age under the reign of Christ. And when the knowledge of the Lord fills the whole earth as the waters cover the sea, then Satan will be completely bound. Now, it will be clearly seen that the Church—those walking by the light of the lamp of truth—are the first to escape from the kingdom of darkness. Over them Satan first begins to lose his power, and he here discovers that the binding influence is at work. Since our Lord and King *has come*, the light of truth has been shining as never before.

It is not a supposable case that Satan will give up his dominion without a struggle, and this terrible struggle between light and darkness, truth and error, is now going on specially in the Church. Every new truth is confronted by some seemingly plausible error, and every old truth is assailed and unsettled in the minds of those not fully equipped for the fearful contest. Lukewarm and merely nominal Christians are little troubled about these things, and as long as they sleep on, ignoring the light that has come into the world, Satan can afford to let them alone.

One of the devices of the adversary now, so closely resembles his policy in Eden, that if God's children will note it, they can but indignantly repulse his audacity. He first presented a temptation to Eve, attempted to prove the advantages of partaking of the forbidden fruit; reasoned that God was unjust in depriving them of it, etc. Eve replied, "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." But Satan said, "Ye shall not surely die." The act of disobedience in eating that fruit was sufficient to accomplish the work of death. Obedience was the rock on which they stood in harmony with God, having the promise of everlasting life, but they left the rock and thus lost life and all claim to it.

Death to all eternity was the result of that act, had not deliverance been provided through a Redeemer, who became man's substitute in death, thus ransoming him from the power of the grave. Faith in the efficacy of our ransom price—the precious blood of Christ—is now the only means of access to God's favor, the only sure foundation, *the rock* on which we may *now stand*. Those who come to a full knowledge of the truth in this age, may now be justified and at peace with God, standing on this rock by faith. All the world shall in the next age come to the knowledge of the truth, and can find favor with God only through acknowledging and resting on the merit of the Redeemer. And now Satan is again at work seeking by every means in his power to undermine and unsettle this foundation of our faith, trying to show that we need no Redeemer, and that he who claimed to be our Redeemer was a sinful man even as we; that his life was a forfeited life coming down from Adam through Joseph, instead of a new creation, perfect, from God his Father. Ah! but we reply, "God hath said," "There is no name given under heaven, or among men, whereby we must be saved, but the name of Jesus." "In him was no sin," and we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot."

'Oh,' says the adversary, 'that is not to be taken literally; those are only figurative expressions, and do not mean what they appear to. If you were only spiritually minded you would see that they mean the *very opposite*.' Here is a sly appeal to the old pride which we had covenanted to crucify. Again we reply, 'But God hath said, that if those who were *once enlightened* count the blood of the covenant wherewith they were sanctified an unholy (common) thing, such draw back unto perdition (destruction), there remaineth no more a sacrifice for sins (Heb. 10:26-29)—such shall surely die. 'No,' says the deceiver, ye shall not surely die;' and then he quotes a text where it does not belong, saying, "God will have *all* men to be saved." This is true of the Adamic death—"God will have all men to be saved" from the first or Adamic death, and then to be brought "to a knowledge of the truth"; and after that, if they sin wilfully, etc., they die a second time, and there remaineth for such no more a sacrifice for sins. The ransom given was for Adamic sin, and releases only from the death which came by Adam. There is no ransom given and no redemption promised from the "Second death," which is the punishment for *wilful* sin after justification and enlightenment.

The world is not thus enlightened yet, only God's children are. We, are already reckoned of God as having passed from death unto life since justified by faith in the precious blood of Christ. And not only so, but being thus justified, and having presented ourselves as living sacrifices acceptable to God *by Jesus Christ*, we have access into *this* grace wherein we stand as "new creatures." Thus all our hope will be seen to depend entirely on our acceptance of Jesus as our Redeemer, Ransom, Substitute, his payment of our penalty. And, therefore, to all the dear household of faith we would say, Beware of the deceiver! This is his old battle-plan, and all should be able to recognize it. He still claims that the wages of sin is not *death*—"Ye shall not surely die." And be assured that if this policy does not accomplish your overthrow, some other device will be tried.

Let not the storm of his wrath sweep you off the Rock; keep your building on this foundation, and continue to build with the gold and silver and precious stones of truth. Most of those in the nominal Church have been building on this rock, but the material they have used was mainly the wood, hay and stubble of men's traditions. But the trial of this day shall try every man's work of what sort it is. The storms, and the floods, and the winds, and the hail shall beat upon your house, and the fiery trial shall prove all. "Who shall be able to stand? All on the rock shall stand, though any whose building is of wood, hay and stubble shall suffer loss, and they shall be saved, yet so as by fire. Remember, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against *spiritual* wickedness in high places." (Eph. 6:12.)

"Ne'er think the victory won,
Nor once at ease sit down;
The work of faith will not be done,
Till thou hast gained thy crown."

Since our sins were laid upon Jesus, and we by faith accepted him as our Redeemer, his righteousness has been laid upon us. Yes, his righteousness is our glorious dress. "Blessed is he that watcheth and keepeth his garments."

MRS. C. T. RUSSELL.

IN DEFENCE OF TRUTH

In our last issue, in the article headed *"An Unpleasant Duty,"* we called attention to the "Day Star," a paper which we once warmly commended to our readers, and which we were pleased to recognize as a co-laborer in the spread of truth.

We called attention to the fact that the "Day Star" had recently left the basis of Christian hope, viz.: Redemption from sin and death by the *ransom price*—Jesus' death—and that it was evidently seeking to lead in a race for open infidelity by endeavoring (*without cause*) to throw discredit on the first chapters of Matthew and Luke, *in order* to support the erroneous claim that Jesus was the son of *Joseph*, and altogether born in sin and shapen in iniquity as much as any other man, having descended from the fallen Adam.

As we stated then, we repeat now, that this has been to us a very *unpleasant duty*. We are sorry to lose the company of the "Day Star," which for nearly a year gave promise of being a *faithful* co-worker in the spread of "good tidings of great joy."

Our grief is two-fold, however, for we not only mourn the loss of a fellow laborer, but we behold in it an "enemy of the cross of Christ," whose spread and increase means opposition to truth and increase of error. Nor have we any hesitation in saying that the fact that it still retains some of the truths of restitution will but aid in the overthrow of the faith of some, by reason of whom the way of *truth* shall be evil spoken of. (2 Pet. 2:2.) Restitution will be the *bait*, error will be the *hook*, and sophistry the *line* by which the unwary will be drawn into infidelity. Sadly we mourn our loss.

We called attention to the "Day Star" because we wanted to put all on guard, for we well knew that *all* would not at once recognize the deadly mixture which is being presented to them under the cover of some truth.

We knew, too, that many had been so long starved in Babylon, that having come to taste and see the goodness of God and the beauty of His plan for the restitution of all things, their appetite for *truth* was so sharpened that they could easily be poisoned if not shown the error—hence our word of *caution*.

Arsenic is white and resembles sugar. If it were presented to you by a friend, marked sugar, you would perhaps use it and be poisoned. The *"Watch Tower"* was the friend which handed you sample copies of the "Day Star" marked *sugar*, and now we find that it is changed to *poison*, though mixed with the sweets of restitution. Surely, then, if we did not cry aloud and properly label it *poison*, we should be guilty before God. (Ezek. 33:6.)

Druggists are accustomed to put the label, "POISON," on all poisonous drugs, not to *prohibit* their use, but to prevent any from using them in ignorance of this true character. So with us, we do not seek to *prohibit* our readers from reading the works of Paine, Voltaire or Ingersoll, or the "Day Star," but we want the latter as well as the rest labeled *infidel*.

All except the latter claim to be *infidel, i. e.,* rejecters of the Bible's teachings. The latter, claiming to be a believer, is *"privately"* (*i. e.,* under cover) denying the *redemption,* seeking to undermine the *nature* of the Redeemer, and to overthrow confidence in the value of the New Testament generally.

In its last issue the "Day Star" takes notice of our "Unpleasant Duty." It affects a tone of injured innocence, and claims that our saying that it was seeking to "lead in a race for open infidelity" is unjust; but in the same paper it shows that our statement had the best of foundation, for in another column we find that it not only *rejects* those chapters of Matthew and Luke which teach that Jesus was born of a virgin—conceived in her by the power of Jehovah—but *rejects* the inspiration and value of the New Testament Scriptures totally. We quote the following sentences from it: "We feel confident that the acceptance of the Old Testament writings and the *rejection* of those of the New Testament, not in accord with it, *will free us* absolutely from Babylon's isms." "We have *more* confidence in the authority of the Old Testament writings taken as a whole, and of their importance in arriving at the truth, than we have in the reliability *of all* the New Testament Scriptures." "We repeat, that all who would GROW must rid themselves of the childish idea that it is wrong to question the sense or application of a Scripture, even though it be made by an *apostle.*"

Why, this is just what Ingersoll and all other infidels would say of the New Testament; the only difference is that they would say the same of the Old Testament. And at the present rate of progress, the "Day Star" will soon pronounce the Old Testament as *unreliable* as the New Testament. Already we regret to learn its Editor scoffs at the narrative of Noah and the Ark as recorded in Genesis.

And yet the "Day Star" states that it is misrepresented by us when we say it is on the race for open infidelity. Does our contemporary know the meaning of the word *infidel?* It signifies unbeliever—one who *rejects the special inspiration of the New Testament*—or one who denies that *the man Jesus had Jehovah for a father.* Since this is the unbelief of the "Day Star," why object to calling it by its true name, infidelity. It is those errors which are brought in "privately" (secretly under cover of truth) which the Scriptures call "damnable heresies."

But we are not satisfied fully yet. The "Day Star" tells its readers that we misrepresent it when we say it denies that the Lord *bought* us; and it contends that it does believe and teach that "Christ died for *our sins* according to the Scriptures."

The "Day Star" has fallen into a habit common to some other publications, of quoting certain passages of Scripture and claiming that they believe them, and giving the impression that those Scriptures are *favorable* to their theories, when such is not the case. For instance, such texts as the following are often quoted: "Who gave himself a *ransom* for all" (1 Tim. 2:6). "Christ died *for our* sins" (1 Cor. 15:3). "Ye are bought with a price" (1 Cor. 6:20). "Ye were redeemed . . . . with the precious blood of Christ" (1 Pet. 1:18). Then, in the very same paper, the idea of our being *"bought"* will be scouted as ridiculous.

This conduct attempts to excuse itself by saying, "We do not believe that Christ died for any man's sins according to men's theories." Now, we ask, has any one the right to use the words *ransom, redeem, bought,* etc., and put a private interpretation on the meaning of those words in order to say he *believes them?* We think not. The "Day Star" is published in the English language, and common *honesty* demands that those words be used according to their *true* meaning and not according to the convenience of any theory. There are standard authorities on the meaning of both Greek and English words, and according to these the "Day Star" does not believe, nor teach that Jesus was our *"ransom,"* our *"Redeemer,"* nor that we were *"bought with a price."*

It has been shown heretofore in these columns, not only that these English words (*ransom, bought, redeem*) mean the giving of *one* thing *instead of,* or as a *substitute* for another, but also that the Greek words which these are used to translate are, if possible, still stronger expressions of the same idea. We have shown Scripturally that Jesus was a *perfect* man, and though born of a woman, his *life* came not from *man,* but from God. "The angel said unto Mary (Luke 1:35), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: THEREFORE also that HOLY THING which shall be born of thee shall be called the Son of God." He is here and elsewhere declared *holy, undefiled* and *separate from sinners,* even from his birth. Then he did not partake of the *condemned* or *forfeited* life of Adam through Joseph, but of a *life* as directly from God as was the first Adam's. We have shown that *because* thus born *"holy,"* or sinless, he had an unforfeited life which he could *give* for the life of Adam and all who died in him. This he did. "He came to give his LIFE a *ransom* (exchange) for many" *lives.* (Mat. 20:28.) (See Rom. 5:18, 19.)

Of course when the "Day Star" claims that Jesus got his life from Joseph, and was as much born in Adamic sin as any other man, it must needs deny the meaning of the word *ransom,* because one sinner cannot *ransom* another.

Now, we wish the "Day Star" to tell us, not what it *does not* believe, but what it *does believe* on this subject: Why did Jesus die? How does it affect our sins? How did he *put away sin* by the sacrifice of himself? In what way did he give "himself a *ransom* (Gr. *antitutron*—an equivalent price) for all?" In what sense was he a *propitiation* (satisfaction) for *our* sins? In what sense were we *"bought with a price?"* We desire an answer to these questions full and explicit for the *truth's* sake, and any evasion of them we will regard as an admission of the "Day Star's" inability to answer. These questions relate to the very foundation of Christianity.

We have put these questions so pointedly that we hope the "Day Star's" private and peculiar and new use of English words will hereafter be understood. We esteem that method which attempts to palm off error under guise and cover of Scriptural words and phrases, while ignoring their meaning, as the most insidious and injurious form of infidelity. We do not like to see the label *"sugar"* put on arsenic and handed to God's children without our emphatic protest and exposure of its true character. We are glad to know that some by use, have had their senses so exercised as to be able at once to distinguish between the truth concerning the restitution and the deadly error handed with it, which takes away the very and only basis of restitution—the ransom price. Put on the proper label and then let every man who wants to use it do so, but keep it out of the reach of babes.

CHANGE YOUR MINDS

[CONCLUDED.]

At the dawn of the Gospel dispensation when the star of Bethlehem had arisen, and was about to be manifested to Israel, John cried: "Reform (change your minds), because the Royal Majesty of the heavens has approached." (*Diaglott*). His audience was made up of all classes dwelling in and about Jerusalem at that time, and doubtless all, or nearly all, were more or less under the influence of the teaching of the Jewish church.

But was not the teaching of the Jewish church correct up to that time? asks some one: No, not altogether.

True they had the law given by God to Moses, and it was "holy, just and good," but those Jewish doctors had, by their traditions, added to and taken from to such an extent that the minds of the people were corrupted, being taught "for doctrines the commandments of men."

The nominal Christian church of today occupies, in many respects, a position similar to the nominal Jewish church at that time. The idea that "salvation is of the Jews," was a deeply rooted one, but lacking the grand and glorious significance which attached to it in the mind of Jesus, when he gave utterance to the words. (John 4:22.) There is no doubt that the Jewish teachers of that time had taken great pains to instill into the minds of the people at large the idea that if they would enjoy a blissful hereafter they must attach themselves to the Jewish church; in fact, Jesus said they "compassed sea and land to make one proselyte." (Matt. 23:15.) But that their teaching was not of a nature to greatly improve their morals, we infer from the remainder of the passage just quoted.

What was their doctrine and teaching, then? we may aptly inquire.

Briefly, we may say, among other things, the Pharisees believed in the immortality of the soul, and in the eternal suffering of the wicked. The Sadducees, another class, did not believe in the resurrection; nor did they believe in angel or spirit. How striking the similarity and effect of the teaching of these fundamental doctrines by the nominal church then and now!

Both classes of Jews, by their traditional teaching, did away with the need of a resurrection; and though the Pharisees professed to believe it, yet they practically denied it; and the Sadducees, denying a future life, of course had no use for the doctrine of the resurrection.

The tradition of the Pharisees that man does "not surely

(really) die," but only changes his mode of existence, could claim great antiquity, having been promulgated in the garden of Eden. (Gen. 3:4.) That our blessed Lord, when warning the disciples against the "doctrine of the Pharisees and of the Sadducees" (Matt. 16:6-12), had especial reference to the state of the dead, we cannot doubt, for it is *primary*.

If, to use the language of orthodoxy, "the soul lives after the body dies," then Satan's statement would not have been a very *killing* thing, and the worst we could say of it would be, that he did not tell the *whole* truth. Jesus said that he was a murderer from the *beginning*, and that he is the *father* of lies. (John 8:44.) What was the first lie, if this was not it? We conclude, therefore, that he did a *killing* thing, that he told a *murderous lie* when he said "Thou shalt not surely die," and this in flat contradiction to God's words: "In the day thou eatest thereof dying thou shalt die." One thing is noticeable; let the statements mean what you will, tney do not agree. Which will you believe?

What is the popular teaching upon this subject now?

Just exactly what Satan taught then: man does not surely (*really*) die; his body dies, his soul still lives.

Upon the capital which this statement furnishes, Satan has done business for thousands of years; but the light shines, day dawns, "the Royal Majesty of the heavens has approached," blessed be his name, and though man *dies*, he shall live again. Glory be to God!

Knowing that the wages of sin is *death*, it is the greatest importance for us to find out how we can be saved from death, not from *dying;* for as all have sinned, all *must die*.

Our inquiry is answered by Paul in 1st Cor. 15:22. As in Adam *all* die, *even so* in Christ shall *all* be made alive; "but every man in his own order." Ver. 23. This reveals the fact that there are different orders or grades of life. See also 1st Cor. 15:39-42, and "*Food*" page 134. And the term "salvation" is properly applied to either grade, because before they reach either order, they must have been *saved* from death. This shows that when speaking of *salvation* we should use some discrimination as to what order or rank of salvation we refer to, and leads to the conclusion that those who are not in a given order of life are not *necessarily* eternally damned, nor cut off from every kind of life, but may be found in some other rank or order. After examining much Scripture evidence upon this point carefully, we conclude that all men *die*, and that *all men* will live again; and therefore we change our mind as to there being but *one* order of life among the sons of God, redeemed from Adam's fall, and that only a few share in any manner in the merits of Christ's death.

We once believed that only a few were brought to blissful life, and that all the rest were consigned to a *miserable* life, and in this misery were *immortal*, and this we called *death*. Now, as God's Royal Majesty has approached again, the darkness is being driven away, and we repent, (change our mind), regarding this doctrine, which has been made the evil instrument of getting money from the poor, who are made to believe that their dead friends are alive, and that a few prayers, paid for with their money, would get them from one rank of miserable life into an order of life more desirable. Into how many multiplied forms of evil this beginning of lies has grown! But we are glad we find space for repentance, and are permitted, "by patient continuance in well doing, *to seek for immortality.*"

We said Satan has for a long time done business upon the capital *growing out* of this first murderous lie.

Let us notice a few points:

First; if men are *dead* they are not in torment, (this truth would ruin that slander upon God's *mercy* and *justice*), neither are they in *heaven*—hence; second; they would *need* a *resurrection;* and third; to have a resurrection there must be some one to raise them, (a Saviour), all of which might be dispensed with if man did *not die*. Thus the adversary has made many believe that they do not need a Saviour, and that they receive communications from their *dead* friends. But says one: "*Our* Saviour saves his people from their *sins*, and when saved from *sin*, they are saved from *death*." Ah, no, my orthodox (?) brother, your being saved from sin does not save you from death. Read more carefully, think closely. You are now living, your fathers have been living in an age where men *do not die for their own sins*. Adam, who lived in "the world that was," died from his own sin, and we have "sprung from the man whose guilty fall *corrupts his race* and tints us all." "The fathers have eaten a sour grape, and the children's teeth are set on edge." (Jer. 31:29.) If you were to live a sinless life from the moment your sins were forgiven, you would die, but in the resurrection you would come up in a different order from what you would, if they had not been forgiven in this age. Do you say: "Well, if I am not saved from my sins in this world, I never shall be?" Then we should say, that will depend upon how incorrigible you are under the "many stripes" which you will certainly get, if you do not forsake sin in the coming age, for in that age every man who dies, dies for his own sin. (Jer. 30:31.) Now, as we said, you die on account of Adam's sin, and perhaps a little *sooner* on account of your own, but you must die *anyhow;* but in the age to come, if you will be obedient to the heavenly messengers, (for then they shall all be taught of God), you may live forever. Perhaps you say: "Well, I don't believe we shall have any second chance for salvation if we are not saved here." My dear brother, "of *which* salvation" are you speaking? Do you say you do not know but one salvation?

In the sense of there being salvation *only through Christ*, it is true there is but one salvation, but in the sense of there being degrees or orders of life, it is plain there are more than one. The prize held out to view now, is that under certain conditions we may be partakers of the *divine nature*, that prize can only be reached in this world, (or age), for the very good reason that a part of the *conditions* can only be met in *this age*. Those who wish to be made like Christ, and receive the "*great* salvation" (become immortal), must suffer *with* him must "*fill up* that which is *behind* of the afflictions of Christ." (Col. 1:24.) Those who are of this class are chosen "through *sanctification of the Spirit* and *belief of the truth*." (2nd Thes. 2:13.) May we be "kept by the power of God through faith unto (*this*) salvation?" Yes, this is the salvation now about to be revealed, of *which* the prophets have inquired and searched diligently, who prophesied of the grace that should come unto us, a salvation embracing things which the angels desire to look into. 1st Peter 1:3-12.

Those who would be Christ's, can only become members of his body in this age: members of that anointed company of which Jesus is the chief or head. "Do you not know that the saints shall judge the world?" (1 Cor. 6:2.) Surely they are not judging the world *now?* Does some one say, "Well, then, what is meant in John 12:31, "*Now* is the judgment of this world?" Read on a little further, "Now shall the prince of this world be cast out." Who is the prince of the world? He is the one who now rules in the children of disobedience. (Eph. 2:2.) Is he cast out? No. Well, the same "*now*" that applies to judgment, applies to being "cast out." Then the words of Jesus must have meant this: "now," *i. e.* by this arrangement of Christ's incarnation and death Satan is *to be* cast out. By this means will *finally* be accomplished the judgment of this world. The saints (partakers of the *divine nature*), are judged *now*, and will not come into judgment again. "He that heareth my word (they do not all *hear* who are spoken to), and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5, 24. R. V.) Does our orthodox (?) brother say: "There, now stop right there. Does that not prove that if we are saved from sin we are saved from death?"

Well, let us see. *How* is he passed out of death into life? By *judgment*.

O yes! he is *judged* out, and cannot have another judgment passed on him. It is a *legal* proceeding, then, by the highest tribunal, and is a conclusive argument to prove that *a judgment day is now in progress*, and that this judgment will be *executed* (realized) when he stands up in the "first resurrection" with Christ's likeness, the conflict being over. He will *then* be immortal, and "cannot die any more," and will be in a fit condition to judge the *world* and angels. (1st Cor. 6:2-3.)

"And it shall come to pass in that (judgment) day, that the Lord shall set his hand again the *second time* to recover the *remnant* of his people." (Isa. 11:11.) *Then* Satan will be cast out, obstacles will be removed, "all shall be taught of the Lord," (the judicial body, the complete Christ), and doubtless nearly all will, under such circumstances, obey and accept of life. This will be everlasting human life in harmony, peace and filial obedience to God—the blessed estate which Adam lost.

Let us *earnestly entreat* those who by consecration have become "new creatures," (spiritual) and as such, are hoping for *the prize*, to remember Paul's words, (and they may be emphasized now), in this time of worldly pressure and conflict. "This *one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before, I *press* toward the mark for the prize of the HIGH CALLING of God in Christ Jesus." Now is the special time of instruction for earth's future rulers.

"Be wise *now*, therefore, O ye kings; be instructed, ye judges of the earth."

Satan's first lie believed, would blind us to the whole line of God's truth and plan. We did believe it, but we now repent.

J. C. SUNDERLIN.

ANCIENT NEW TESTAMENT GREEK MSS.

In our last issue we found fault with a contemporary's desire to set aside the first chapters of Matthew and Luke, and showed that its claim that the authenticity of these chapters was questioned by scholars, was *untrue*—which we repeat. We said that these chapters were recognized by the very best authority, viz., the three *oldest* Greek MSS. of the N. T.—the Sinaitic, Vatican and Alexandrine—whose value and age are in the order mentioned; the Sinaitic being the oldest and most complete.

Replying to this, our contemporary, still attempting to set aside Matt. 1 and Luke 1, endeavors to cast discredit on the entire N. T., as well as these chapters. It attempts to show that these three most reliable MSS. are widely at variance, some omitting whole passages and books which others contain, and no two omitting the same chapters, verses and books, giving on the whole the impression that the whole matter is so mixed that it is totally impossible to reach any satisfactory conclusion as to what was, or was not written, by the Apostles. To prove this confusion of testimony, numerous quotations are made from the preface of Tischendorf's New Testament.

We shall not consume our space with extracts from Tischendorf's preface; for, as promised, we shall arrange shortly that all who desire shall have opportunity of procuring these various readings and the explanatory preface complete.* Suffice it for the present for us to say that our contemporary so quotes and so argues as to give a *false* impression in this matter. If this is done knowingly it is a crime against *truth* —if done ignorantly it is a *shame*.

Mr. Tischendorf favors the Sinaitic MS. His claim is that the Sinaitic MS. is not only the *oldest*, but also the only old MS. of the New Test. which is *"perfect*, without the *loss of a single leaf."* In proving this he refers to the Vatican MS., and says that from Heb. 9:14 to the end, the N. T. is *missing* from it. Referring to the next oldest MS., he shows the superiority of the Sinaitic over it, also, by calling attention to the fact that it is imperfect also, parts of the MS. parchment having been lost or destroyed during the twelve hundred years preceding its bringing from Alexandria. He shows that all of Matthew up to chap. 25: verse 6, is missing; also about two chapters in John, and nearly eight chapters in Second Corinthians. But he is not showing that these MSS. contradict each other, which is our contemporary's object, but that these chapters are missing; and hence he proves the Sinaitic most valuable, since not a single leaf of it is missing. It is truly remarkable that MSS. of such an age should be so well preserved.

We repeat, then, that the narrative of Jesus's miraculous conception as recorded in the first chapters of Matthew and Luke, has the very best and oldest Greek MSS. to support it. The Sinaitic and Vatican, the oldest and best, contain both chapters, and the Alexandrine MS. contains the account in Luke; that in Matthew was missing—*not omitted.*

The doctrine of the "Immaculate Conception," as held by papists, relates not to Jesus, but to Mary, his mother. Papists claim that Mary was immaculate (pure), free from Adamic sin, by reason of her mother's miraculous conception of her. It is one of the strong evidences of the purity of ancient N. T. MSS. and of God's care in their preservation, that they are *free* from the doctrines peculiar to the "Mother of Harlots"—even though unwittingly one of them was hid in the "Vatican Library."

CANON OF THE NEW TESTAMENT

"The prophets" in the Christian Church, speaking themselves, under inspiration, and those having the Spirit's gift, "the discerning of spirits," acted as checks on the transmission of error *orally* before the completion of the *written* word. Secondly, it was under their inspired superintendence that the New Testament Scriptures were put forth as they were successively written. (1 Cor. 14:37.) "If any man . . . . be a prophet or spiritual, let him acknowledge that the things that I write . . . . are the commandments of the Lord." Thus by the two-fold sanction of inspiration, that of the authors and that of the judges, the canonicity of each book is established. By God's gracious providence most of the books of the New Testament were in the Church's possession years before the death of leading apostles, all of them before the death of John. If spurious books had crept into the cycle of professedly inspired books, they would have been at once removed by apostolic authority. . . . The earliest notice of a collection is in 2 Pet. 3:1-6, which speaks of *"all* the epistles" of Paul as if some collection of them then existed, and was received in the churches as on a par with "the other Scriptures." The earliest uninspired notice is that of the anonymous fragment of "The Canon of the New Testament" attributed to Caius, a Roman presbyter. It recognizes all the books except Ephesians, Hebrews, James, the two epistles of Peter, and perhaps 3 of John. It condemns as spurious "The Shepherd, written very recently in our own times at Rome by Hermas, while his brother Pius was bishop of the see of Rome"—*i. e.*, between A. D. 140 and 150. Thus the canon, in far the greater part, is proved as received in the *first* half of the second century, whilst some of John's contemporaries were still living. In the same age the Peshito or Syriac version remarkably complements the Muratorian fragment's canon, by including also Hebrews and James. In the latter part of the second century, Clement, of Alexandria, refers to "The Gospel" collection and that of all the epistles of "The Apostles." The anonymous epistle to Diognetus still earlier speaks of the "Law, the Prophets, the Gospels and the Apostles." Ignatius, of Antioch, a hearer of John, terms the written Gospel "the flesh of Jesus," and the apostles, *i. e.*, their epistles, "Presbytery of the Church." Theophilus, of Antioch, and Irenæus term the New Testament writings "the Holy Scriptures." Tertullian uses for the first time the term, "New Testament," and calls the whole Bible "the whole instrument of both Testaments."

Thus there is a continuous chain of evidence from the apostles down to the third century. The quotations by the fathers (of whom Origen quotes at least two-thirds of the New Testament), and the oldest versions, the Syriac, Latin and Egyptian, prove that their Scriptures were the same as ours. Eusebius, the ecclesiastical historian (A. D. 330), mentions all the 27 books of the New Testament, dividing them into the *universally acknowledged* and *the debated;* the latter the Ephesians, James, Jude, II. Peter, II. and III. John, and Apocalypse "received by the majority," and at last received by all the churches when the evidence had been more fully tested. A third class he calls "the spurious," as the "Shepherd of Hermas," "the Epistle of Barnabas," "the Acts of Paul," which all rejected. Moreover, *all* our oldest Greek MSS. of the epistles contains those epistles once doubted by some; so do all the versions except the Syriac; see above. . . . The transition from oral to written teaching was gradual. Catechizing, *i. e.*, instructing by word of mouth, was the mode at first, and "faith" then "came by hearing" (Luke 1:4; Romans 10:17), in which, however, there was always an appeal to Old Testament Scriptures (Acts 17:11). But that the orally taught might know more fully "the (unerring) certainty of those things wherein they had been instructed," and to guard against the dangers of oral tradition (illustrated in John 21: 23, 24), the word was committed to writing by apostles and evangelists, and was accredited *publicly* by the churches *in the lifetime of the writers.* The approach of their death, their departure to foreign lands, their imprisonment, and the need of a touchstone to test heretical writings and teachings in their absence, all made a written record needful. The cessation of miracles and *personal* inspiration was about the same time as the *written inspired word* was completed. Bishop Kaye (Eccles. Hist. 98-100) observes that Justin Martyr, Theophilus, etc., only make *general* assertion of miracles still continuing, being loathe to see what seemingly weakened their cause, the cessation of miracles; but they gave no *specific* instance. . . . . With much good that is in the apostolic fathers, their works "remind us what the apostles would have been had not they been inspired, and what we ourselves should be if we had not the written word" (Wordsworth, Canon Scr., page 137).

So far from there being a gradual waning of inspiration from the writings of the Apostles and Evangelists to those of succeeding Christian writers, there is so wide a chasm (the more remarkable as the early fathers had the apostolic writings to guide them) that this alone is a strong proof that the Scripture writers were guided by an extraordinary Divine power. Their previous habits (as being some of them illiterate, and *all* bigoted Jews) prove that nothing but Divine power could have so changed them from their former selves as to be founders of a spiritual and worldwide dispensation (see Luke 24:25-49), utterly alien to their Jewish prejudices. Their *style* accords with their supposed position, simple and unlearned (except Paul's), yet free from aught offensive to the polished. If it be asked why we do not receive the epistles of Barnabas and of Clement, the Acts of Paul and Thecla (one

*The New Testament, with various readings of these oldest MSS., will be duly announced in the TOWER as soon as ready. Some have already ordered and sent money for it. Please do not do so until it is ready and announced.

of the earliest apocryphal writings), etc., we answer, Not because (as Rome would have us say) the Churches *could not* err in judgment in rejecting them, but because, as a matter of *evidence*, we believe they *did not* err. These works were not received by contemporary Christians who had the best of opportunity of knowing evidences of autnenticity and inspiration. If one or two cite them, it is an exception, not invalidating the otherwise uniform testimony against them. The internal evidence of their style is fatal to their pretensions. So "the Acts of Paul," Tertullian testifies its author was excluded by John from the office of presbyter for having written it. The New Testament is a complete organic whole, so that even one book could not be omitted without loss to the completeness of the Christian cycle of truth.—*Fausett.*

WORTHY OF ALL ACCEPTATION

From quotations given in another column from a contemporary, it will be seen that it boldly advances the teaching that the New Testament will not compare with the Old Testament as an *authority;* that if it be received as sacred Scripture *at all*, it is to be completely subordinated to the Old Testament, and that any doctrine or statement of the New Testament not supported by a similar statement in the Old Testament is unworthy of acceptance and belief.

The basis upon which these conclusions are built is, that the *apostles* were not inspired as were the prophets, and hence they could judge of truth and error only as we do.

If this be true, if this be *new light*, then we have all along been in darkness, and the poor Jew who Paul says was *blinded* was really in the light all the time, and the Christian Church, instead of walking in the path of light, has been in darkness from the Apostles down. Why. this is the exact teaching of Judaism. From such new light (?) we pray to be delivered.

We wish to reply to the above, and to show that the basis is false, and the deductions consequently erroneous. First, however, let us remark, that if the above be true, if we are to *believe* only what is taught in the Old Testament, then *our faith* is vain, for in the Old Testament we find nothing concerning *our* HEAVENLY *hopes*. There is not in it a promise of a heavenly crown, not a promise of a spiritual body, not a promise to the "*Royal* Priesthood," not a mention of the "*new* creature." No, its choicest promises are all earthly, like that given to Abraham—"Lift up now thine eyes and look . . . . for all the *land* which thou seest, to thee will I give it, and to thy seed after thee." (Gen. 13:14, 15.)

No, nothing was seen of the *spiritual* blessings in reservation for you (the Gospel Church) until "our Saviour Jesus Christ brought life and immortality to light through the *Gospel*." (2 Tim. 1:10.) These are not found in the Law nor in the prophets' writings but only in the New Testament. No, the very most we can say of the teaching of the Old Testament relative to "our high calling," is that it gave fleshly *shadows* of some of our blessed hopes. And these we should never have been able to understand any more than did the prophets, but for the keys furnished by the Holy Spirit through the Apostles.

Paul tells us that he had special *revelations* from the Lord (2 Cor. 12:1-7; Gal. 1:12, and 2:2; Eph. 3:3), and claims for his writings that they are specially *inspired*. (1 Cor. 14:37.) He even mentions those items of his teachings which were not "*by commandment* of the Lord." (1 Cor. 7:6.)

The book of Revelation opens with the statement, that it is a *revelation* which God gave, not to the Prophets, but "to Jesus Christ." Such a revelation would have been superfluous if the Old Testament contained *all* needful information. Peter also claims special inspiration, power and knowledge as an apostle over and above the prophets. (See Acts 5:2-5; 1 Pet. 1:10-12.)

We claim, furthermore, that the operation of God's power —Spirit—on the prophets was so different from the operation of the same Spirit upon the Gospel Church, that the humblest Christian may know more of God's plan than could the greatest prophet. Though there had not arisen a greater prophet than John the Baptist, yet the least in the kingdom of heaven is greater than he." (Matt. 11:11.) The prophets belonged to the *fleshly* house, we to the *spiritual*. "Moses (a prophet) verily was faithful as a servant over all his house (of servants), but Christ as a *Son* over his own house (*of sons*), whose house are ye—if," etc. (Heb. 3:5, 6.) Jesus tells us of *our* special privileges over the prophets and others, saying, "To *you* it is given to know the mysteries of the kingdom of Heaven," and "Verily I say unto you, that many *prophets* and righteous men have *desired* to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." (Matt. 13:11, 17.)

Paul tells the same story of how God had revealed to the Gospel Church that which had not been known previously. He says: "If ye have heard of the dispensation of the grace of God which is given me to you-ward; how that by *revelation* he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge of the *mystery* of Christ) which in other ages was *not made known* unto the sons of men, as it is *now revealed* unto the *holy apostles and prophets* (teachers) by the Spirit." (See Eph. 3:2-10.) Peter adds his testimony saying: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace (favor, knowledge) that should come unto *you*. Searching what, or what manner of time, the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom (the prophets) it was revealed that *not unto themselves*, but unto us they did minister the things which are *now reported unto you* by them that have preached the Gospel unto you with the Holy Spirit sent down from heaven." (1 Pet. 1:10-12.)

If we *reject* the foregoing testimony of the apostles regarding the special *revelation* made to them, whereby they were able to give us a knowledge of the mystery hid from other ages, we should reject *all of their* teachings on every subject, since men who will lie are not to be trusted at all.

Furthermore, we claim that though this favor of greater knowledge and revelation is to the humblest member of the Church, yet it *came to us* directly through the *Apostles;* and their writings are the *basis* of *proper* Christian faith today. We read that God hath set in his Church various members with various gifts for the edifying of the body of Christ, but first (chiefly) Apostles. (1 Cor. 12:28.)

The Spirit has raised up in the Church evangelists, pastors, teachers, for the edifying of itself; but it never gave more than one *Head*—Jesus—nor more than the original twelve Apostles. These are enough, they are still with us; we have *their words* of reproof, correction and instruction today, even better understood now than by those whom they more directly addressed.

True, Paul was not of the original twelve, neither was he the one of eleven *mistakenly* appointed to Judas' place (They did it before the Pentecostal blessing), yet he not only informs us that he was specially appointed to be an apostle, but his teachings *prove* it.

Paul, who had more abundant revelation than all the apostles, knew more about the "*mystery*" of the Gospel than he was permitted *plainly* to express to the Church then living—it being meat *not then* in due season. This he himself expresses, saying that he had learned "things not lawful to be uttered." But though he was not permitted to utter all of "the deep things of God," nevertheless the fact of his possessing a knowledge of those deep things cast such a *reflection* upon all that he did write, that his words have been the *basis* of almost all the "meat in due season" furnished to the Church since. He himself tells us that an affliction was permitted (a thorn in the flesh) lest he should be exalted above measure by God's revelations to him. (2 Cor. 12:7.)

As it has been affirmed that the Apostles evidently made mistakes of quotation, and *misapplied* prophetic statements, we want to consider that feature of the subject. For this purpose let us have a careful

BIBLE READING

We want to refer you to a number of prophetic statements, and have you note the connections closely and see that the statements which met a fulfillment in Jesus were so mixed up with other statements not specially applicable to him, that you or I or the Jew might have readily *stumbled* over them and never have thought of applying them to Messiah, had not the Holy Spirit brought these things to the attention of the Apostles. In fact, we know that the disciples understood not these things and saw not their true application until after Jesus was risen. (See John 12:16.)

Turn to Micah 5:2, and see how obscurely the birthplace (Bethlehem) is mentioned. The birthplace is mentioned, and

the humiliation, yet in so disconnected a manner that though the Scribes and Chief Priests understood of his birthplace (Matt. 2:4-6), yet they could not see that as the Judge of Israel he would be smitten "with a rod upon the cheek." (Matt. 27:30.)

Take another. Turn to Hosea 11:1 and find the record: "I have called my Son out of Egypt." Nothing about the context would ever lead you to suppose this to apply to Jesus. It altogether seems to relate to Israel as an infant nation brought from Egypt. But when our attention is once called to it, we can see how the name Israel (*prevailer*) applied well to Jesus; and not only so, but that the coming of the nation Israel out of literal Egypt and the coming of Jesus out of literal Egypt (Matt. 2:20) are types of the coming of the entire Israel (the church) out of the antitype of Egypt, viz., the world.

Jer. 31:15 introduces in an entirely disconnected manner, Rachel weeping for her children, and it could not be understood until fulfilled (Matt. 2:17). Rachel was the mother of two of the tribes—Joseph and Benjamin. Bethlehem was in the country apportioned to Benjamin, which tribe, with Judah, occupied Palestine at the time of the first advent.

Look at Psalm 22. Any one might read that Psalm throughout and not doubt but that David was speaking of *himself*. And we doubt not that David thought the same; but Jehovah guided his utterance and made him thus to represent Messiah.

Read Psalm 118:22, 23, 26, about the stone which the builders rejected, etc., which our Lord applied to himself (Matt. 21:42); yet these prophetic statements of Messiah evidently stand mixed up with David's own experiences.

Look, also, at Isaiah 61. Here the prophet personates Christ, saying: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach," etc. To all appearance the prophet was the person meant, yet when Jesus points out its fulfillment in himself (Luke 4:18) we see that in him its conditions were *fully* met.

See Zech. 11:12. Here Zechariah was sold for thirty pieces of silver, and nothing in the connection indicates that he was a type or representative of Jesus, who was afterward sold for thirty pieces.

But we must notice one Scripture which has been cited as specially misapplied by Matthew in chap. 1:23, viz., Isaiah 7:14, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." The objection is made that because this promise had a typical fulfillment at that time, as mentioned in chap. 8:3, *therefore* it could not have a reference to Mary and her son Jesus. We reply that its partial fulfillment at the time is no argument against its application to Mary as made by the Apostle. It would be equally consistent to argue that because thirty pieces were actually weighed out for Zechariah, therefore that prophecy could have no reference to Judas' sale of Jesus.

On the contrary, it was not uncommon for Jehovah to deal in this very way—causing a typical fulfillment of a prophecy to transpire, and thus attract attention for a time away from the actual fulfillment. In this case of typical fulfillment we suggest that the prophet *represented* Jehovah, the prophetess *represented* the Virgin Mary, and their child *represented* Jesus. But is it objected that Mary's son was called Jesus, and not Immanuel? We reply that such shortsighted reasoning would make *nonsense* of both Old and New Testaments. How about the names given in Isaiah 9:6? "His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Must we set aside this prophecy also, because the child was called Jesus, or shall we recognize the fact that many names, as well as many offices, are his? In answer we would say—his name *has* been called *Immanuel*. We call him Immanuel (God with us), and the Church in general has recognized him by that name for eighteen hundred years. And in the incoming Millennial Age, when the knowledge of him shall fill the earth, all shall recognize him by his various and significant titles.

In closing, we want to give one more illustration of a prophecy which *has* had one literal fulfillment, and is about to have its second or higher fulfillment—just as Isaiah's prophecy, above referred to, had one fulfillment in his day and *another* hundreds of years after at the birth of Jesus. Our illustration is *Babylon*. It was the chief empire of earth in Jeremiah's day, and his prophecy records in strong language its overthrow. It has been overthrown as foretold; but were it not that we see that there is a mystical, "Babylon the great, the mother of harlots," for whom the severest language applied to *literal* Babylon is intended, we should wonder indeed.

Those who saw the fulfillment of Jeremiah's prophecy in the fall of the city of Babylon, doubtless concluded that a very stirring description had been given of so commonplace an event as the overthrow of a nation; and having seen that one fulfillment, few realize that the real force of the prophecy is to mystic Babylon.

We refer you to but one chapter out of many, in which statements *once* fulfilled are to have a *second* and larger fulfillment, just as Isaiah's prophecy of Immanuel had a second and complete fulfillment in Jesus' birth. Compare the following:

Jeremiah 51:6 with Rev. 18:4.
Verse 7 with Rev. 17:4 and 14:8.
Verse 8 with Rev. 14:8 and 18:2, 9, 11, 19.
Verse 9 with Rev. 18:5.
Verse 13 with Rev. 17:1, 15.
Verses 48, 63, 64 with Rev. 18:20, 21.

We conclude, then, that the New as well as the Old Testament—the writing of the apostles as well as that of the prophets—is worthy of all acceptation as divinely inspired.

THE GIFT OF HEALING

There is nothing strange in the fact that men of the world, people who have not become new creatures (by faith) in Christ Jesus, should doubt the power of God to heal diseases without any visible agency; but that any who have been "chosen through sanctification of the Spirit, and belief of the truth," should doubt it, is strange.

We can hardly believe that any who are thus chosen *do* doubt, either God's power or willingness to heal in answer to the prayer of faith, without any visible remedial agent. Why should the child of God limit the power of Him "in whom we live, and move, and have our being?" But perhaps some who do not doubt the *power* of God, doubt that He has the will, or that He does in these days heal the sick in answer to the "prayer of faith."

For our part we do not doubt the power, nor the will, nor the fact that He does thus heal in answer to the prayer of those who are *inspired with faith* to ask for it.

But as it is very desirable to be healed when suffering with diseases, the question naturally arises, "May *all* be thus healed?" We think we may safely answer, that *if* all men were thus *inspired with faith*, they might. By the term "inspired with faith," we mean, to be *animated by the Spirit of God* with faith.

We will not here enter into a discussion of the different meanings of the word faith, which are so various, but only say that, as it is used here, it means confidence.

Confidence or faith in what? In God's word. But, says one, "faith cometh by hearing." Yes, and "hearing by the word of God," and when the Spirit of God speaks the word to us, as it does sometimes, it *inspires us* with faith.

How shall I then obtain that much to be desired object, inspiration of faith *for healing?* Find out if possible if it is God's will to heal you. But, says one who is very enthusiastic, Surely it is his *will* to heal us, if we only will to have him, for "whatsoever things ye desire when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.) But notice, it is as if he had said, "Whatsoever things ye desire when ye pray," see that those *desires* are in accord with the Spirit and Word of God, so that ye may have a foundation to "believe that ye (are entitled to) receive them, and ye shall have them." If one were desiring to offer a petition to some earthly potentate, the proper thing would be to find how it could be done in harmony with His laws; and it is fully as important when offering a petition to the "Kings of kings."

The apostle says, "Ye ask and receive not because ye ask amiss." (James 4:3.) This is what Jesus wanted those to whom he was speaking to guard against, viz., *careless* asking; that whatsoever they desired there should be sufficient ground for believing they would receive, and when such *was* the case they would receive it. An all-sufficient ground for believing would be to know that it is *His will*.

The leper offered a very good prayer (Matt. 8:2.) when he said. "Lord, if thou wilt thou canst make me clean." He was inspired with faith as far as his knowledge went, and Jesus graciously supplied the missing link by saying, "I *will*."

Now, let us suppose we are diseased and suffering. We wish to be healed. But are we *sure* that we do? The confiding child of God, he who has faith in His wisdom and love says, "If it is His will; He knows better than I do what evils

I am exposed to, understands my nature better than I do myself, knows what influence I would exert in whatever condition. If it is His will to rebuke the enemy *now*, Amen."

Then I will inquire if it is God's will that all diseases, and death even, should be removed *now* in this age? Manifestly not, for they are the penalty of sin, and the penalty must be *executed* (Gen. 3:16, 19.) All the descendants of Adam must die, all must become acquainted with the exceeding sinfulness of sin by experiencing the sorrowful effects of it. Then only in *exceptional cases* can it be asked "according to His will." What are those cases then, those exceptions? Under what circumstances may I ask my Heavenly Father, in the name of Jesus, to heal or cure? Under the same circumstances that Jesus did.

He was invested with the power of God (John 5:30), and used it to do miracles and thus *attest His divine commission* and glorify God in the fulfillment of the Scriptures (Matt. 8:17), giving to the world the assurance that in the fulness of time (Eph. 1:10), this same power manifested in the sons of God (Rom. 8:19), complete in him, should restore fallen humanity to its sinless, painless, perfect condition.

But does He not heal for any other purpose now? None that we know of. What is done *now* we understand to be done to attest to divinity and give assurance that He will "show the *exceeding* riches of His grace in the ages *to come*.

What! Attest to divinity *now?* Yes, divinity operating through the chosen members of the body of Christ. (Eph. 1:22, 23.) Then, shall we expect that *every member* will be invested with the power of healing, and that this is an *only* evidence of membership in the body? Oh, no, certainly not! That which should be satisfying to us is that the gift of healing is retained *in the body*.

"We have many members in one body, and all members have *not the same office*, so we being many, are one body in Christ, and every one members one of another." "Having, then, gifts differing according to the grace given unto us." (Rom. 12:4, 5, 6.) "Now there are diversities of gifts, but the same Spirit. For to one (member) is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit." (1st Cor. 12:4, 8, 9.)

But do you ask, "Will *my* prayer of faith heal the sick, either myself or others?" Yes, your "prayer of *faith*" would, if you are an individual belonging to that member to whom the gift of healing is given. But if I am not, then how? In that case the Apostle James gives the best advice we know of: "Call for the elders of the church (congregation) and let them pray over him anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the *Lord* shall raise him up."

But when he calls for the elders he should use discrimination.

As in the physical body we would not make use of the foot, to perform the work of the hand, so now; send for those elders who have the "gift of healing" if you know of any such, if you do not, you might as well not send for any. Those having the "word of knowledge," or the "word of wisdom," or the "discerning of spirits," though imparted "by the same spirit," would be of no service to you for *healing*, and you should not feel like chiding them for not possessing that gift, or for not belonging to that member whose *office is* to heal.

We have reason to believe that when the Lord is about to do through any member of the body, a supernatural work, he will make it known *beforehand* to that member through whom the work is to be accomplished. (Amos 3:7.)

"The Spirit of truth will declare to you the *coming* things." (John 16:13. E. D.) We understand by this and other Scriptures, that the Spirit of truth shows, not only the things of the coming age, referred to in God's Word, but *impresses* the member or members through whom God would do a work, that he is *about to do it;* and this is what we mean by being *inspired with faith;* and it is this *inspired* prayer, we think, which the Apostle James calls "the prayer of faith."

Let us not fall into the error of thinking that any *individual* constitutes a *complete* member of the body of Christ, for it cannot be that there are so many members as there are individuals; but all those having "the *same office*" constitute one member, and those having another office another member, and so on, and herein we see the significance of the provision made in the promise that two (or more) shall receive what they are agreed in asking (according to His will of course.) (Matt. 18:9.) We see the beauty of many members constituting one body, let us not lose sight of the beauty of *many individuals* constituting *one member;* as there are in the natural body individual muscles, tendons, nerves, veins, &c., constituting one member. If we should bear this in mind, we should not feel any uneasiness because certain individuals of some member had not the qualities belonging to the individuals of some other member, but would allow the mind to dwell with delight upon the *necessary difference* between the individuals constituting the members, and the difference between the members themselves, and yet the beautiful oneness of the whole. One individual may sometimes *represent* a member, but it requires more than one to *constitute* a member. Therefore, we can see that the different individuals in a member should be united in their petitions.

It is no cause for discouragement, that we can see, because more have not the gift of healing, any more than it would be, that one person does not have more than two eyes, or a greater number of any members in the natural body. But it is blessed to know that the *body* of Christ is thus in connection with the throne of God. It is blessed *also* to know that there is yet an active member in the body, having "the word of wisdom," and another having "the word of knowledge" imparted by the *same* Spirit, and so of other gifts and graces, and to each (member) is given the manifestation of the Spirit, *for the benefit of all"* (the members,) (1 Cor. 12:7. E. D.)

Let us not despise each other's gifts, nor wish that we belonged to some other member, for "all these things performs the one and the same *Spirit*, distributing to each in particular *as it will."* E. D.

Neither should we despise our own gifts, and thus undervalue what God has given us. "If the foot should say because I am not of the hand, I am not of the body. Is it, therefore, not of the body?" We are glad and rejoice that the gifts of this Spirit are still *manifested* in the body, and among them, "the gift of healing," but let us not all desire the gift of healing, nor find fault with those who have them not, for "now hath God set the members, *every one of them*, in the body as it hath pleased him," and "if they were all one member where were the body?"

So we see the *need* of a diversity of gifts. Hence "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; *for* the *perfecting* of the *saints*, for the work of the ministry, for the *edifying* of the *body* of Christ."

This is the work of the members *now*, *"till* we all come in (into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We are sorry to think that any should doubt that the gift of healing is still an office belonging to a member of the body of Christ, and we are somewhat surprised to see that some individuals of that member should think that any, or all of the other members, might, or should, have the same office."

"But you earnestly desire (are we not too apt to?) the more *eminent* gifts and yet a much more excellent way I point out to you," (in the thirteenth chapter of 1 Cor.)

J. C. SUNDERLIN.

SOME OF YOUR DIFFICULTY

It may be that you do not have advantage of attending meetings where special and definite instruction is given upon holiness, it may be there is no one near you to whom you can open your heart fully and freely as to your religious experience, and thus your heart-longings and spiritual problems are kept in your own heart and closet. When you read or hear of the clear instruction and victorious experience that others have you feel like pining. Remember that this very solitude of soul may in the end work out for you a deeper and stronger experience in Divine things.

Do not try to run away from your circumstances; some other place or surroundings may seem enchanting to your mind, and you fancy you could be holy much easier were your lot cast there or yonder. You forget that wherever you fly you must carry your poor self along with you, and those fancied circumstances of easy piety might prove your utter ruin. In your solitariness of soul you are drawn away from human aid that you may more truly be as a little babe with God and learn directly from His Spirit. Oh, lonely seeker after holiness, let nothing deter you; give yourself and your present surroundings utterly into God's hand; spend every hour in doing His will as it is revealed to you, and He can turn your apparent disadvantages into a throne of triumph.

—GEO. D. WATSON.

VIEW FROM THE TOWER

The battle between truth and error—between Christ and Anti-Christ still continues, and daily grows more desperate; but it is only beginning—"the battle of the great day of God Almighty." For the Lord hath a controversy with the nations. Jer. 25; 31:32.

Many of Anti-Christ's followers are saints of God who have been deceived by the success and growth and almost universal power and influence of Anti-Christ for 1300 years past. Though they find much contrary to the Word and Spirit of Christ, they are overawed and fear to question the authority which holds them in bondage. They enlisted in the various regiments (sects) supposing that this was necessary to the Lord's service. And, indeed, some of the enlisting officers (ministers, etc.,) are equally deceived, and verily think they are doing God service. The delusion of their chief—the adversary—by which he holds them under his control, is, that he *advocates a form of godliness*, and keeps up a religious *drill* so incessantly as to weary and prevent any from even hinting at a scarcity of true religion, and to leave no time for Bible study.

But Jehovah has an army—small at present, but increasing—which is daily liberating some saints from the bondage of Anti-Christ, who when they find themselves by truth set free, become noble soldiers on the side of the Captain of Jehovah's hosts. It is because our Captain was so long absent (1800 years), that the Anti-Christs became so powerful and deceived so many by their claim to be our Captain's representatives and to have the right to command his faithful. But our Captain is to *take* his great power and reign (Rev. 11: 17). He has come at last, and a few armed and liberated by his truth have recognized him and are assembling to his standard. In the present phase of the battle carnal weapons have no part; it is at first the gathering of the Lord's bright ones (stars)—the assembling to his standard of the "*outcasts*" of nominal, spiritual Israel (Psa. 147: 2-6). "Your brethren that hated you, that cast you out for my name's sake said, Let the Lord be glorified; (we cast you out for the good of the cause of [anti]-Christ) but he shall appear to your joy and they shall be ashamed" (Isa. 66: 5). "I wot that through ignorance they did it, as did also their rulers" (Acts 3: 17).

The saints in the Babylon company of Anti-Christ, are kept from deserting by fear—fear that their Lord's cause will suffer, not seeing that they are using their influence against the Lord's cause by giving aid, comfort and strength to those who have the form of godliness only. But the "Heralds of Christ's Presence" are going among them and some are *hearing* the joyful message, despite the drumming and excitement kept up to hinder, and despite the call of officers that each *must support* the sectarian standard under which he is enlisted, and the cry that to desert these banners means to desert the Lord; yet those whose eye can see the *real standard* (God's Word) are preparing to put themselves under the proper flag, and under the true Commander and Captain, Christ Jesus.

The picket lines are already engaged and soon every soldier must be under fire on one side or the other—on the side of truth or error—on the side of the Lord or on the side of human systems and creeds. Every true soldier, deceived by the pretentions of Anti-Christ will have an opportunity of placing himself under the *command* of the true Lord; and he that doeth his will shall know of *his doctrine* and shall not be in darkness. (See "TABERNACLE Teachings"—last part).

In this work of announcing the King's *presence*, and calling out our enslaved brethren in the vast army of Babylon, each of us has a duty which is a privilege—even though they revile us at the time, the message must be given and the wheat will be selected. "Gather my saints together unto me, those that have made a covenant with me by sacrifice."

The cry is, "Babylon is fallen, is fallen [no longer recognized of God]. Come out of her, *my people*, that ye be not partakers of her sins and receive not of her plagues." (Rev. 18: 4). The Lord seeketh such to serve in his army as serve in spirit and in truth—heartily.

"Be not like dumb, driven cattle;
Be a hero in the strife."
* * * * * * * *
"Let us, then, be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."

The progress of the truth is encouraging. Very many ministers *of Christ* associated with the *nominal churches* are becoming interested, and are coming to see a vast difference and distinction between what men call *churches* and the ONE CHURCH mentioned in Scripture, "whose names are written in heaven." We have now reached, we believe, fully nine-tenths of all the ministers in the United States with our October sample copies. By many, the truth is recognized as "Manna," and daily the mail brings many orders for "FOOD." In the last six months we have heard from about five hundred ministers, and how many more are drinking from the fountain of truth, aided by our little goblet, we know not. And how many write who do not inform us of their ministry, we know not. At all events, TRUTH is being presented even inside sectarian fastnesses, and is influencing, to a great extent, the pulpit utterances of today, even among those who have not the courage to openly assail error from "bread and butter considerations;" or who have not yet seen clearly that the entire *nominal* church is spewed from the Lord's mouth—no longer His mouth-piece—and that *loyalty* to him demands the use of all their powers in tearing down the systems of error their tongues and influence once helped to establish.

We rejoice to note this interest among ministers, not because we think them better or more acceptable to God, but because they have often special influence and powers which they *can* use; but, we confess, it is all the more difficult for these to *overcome*.

INSPIRATION

A beautiful landscape might inspire the artist or the poet, each in his talent. Circumstances, audiences, etc., may be said to inspire a public singer or speaker. Murder is sometimes inspired by jealousy, etc., etc. And the child of God should be so *inspired* by the teachings of Jesus, the Apostles, and Prophets, as to act and teach in harmony with them.

But let no one forget that these, though proper uses of our English word *inspired*, yet, when used in Scripture the word has a much deeper meaning. It there means, that the "Scriptures given by *inspiration of God*" are given not by inspiration of circumstances, nor by inspiration of the teachings of others, but are a special inspiration, or infusion of knowledge direct from God. Thus only Apostles and Prophets ever spoke to the Church.

RESIST THE DEVIL

"Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil."—Eph. 4:26.

This text has been misconstrued and very generally misunderstood. The common idea of what constitutes saintship is a life in which *patience* and calmness are about the *only* graces. The above text, among others, is supposed to favor a condition of drowsy indifference, frequently misnamed *patience*. Those who hold such views of saintship gauge their Christian standing by their ability to have *no feeling* upon any subject. To such, "overcoming" means in substance bridling their tongues and feelings—or *never* getting angry.

We protest against this as another of the adversary's soothing drugs to lull the saints to sleep when they should be awake and on the watch. This is not the overcoming referred to in Scripture, and those who think so are deluding themselves, and need to be waked up.

Do not misunderstand us. We recognize *patience* as one of the Christian graces—a grand quality—but it is not the chief grace; it is not the ruling or controlling grace. And patience ceases to be a *grace* entirely when exercised towards wrong and injustice. No, "brotherly kindness," godlikeness and charity (love) are all its *superiors*, and as such should *control* it (1 Cor. 13: 13). Paul mentions three of the chief graces, saying: "Now abideth faith, hope and charity (love), but the *greatest* of these is LOVE."

Yes, LOVE is the chief grace, and should control all who are Christ's. This accords with Jesus' saying, "A new commandment I give unto you that ye LOVE one another." And when explaining what would fulfill all the law, he explained that it would be Love to God and to men. Amen. Then let the grace of LOVE rule, for "He that loveth not, knoweth not God, for God is love."

But again, we must object to what is usually called LOVE. Love, Scripturally considered, is no that esay-going indifference which, while self is comfortable, merely says: "I wish you no harm, and hope you'll find things to your liking"—which calls everybody brother and sister, and delights to be thought very broad and liberal on all subjects. No, Scriptural love is of a far less general character than this. Less of the general "good luck" and more of the particular and *careful* love.

Jesus and the Apostles recognized the grace of love as a special thing. Jesus loved all mankind—not in the sense of wishing them no harm, but to the extent that he "tasted death for every man." But among men he had his *special loves*. "Now Jesus loved Martha and her sister and Lazarus" (John 11: 5). And among his disciples there was both "that disciple whom Jesus [specially] loved" (John 21: 7), and the "devil," or adversary, Judas (John 6: 70).

It should be recognized by all who study the teachings of Jesus and the Apostles that *love* was in them the controlling principle. First, love to God; second, love to the Church; third, love to all men. Jesus' love for the Pharisees did not hinder his exposing their true character, for he loved *more* the truth and the earnest, humble Israelites, indeed, who were seeking for the truth. Hence his scathing rebukes to the nominal Jewish Church and to the error-blinded doctors of divinity of his day, whose teachings were misleading the people. Jesus' words of rebuke: "Ye blind guides," "hypocrites," etc., were doubtless supposed to be *un*-loving, harsh and impatient expressions, but *we* can see that *love* was the principle which controlled him and prompted those remarks—love for *truth* and for the truth-seekers—true Israelites.

When Paul (*mildly?*) said to a certain one, "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 10), some would say Paul lost his *patience* and sinned, and that he allowed his *love* to give way to anger at having his teaching interfered with, etc. But we claim that true LOVE was the cause of the anger—love for truth, love for God, whose ambassador he was, and love for the people who were being deceived by the error. This view is sustained by the preceding verse, which says Paul was filled with the Holy Spirit when he uttered these sharp words of rebuke. Note, also, other similar expressions of Jesus and the Apostles: Matt. 23: 13-33; 16: 23; Gal. 2: 11; Phil. 3: 18.

"BE YE ANGRY"

This is the counsel of Brother Paul; but "let not the sun go down on your wrath"; that is, let not your anger amount to bitterness, malice, hatred, but let it be only such as is controlled by love. "Neither give place to the devil." Let not truth fall in the streets and error triumph over it. Every loyal soldier should lift high the royal standard of truth and right and valiantly defend it.

Is it an evidence of saintship never to be angry? It is rather a sign of imbecility and lazy carelessness, for no one can live in the present age, in which the prince of this world (Satan) has control, without finding just cause, and that which should arouse a righteous indignation. Injustice and wrong should be met with indignation and rebuke by God's true children.

If, as we pass through the streets, we see a dumb animal *unjustly* and wantonly abused, we should, if we possess a spirit of justice, feel *angry*. What action we should take depends on circumstances. If we are *able* to rebuke the offender, it should be done. It would be sin not to do so; it would be giving place to the devil. And if right to be angry over injustice done to a dumb brute, how much more sinful to give place to the devil by allowing injustice or wrong to be done to a fellow human creature! And if our *love* prompts to defend these, how much should LOVE to God prompt us to CONTEND earnestly for truth and to reprove error, especially such errors and perversions of his word as would tend to overthrow the faith of God's children!

But beware! Note the word of caution: "Be ye angry and *sin not*." Anger prompted by *love* should be controlled by *love*. It must know no *malice* nor *bitterness* toward the individual who offends. Righteous indignation or anger, while it will pointedly and forcibly "reprove" and "rebuke," will yearn to see penitence and repentance.

The danger is in extremes. Some get angry to the extent of bitterness and personal hatred. We are cautioned against this sinful extreme, as well as against the other sinful extreme of giving place to the devil and permitting personal expediency, or convenience, or indolence, to hinder us from nobly upholding the right.

GOD'S ANGER

We should notice that anger, though always having the same signification, viz., displeasure and opposition, will lead to various actions, according to the *nature* of the being exercised by it.

When we speak of an angry beast, it calls to mind the idea of *mad ferocity* and destructive, unreasoning rage. So, if we speak of an angry man, the impression of the effect of anger will depend on the extent to which the man is depraved.

A perfect man could be angry at evil or injustice, and his anger would be controlled by reason, justice and love. The more depraved the being, the more unreasonable and unjust will be his anger and the expression of it.

If we think of a Christian as one filled with the spirit and love of truth and right, and under control of Christ's example and teaching, as being angry, we will conclude at once that his anger is a *Godlike* displeasure and opposition to something wrong, and that the anger is both caused and controlled by LOVE.

So, when we think of an angry God, we look to his general character and nature in order to learn what effect anger would have on him and how he would deal with those with whom he might be angry. When we come to know Jehovah's character—that He is *love*, very pitiful and of tender *mercy*, and that *justice* is the foundation of his throne—it assures us that all of his dealings must be in harmony with these elements of his character. Thus we see, that though repeatedly expressed in Scripture, "God is angry with the wicked," yet his anger is not the anger of injustice or malice, as of depraved men and devils, but an ANGER, *displeasure*, or opposition inspired by the LOVE of right and love for the creature which is injured by wrong and sin.

God's anger, too, must be controlled by his justice and love. The punishment for sin must be neither *more* nor *less* than right—a *just* punishment.

Now glance hastily at God's dealings with our representative Adam. God placed him on trial with the very simple arrangement that if he lived in harmony with, and obedience to, his Maker, he might *live forever*, and if he disobeyed he should *die*—lose his life and all right to it. How *just* this arrangement! God gave him *life*, and certainly had not only the power but the *right* to withdraw the life and allow the man to become extinct—"as though he had not been." This would be a reasonable punishment, yet a great loss, as Adam found, when, after enjoying life for a season, by a dying process, he finally lost it. Love could agree to this verdict of justice because a life out of harmony with God must bring ever *increasing* trouble on the man and on his descendants.

God's *love* and *justice* thus agreed to the penalty—cutting off from life the rebel who otherwise would have increased his own misery, yet it is apparent to all that *malice* or *bitterness* toward his creature is not shown. Nor could God be so, since his character is love. We have elsewhere shown that after having justly sentenced man to death—taken from him all right to live—God in LOVE marked out a plan by which *whosoever* will may *again* have life by a resurrection from the dead. This plan, as already shown, does not SET ASIDE the justness of God's *opposition* and *displeasure* and sentence of death on the sinner, but vindicates his justice and love by permitting the Lamb of God to take away the sin of the world by giving his life a *ransom* (*equivalent price*) for all.

How grossly Jehovah's character has been misrepresented and his *anger* misunderstood for *malice* and *bitterness* by nearly all the nominal Churches of today! It is generally agreed, except by Calvinists, that Jehovah had none but good designs toward his human son Adam when he made man perfect and upright and placed him in Eden. When Adam sinned, all are agreed that God was angry, displeased, or opposed to his creatures. But more, it is claimed that his *malice* and *hatred* pursued them even beyond the tomb, and that when they died Jehovah exerted special power and continued their lives in some other place, generally called a "lake of fire" (by those who do not understand that expression in the book of symbols—Revelation). There, it is claimed, Adam has been kept in torture for over five thousand years.

All will agree that no being could continue to burn so long without burning up; but it is claimed that God has become so angry about the sin that he will keep Adam alive *forever* in order to torment him. No one can assume that *justice* would require such a penalty for Adam's transgression, and certainly *love* finds no place in such dealing. Nay, more, it would be, as all who can and do reason must admit, a gross injustice, and if it were *true* it would give the lie to every expression of the love and justice of God in Scripture. But this is all a dark mightmare, conjured in dark ages of Papal priestcraft and without foundation in the words of inspiration.

What a blessed relief to awaken now in the morning dawn and see, as we now do, the justice and love displayed in the anger of the Lord—how all men were justly consigned to the *state of death* (*sheol* and *hades*, improperly translated *hell* in the Bible), and that because love has *redeemed* all, therefore all shall come back into life again. (Rom. 5:18, 19).

How blessed to think of such a God, whose justice and love have been exemplified in both our condemnation and redemption.

Let us emulate our Father: "Be ye angry and sin not; let not the sun go down upon your wrath, neither give place to the devil."

GLAD TIDINGS

In him all the fulness of perfection dwelt, and of his fulness have all we received. (John 1:16). They who get none of his fulness—have none of his righteousness imputed to them—reap no benefit from his sacrifice for our sins, and are poor and naked indeed—covered with the filthy rags of their own righteousness. Surely such are in the very gall of bitterness and bond of iniquity! Yet, not realizing their condition, some such claim, that it will "be seen after all, that there is not so much difference between Jesus Christ and us." The Lord have mercy upon them!

The same paper endeavors to show, in addition to the above, that Jesus was the son of Joseph, and by nature, consequently, as much a sinner as other men; that the account of the Shepherds and wise men coming to worship the babe, and angels singing at his birth, "Glory to God and peace toward men," is all nonsense; that the Apostles who claimed to speak as the "oracles of God," by special divine "revelation," were no more inspired than its Editor, and consequently their claims were false, and they were impostors and deceivers. This paper, after devoting about three-fourths of its columns to this stuff, and about one-fourth to quotations and treatises on "The high calling," "The heavenly calling," "The body of Christ," etc., on which subjects it is inconsistent enough to quote from the very Apostles it considers liars and impostors, and *no more inspired* than its Editor, then names this mess "*Glad Tidings*," and calls for help in spreading it before thinking people.

A FREE SALVATION

ROMANS iii. 24.

Nothing to pay? No, not a whit;
Nothing to do? No, not a bit;
All that was needed to do or to pay,
Jesus has done it His own blessed way.

Nothing to do? No, not a stroke;
Foiled is the captor, broken the yoke;
Jesus at Calvary severed the chain,
And none can imprison His free man again.

Nothing to fear? No, not a jot;
Nothing within? No, not a spot;
Christ is my peace, and I've nothing at stake;
Satan can that neither harass nor shake.

Nothing to settle? All has been paid;
Nothing to anger? Peace has been made;
Jesus alone is the sinner's resource;
Peace He has made by the blood of His Cross.

What about judgment? I'm thankful to say
Jesus has met it and borne it away;
Drank it all up when He hung on the tree,
Leaving a cup of full blessing for me.

What about terror? It hasn't a place
In a heart that is filled with a sense of His grace.
My peace is most sweet, and it never can cloy,
And that makes my heart bubble over with joy.

Nothing of guilt? No, not a stain;
How could the blood let any remain?
My conscience is purged, and my spirit is free;
Precious that blood is, to God and to me.

What of the law? Ah, there I rejoice;
Christ answered its claims and silenced its voice.
The law was fulfilled when the work was all done,
And it never accuses a justified one.

What about death? It hasn't a sting;
The grave to a Christian no terror can bring;
For death has been conquer'd, the grave has been spoiled,
And every foeman and enemy foiled.

What about feelings? Ah, trust not to them;
What of my standing? "Who shall condemn?"
Since God is for me, there is nothing so clear—
From Satan and man I have nothing to fear.

What of my body? Ah! that I may bring
To God, as a holy, acceptable thing;
For that is the temple where Jesus abides,
The temple where God by his spirit resides.

What of my future? 'Tis glorious and fair,
Since justified, sanctified, His glory I'll share;
By his blood first redeemed; by his grace then enthron'd,
Side by side with my Lord, his Bride I'll be own'd.

What, then, dost thou ask? O, glory shall follow;
Earth shall rejoice in the dawn of the morrow.
To rule and to bless comes that kingdom and reign;
Flee then, shall sorrow, death, crying and pain.

—SELECTED.

JUSTIFICATION DEFINED

"Being justified by faith, we have peace with God through our Lord Jesus Christ."—Romans 5:1.

The word justification has two meanings; one is to prove that a thing *is* right, the other to *make* a thing right.

Webster defines the word justify thus: I. "To prove or show to be just or conformable to law, right, justice or duty —to *vindicate as right*." II. "To pronounce free from guilt —*to absolve*."

These terms are used in these two senses in Scripture. As illustrating the first definition, viz: proving or showing to be just and right, notice that our Heavenly Father is said to be justified and Jesus also. When John preached repentance for *sins*, the people who believed *justified God; i. e.*, they acknowledged that God had been just in condemning and punishing them as sinners—his dealings were vindicated as *being right*. Jesus as a man was tried or tested in all points (the world, flesh and devil) as we are, "yet without sin"—"In him was no sin." He was "holy, harmless, separate from sinners." Jehovah was his judge, and he justified, *i. e.*, declared him to have been *proved* right and just. He was vindicated as *being right*, or, as we read, he was "justified in spirit and received into glory." (1 Tim. 3. 16.)

His unspotted humanity he gave up to death, to pay for us the penalty of Adamic sin—death. Thus his death was not for his own sins but for ours. "He bore *our* sins in His own body on the tree." "Jehovah (in harmony with his own desire) laid on him the *iniquity of us all*." The *man* Christ Jesus gave himself (his manhood) a ransom for all. And one of the best evidences that in God's sight he was free from all sin, is found in the fact that though he gave his humanity as a ransom, yet God, while accepting the *human* sacrifice for our sins, raised Jesus to life on a plane far above the human. Had he been a sinner, this would have been impossible, for God's law condemns every sinner to *death*.

Now notice the second meaning of justification—the *making right* of something which is wrong. This is the sense in which the term is applicable to us, who by nature are wrong and sinful.

God cannot say arbitrarily, You are wrong and sinful as a violator of my just laws, but I will declare you to be right. No, he must be just. Justice is the foundation of his throne; everything rests upon it. If you are imperfect and sinful he cannot say that you are righteous. If you were righteous he could not declare you a sinner, nor treat you as such.

Do you remind us that there is none of the Adamic race *righteous*—no, not one—and urge that, therefore, God cannot justify any of us? We reply that he cannot justify us in the first sense of the word, as seen above, but there is a way

which God's love and wisdom have devised by which he can be *just* and the justifier of those sinners who believe in or accept Jesus. (Rom. 3:26). Thus our justification is in the second sense explained above; that is, we who are wrong, sinful, and condemned before God, are *made right* by having our sins and shortcomings settled by another—by having the perfections of another set to our account. Thus, we who were sinners were justified by God's favor, by the acceptance of the merits of Jesus as an offset to our demerit.

But some one may raise the question as to what is the cause or *basis* of justification. One claims that it is by Jehovah's *grace*, and not because our *ransom* has been paid, and quote Titus 3:7, "Being justified by his *grace*." Another claims that we are justified, not by *grace*, nor by ransom, but by *faith*, and quote Rom. 5:1, "Being justified by faith." Another claims the *ransom* as the basis of all justification, and refers to Rom. 5:9, "Being now justified by his blood" (death). Are there three ways to be *justified*? No, answers Jesus, I am the *way*. . . . No man cometh to the Father but by me.

What can there be about believing in *Jesus*? Why not believe in Peter or Moses or Samson or Isaiah or Jeremiah? Why could not God justify those who believe in these as well as those "who believe in *Jesus*? There must be something special and peculiar about *Jesus*, something different from all other teachers and prophets that we may be *justified* through faith in him, and not by faith in them.

Again, what is it to *believe* in Jesus? Is it merely to recognize the fact that such a person once lived in Judea and died on the cross? Surely not; many prophets perished in Judea; many persons died on crosses.

In explanation, we suggest that if the context be studied these texts will be found harmonious. It is by Jehovah's *grace* or favor that we are justified, for

"Grace first contrived the plan
To save rebellious man."

We are justified by faith, too; that is, we must by faith grasp the agency of God's grace—the *ransom*—before we can realize its full blessing. But down under all is the *ransom*—Jesus' death—the basis of all justifying faith—the channel of God's grace. These three things: the value of the ransom as the power of justification, the grace which provided it, and the faith which appropriates it are all beautifully joined by Paul. (Rom. 3:24, 25). "Justified freely by his *grace* through the *redemption* that is in Christ Jesus, whom God hath set forth to be a propitiation thought *faith* in his blood."

The secret is, that *Jesus* died *for our sins*. But, does some one suggest, that as sin is the *cause* of all death, therefore Isaiah, Jeremiah, Peter and others died *because* of sin as well as Jesus. We answer, Yes; they all died *because* of sin: all but Jesus died because of their share in the sin, because they were descendants of the condemned Adam, whose life was forfeited by sin. (Rom. 5:18). Thus all but Jesus die because of the inherited taint. Jesus died *because* of sin, too, but not because of inherited taint or personal guilt. His *life* came direct from God and was unforfeited; but he died for our sins. "Jehovah laid upon him the iniquity of *us* all." "Him who knew no sin (either personal or inherited), He was made a sin offering (treated as a sinner) on our behalf, that we might become God's righteousness in him." (2 Cor. 5:21, *Diaglott.*)

Ah, now we see why God justifies believers through *Jesus* and not through themselves, nor through apostles or prophets. Now we see why there is no other name given under heaven or among men whereby we can be saved from the penalty of the fall—*death*. It is because he gave his *sinless, perfect humanity* a RANSOM—*substitute* for ours.

Did God *unjustly* lay upon the willing substitute the iniquity of us all? Ah, no; *for the joy set before him* he endured the cross, despising the shame. Therefore his present exaltation and glory. Wondrous wisdom of the infinite Jehovah! Who can find a flaw in his glorious plan?

Now we see what it is to *believe* in Jesus. Not merely believing that such a man lived and died, but that he lived and died free from all condemnation and sin—attested and approved of God—and that his death was for *our* sins. Aud thus we see how God can justly *justify* those who believe in and accept of that sacrificial offering of the humanity of Christ Jesus. Now we can see that the sins and frailties of the Adamic family were cancelled by the *ransom price* which the second Adam gave. The first Adam's sins were *imputed* to the second, and the second Adam's human purity is imputed to the first and his children—when they believe.

It is blessed to realize, too, that the spotless one who bought us with his humanity is now highly exalted to the spiritual condition and power, and thus as a new creature—partaker of the divine nature—he will continue to carry forward the Father's plan. Soon he will bring from the prison-house of death those whom be bought, that they all might be (thus) saved (from the penalty of Adam's sin) and come to a knowledge of the truth, viz.: that they, by faith in Christ, are justified freely from all things and may come to perfection and harmony with God as Adam before he sinned.

How Paul brings out this doctrine of *justification* in Rom. 5: 18, 19, showing the condemnation to death on all through Adam, and the *justification* out of death to life through Jesus Christ our Lord, to whom be glory throughout all ages. Amen.

"Justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation (satisfaction) through *faith in* his blood; to declare his righteousness (right doing) in the remission of sins that are past. . . . . To declare, I say, at this time his (God's) *righteousness:* that he might be just and the justifier of him which believeth in Jesus." (Rom. 3:24, 25.) [Those who will study the chart in "Food," page 105, will be helped in the understanding of this subject.]

YOUR SANCTIFICATION

Order is indispensable in the study of the word of the God of order. Order is heaven's first law. Through lack of order many Christians confound sanctification with justification. Sanctification is a distinct, separate work, and never precedes, but should follow justification. The term sanctification means setting apart for a special work or office. It is partly our work and partly God's work. When justified from sin through faith in the ransom, we may consecrate, sanctify or set ourselves apart to the will and service of God. Then, when God accepts our consecration, he sanctifies or sets us apart to whatever work or office he pleases.

This double work is made very plain in the language of Lev. 20:7, 8: "*Sanctify yourselves*, therefore, and be ye holy"; and again, "I am the *Lord which sanctify you.*" Compare, also Rom. 12:1 with 1st Thes. 5:23.

It always has been and always will be a thing acceptable in God's sight for justified persons to sanctify or fully set themselves apart to his will and service. During the Gospel Age sanctification is a special privilege. The service to be performed and the office to be filled by those sanctified during this age is the grandest service and the highest office in the gift of Jehovah—the privilege of scattering universal blessing.

No one can be sanctified who is not first justified by faith in Christ Jesus; for "God heareth not sinners"—the unjustified. Such cannot approach him. "No man cometh unto the Father but by me," are the words of our Lord. All who, during the Gospel Age, sanctify or set themselves apart to do the will of God, find it his will that they "present their bodies living sacrifices unto God," which being justified, free from sin, holy, Paul assures us, will be acceptable unto God by Jesus Christ (Rom. 12:1).

It is only when made whiter than snow by the redemption that is in Christ Jesus that any sinner can have communion with God or set apart himself in acceptable service. Thus we offer up* sacrifices acceptable to God *by Jesus Christ* (1st Peter 2:5). In a word, nothing *imperfect* or *sinful* is acceptable to God in sacrifice. Hence the necessity that all who would sanctify must be *justified* or freed from sin *first;* then, being made free from sin, you can bear fruit, you can do works acceptable to God by Jesus Christ.

Thus we see that the *ransom* for our sins—Jesus' death—does not sanctify us, but it is the means of our justification, and justification must precede, or be a stepping-stone to sanctification. This relationship is clearly shown by Paul, who says: "Therefore, *being justified* by faith, we have peace with God through our Lord Jesus Christ; by whom *also* we have access by faith into *this grace* [sanctification] wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1, 2). Every divine favor we enjoy comes by Jesus. Justification first, as the direct result of his death, then the acceptance of our sacrifice and consequent hope of glory, honor, immortality and joint heirship with Jesus.

If, then, our sanctification be the presenting of our justified humanity as a sacrifice or offering to God, *when* may it be done? We answer that it—the sanctifying for the high calling—could be done by justified believers at any time since Jesus died and rose and ascended, until the "royal priesthood" is entirely selected. The selecting of this priesthood commenced not with Aaron and Moses. No, these were only types

*The oldest Greek text—the Sianitic MSS.—omits *spiritual* here. The propriety is seen when we remember that it is our *human* nature which is being sacrificed, as with Jesus.

and shadows of the real. It began with Jesus, the High Priest of our profession. He was *first selected* as our Leader, Forerunner and Captain, and not until he had fully sanctified himself and sacrificed the human nature, thus finishing his course and opening for us a new and living way by *justifying us*—not until then did any follow him in sanctification and sacrifice.

Even the disciples, though they had consecrated fully and had forsaken all to be his disciples—though they had thus done their part of the work of sanctification, yet God did not *accept of their sacrifice* until Jesus had actually paid their ransom price and ours, and presented it upon the "mercy seat." But immediately, when their justification was fully accomplished, the Pentecostal blessing—the sealing acceptance of their sacrifice—came.

This Gospel Age, then, has been "the acceptable year (time) of the Lord"—*i. e.*, the time during which God has accepted as candidates for the priesthood every heart presented in sacrifice—coming in the only name given. This acceptable time, to our understanding, is now ended—since October, 1881. The present time we believe to be not a time for consecration with a view to the high calling, the priesthood, but rather the time for those who have so consecrated to finish their course with joy by fully carrying out their covenant of sacrifice. Soon the sacrificing and sufferings of the Church will give place to glory when she shall be united to her Lord, and when one with him she shall be Jehovah's channel for blessing the *world*.

Yes, we believe that the *quarrying* of living stones for the Temple is ended. We wait till the few now being finished and polished shall be perfected and fitted to their places, and then the structure will be completed; and the headstone shall be brought forth with shoutings of grace, grace unto it (Zech. 4: 7). May the privilege

"Of the little while between
In its golden light be seen,"

and let all the consecrated run with renewed vigor the remainder of their course.

The present time, we repeat, is for the perfecting of those who have consecrated all to the Lord. It is a harvest rather than a sowing time, a gathering rather than a planting time. It is mentioned thus by the Prophets: "Gather my saints together unto me—those that have made a covenant with me by sacrifice"; "They shall be mine, saith the Lord of hosts, *in that day when I* make up my jewels." Psa. 50:5; Mal. 3:17.

But while sanctification is spoken of as though it were completed at the moment of consecration, yet it actually is a progressive work to all whose earthern vessels were marred and tainted by sin. Even after the human will is subjected to the divine, we need, as did Paul, to *keep* our bodies under" (1st Cor. 9: 27).

SANCTIFIED THROUGH TRUTH

To enable us to be and to continue sanctified, God has provided a means, viz., *truth*. Not every truth—not historic or scientific truth—but as Jesus said, "Sanctify them through *thy* truth." Other truths are very good in their place, but it is a mistake to suppose that they sanctify. But what is God's truth? Jesus said, "Thy word is truth." God's word through the prophets? Yes, we have a sure word of prophecy to which we do well to take heed; and not only so, but God's more recent words through the Apostles also, for "all Scripture, given by inspiration of God, is profitable."

But does some one inquire of the necessity of the New Testament and suggest that Jesus was sanctified by the word of God through the prophets? Our reply is, Not so; for Jesus himself was the *living Word*—"the Word made flesh." It is nowhere said that he was sanctified by the word of the prophets. They testified of, but not to, him. He was sanctified by the truth, but he himself said, also, "I am the *truth*" (John 14: 6); and again, "*I sanctify myself*" (John 17: 19). Ah, beloved! "This" is the living bread ("truth") which came down from heaven, without which all the words of prophets would have been meaningless and tasteless husks.

For sanctifying power, Jesus pointed us forward to the truths to be revealed by the Spirit through the Apostles, saying: "The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). "He shall take of mine and show them unto you" (John 16:14). Any reference to the prophets was rather as corroborative of his own higher teachings (Matt. 24: 15; Dan. 11:31). And thus all students have found it. The prophets' words are valuable as showing many of the interests of the Jew and natural men and events, but, except in types and shadows, discernible only by the Spirit's revelations through the Apostles, they contain little *spiritual* food. This is that bread which came down from heaven—this "grace and truth came by Jesus Christ"—and since his ascension it has been revealed through his Apostles, who "preached the gospel with the Holy Spirit sent down from heaven"—to take of Jesus' things and show them unto "the *sanctified* in Christ" (1st Pet. 1: 12; 1st Cor. 1: 2).

Since God's truth is the sanctifying *power*, how important that we should live "by *every* word which proceedeth out of the mouth of God." (Matt. 4:4). Let us seek and feed upon God's word in its purity, remembering that sectarian creeds and catachisms are so many attempts to "teach for doctrine the commandments of men" (Matt. 15:9), and that the result of even mixing truth with error is confusion—Babylon.

SANCTIFYING THE WORLD

Because we find that Jesus and the Apostles kept church and world separate in their teachings, we endeavor to do the same. We have just considered "*your* sanctification" (the Church's) and now we glance at the world's privilege in this direction. The two are alike, yet different. Alike, in the sense that sanctification means consecration; different, because the consecration differs under the different attendant circumstances.

The two occur at different times. The Church's consecration first in (this) the Gospel age; the world's afterward in the next or what is often called the Millennial age. Hence Jesus in the beginning of this age, though he loved the *world* so much as to die for them, and desired their sanctification as well as that of the Church, yet, knowing God's order, that the Church must first be gathered and perfected on the spiritual plane of being before the world on the earthly plane could be blessed through their ministration, prayed thus: (John 17: 9, 21, 22): "I pray not for the world, but for them which thou hast given me" (specially selected by the magnet of truth to become Jesus' bride and joint-heir) "that they all may be one . . . . as thou Father art in me and I in thee; that they also may be one in us. . . . that they may be one even as we are one" ("partakers of the divine nature" 2 Pet. 1:4), "that (when these are thus perfected in the divine nature) the WORLD *may believe*."

Yes, deep hidden riches of grace for the world are at present obscured by the *exceeding* riches of God's grace and loving kindness toward *us* who are *in* Christ Jesus (Eph. 2: 6-8). The "royal priesthood" have consecrated to *sacrifice* during this Gospel age. The antitypes of the "Levites," who consecrate to *service* but not sacrifice must be fulfilled in the Millennial age. (See Numb. 8: 24.)

During the Gospel age the call has been, Who will take up the cross and follow me (Jesus)? Who is willing to deny (ignore) himself and *suffer* with Christ in hope of reigning with him? Who will present his body—his human nature——a living *sacrifice* and become *dead* with him that he may also *live with* him? (2 Tim. 2: 12; Rom. 12: 1 and 6:8.)

In answer to this call for *severe* service, yet "reasonable," when the reward is considered, few—a "little flock," a "royal priesthood"—have during 1,800 years heeded the call and been selected. How few, or who they are, we know not—God knoweth; but we know that Jesus is the high-priest of their profession, and those who shall be with him are *called* and *chosen* through sanctification of the Spirit and belief of the truth, (2 Thes. 2: 13) and faithful. We know, too, that it includes all and only those who have made and kept a "covenant by sacrifice" (Psalm 50:5; Rev. 17-14.)

The conditions of consecration for *mankind* in the next age will be not sacrifice of things lawful and right and good for the natural man, or the laying down of the human existence, but obedience to God and his law of love, which offers on the surest foundation everlasting life and blessing. Thus the prophets express it: "Serve the Lord with fear (respect) and rejoice with trembling." (Psa. 2: 11.) "Hear (obey) and your soul shall live. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 2, 7.) In a word, *obedience* to God will be the only requirement from all who, being justified by faith in Christ, would consecrate themselves fully to God. Nor would *sacrifice, crucifixion, death* be possible to those in that age, seeing that *evil* in all its forms is to be suppressed and all things brought under the control of good and right. It is because, in God's arrangement, evil (Satan)

* For a later view of this matter see Volume III of Scripture Studies.

now rules the world, that right-doing, truth and goodness are bringing reproach, crucifixion, and suffering: and this we have seen is to permit the sufferings and *sacrifice* not only of Jesus the high priest, but of the under priests, who, without sacrificing the human, could never partake "of the *divine* nature," by which they are clothed with power to bless and restore mankind. It will be apparent to all, then, that when the present triumph of evil gives place to the lasting triumph of righteousness, the very circumstances which now make sacrifice necessary to the *overcoming* of the world will be gone, never more to return; consequently the opportunity for *sacrificing* for right and truth will be gone. When the time foretold shall fully come, when "A king shall reign in righteousness and princes shall execute judgment in the earth" —then "In his day the *righteous shall flourish*" and the evil-doer shall be cut off (Ps. 72:7, 37:9).

The original appointment of consecrated priests under the typical system numbered *five*, while of the Levites there were *seventeen thousand one hundred and sixty* appointed. (Num. 4: 36, 40, 44, 48; Exod. 28: 1.)

The proportion of these numbers toward each other probably typifies the much larger proportion of those *saved* and consecrated in the next age as *men*, as compared with the "little flock" selected under the trying ordeal of sacrifice during the Gospel age to become spiritual beings—"new creatures"—and to be made unto our God kings and priests to reign on the earth (Rev. 5:10).

It will be seen then, that if our time for consecration to sacrifice as priests is ended, the time for consecration for the Levite class is due to commence. How important, now in the little while which remains, that those who have thus consecrated to sacrifice with Jesus should make their calling and election sure by compliance.

It may be asked, What is the *practical* difference between the two consecrations as they affect our daily life and actions? We reply that the consecration or sanctification of the Levite class is merely to abstain from sin and do those things which are right, while those who consecrate as priests deny themselves those things which are rightly and properly *their privilege* as men. For instance: It is right that men should seek, by every *lawful* and *proper* action, to make themselves comfortable and happy in the world, to have a "good name;" to rightly value the esteem of their fellow-men, and to accept public office; to spend time and talent in science, music, art, etc. All these things, if sought in a sinless way, are proper to *consecrated* MEN—Levites—but not for the new creature, not for the royal priesthood. The latter is to be careful for nothing. Ease, comfort, reputation, honors of earth, are not to be considered, except to remember that these are as dross when compared to the higher office and honors promised to the sacrificers. This class—the priests—have no time for concerts, games, science, art, music, etc., even though they be sinless, (except such as are necessary to health) because *all* their time, money, and talents are consecrated to be *sacrificed* from self to the Lord's service. "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter." "In all these things we are more than conquerors through him that loved us"—"Heirs of God, joint heirs with Jesus Christ our Lord, if so be that we *suffer with him*, that we may be also glorified together. For I reckon that the sufferings (losses, deprivations, self-denials) of this present time are not worthy to be compared with the glory which shall be revealed *in* us." (Rom. 8: 17, 18, 36, 37.) These distinct consecrations are further shown in article, "Two Baptisms," in another column.

"WHOSE SON IS HE"

MATT. 22: 42.

It seems as though evidence of the *presence* of Christ Jesus is every day accumulating.

It is a curious fact that the same thing which was the cause of division during the ministry of Christ Jesus on earth is the cause of division now. The same questions which were agitating the people *then* are agitating them now. It seems as though the sifting is going on from one grade to another. What does not cause separation at one time is only reserved to cause separation or division a little farther on. The question, a short time ago, was, When and how does Christ come? Then, a little after, Has he come? Is he *present?*

There was a test question then, but it was the test for *that time*—for that sifting. Now, there is another test, and it is a noticeable fact that the present test is the one which occupied the minds of the people *about six months after the third Passover* which was observed by our Lord; that is, *about* six months *before* his crucifixion. It was at the Feast of Tabernacles, "the last great day (the eighth) of the feast." (John 7: 37.) Some said one thing and some another, some thought he was the Christ, and some did not. (verses 40, 42). "So there was a division of the people *because of him.*" (Verse 43).

About that time, in a conversation with the Pharisees, Jesus said (John 8: 18,) "The Father that sent me beareth witness of me." "Then said they unto him, Where is thy Father?" (vs. 18, 19.) Jesus answered, "Ye neither know *me nor my Father;* if ye had known me, ye would have known my Father also." If JOSEPH had been his father, this would not have been the fact, for his ("*supposed*") "father and mother" they knew. (John 6: 42.) "He being (as was *supposed*) the son of Joseph." (Luke 3: 23.) Some *suppose* the same thing *now*, and remind us very much of those Pharisees then, who, after a lengthy conversation, (in which Jesus refers to the fact that they were "doing the deeds of their Father") said, "WE have not been born of *Fornication;* we have One Father, God." (Jno. 8:41.) (See E. D. for text and rules of emphasis). This evidently was a *sarcastic* intimation that *he had* been born of fornication, which if Joseph were his father, would have been *true*. But even if Joseph was *not* his father, yet if he came into the world by natural generation, it would have been true, for he was conceived before Joseph had taken Mary as his wife.

Suppose, as the editor of the "Day Star" teaches, that Jesus was brought into the world just as other men are, *i. e.*, according to *natural* laws, can its editor give us any good reason from the Old Testament writings or the New, why God should have chosen to have his son (or, as perhaps the editor of the Star would say, he who was to *become* his son) enter the world in a way that would seem to give sanction to the violation of his own moral law?

The editor of the Star uses three columns of his paper to meet an argument which, we should think, no careful Bible scholar would offer, viz., that the sign, "Behold a virgin shall conceive and bear a son, and shall call his name Immanuel," was given to *Ahaz* in particular; whereas the prophecy reads, "Hear ye now, O *house of David.*" He quotes from Young's Concordance showing that it was "announced to Ahaz and *the people of Judah* as the sign that God would give *them* deliverance from *their* enemies" (the italics are ours), and then says that "the birth of Jesus, which occurred in the neighborhood of 700 years after Ahaz slept with his fathers, could have been no sign to *him* that God would protect *him* from the two kings who purposed doing *him* evil." Now, is it possible that this editor supposes that this remarkable sign was given to Ahaz *particularly* (and when he *would not* ask for it) and related *only* to his difficulty with those two kings?

No, he evidently does not, though the above has that look, for in another place in the same article he says, "Because of *their* desire God promises a sign, which is to be a son conceived of a virgin, whose name is to be called Immanuel." He moreover says, "that 'wayfaring men' *though fools,*" should see that to be any sign to *Ahaz*, the child must have been born shortly after the prophecy was given." Now, any intelligent, careful reader can see that such a use of language as this would render much that Jesus said of no use to *us now*. Such words as "ye," "you," and "we," used by Christ and the writers of the epistles, would only have reference to those present at the time the words were spoken, *e. g.*, "Go *ye* and teach all nations;" "Lo, I am with *you* always." But as he does not believe that the birth of Jesus was a fulfillment of that prophecy, but believes that it was fulfilled in time to be a sign to *Ahaz* touching those "two kings," Will he tell us (we do not want to "challenge" him) *when* that prophecy *was* fulfilled? Surely the fulfillment of so remarkable a sign as that, which he allows God promised, (and this, too, in "the O. T. writings,") would *not fail* to be plainly *recorded*. We shall wait with interest for his answer.

Again, in the same article, he says the child "was to eat butter and honey, that he might know to refuse the evil and choose the good" (ver. 15.) "Now," he continues, "to be consistent, we must admit that the honey represents good and the butter evil, or *vice versa*," (we do want to be consistent and will admit it,) "and further, that if the child was to eat both, then IT FOLLOWS that he *must participate* in both good and evil DEEDS." Hold! If *that* is what you call consistency we did not *understand the meaning* of the word, for this is illogical, the *inference* is *wrong*.

He then adds: "If this is applied to Jesus, then *it* makes him a sinner." Now, we will *admit*, that "if *this is* applied to Jesus" in *that way* "*it* makes him a sinner," but we would

not wish to endorse so lame an application as that. He still further adds, that this "places him in exactly the same position as Adam, who had to do wrong in order to know good and evil." Now, we will try to be consistent and admit that *such an application* would do *all that;* but the application comes from the *illogical deduction* that *evil necessarily* implies evil DEEDS, which requires no argument to refute. We regard it as *impossible* to have placed "Jesus in exactly the same position as Adam," except as to *purity*, for Adam had no view of misery and death which Jesus *had*. Jesus *felt* the evils of sin *without sinning;* he "ate butter and honey," good and evil, but not evil deeds. He suffered on account of *others* (not as a *substitute* in *suffering*) who evil entreated him, who, on account of their blindness, occasioned by the fall, misapplied his teaching, etc. There were many ways in which he "ate" (experienced) evil. Lazarus, his friend, died on account of the fall, and that caused Jesus to sorrow; and the hard heartedness of the Jews, as shown at the grave, caused him to "groan in spirit."

Now, with this long line of evil, misery, pain, dead and dying men before him, *must* Jesus "participate in both good and *evil deeds* in order to be able to choose between the two?"

Can any one think this is so, and Jesus living by faith too? Considering, too, that he understood the Scriptures (Old Testament writings) so well that he puzzled the doctors when he was only twelve years of age, and yet did not "know how to refuse the evil and choose the good, but, like Adam, (who had no such exhibition of the effects of sin) "had to do wrong in order to know good and evil?" Now, must we admit all this "to be consistent"? *Would* such admission be consistent?

The article from which the above quotations are made is not inaptly headed "Misapplications."

In the same number, under a subheading of "Childish Idea," the writer says: "When Jesus said, 'Sanctify them through thy truth, thy WORD is truth' (John 17: 17), He *must* have referred to the OLD TESTAMENT WRITINGS, for the New were not then, nor for some time afterward, in existence."

Now, let us turn to the first chapter of John, where *exactly* the *same word* in the original is used, and let us read in parenthesis, this application: "In the beginning was the Word (Old Testament writings), and the Word (Old Testament writings) was with God, and the Word (Old Testament writings) was God. The same was in the beginning with God. All things were made by (or through) him" vs. 1-3. "And the Word (Old Testament writings) became *flesh* and dwelt among us, ... full of grace and truth" (Verse 14).

It goes on to say: "This is authority sufficient for us, for Jesus was also sanctified *by the truth*" (John 17: 19). Now, is it not strange that it should make such a statement as that, and then give a Scriptural reference as though the Scripture referred to substantiated the statement? But, on looking at the 19th verse, we find Jesus saying: "And for their sakes I sanctify MYSELF (*i. e.*, set apart, consecrate), that they also may be sanctified *in truth.*" [See E. D.—R. V., and Rotherham's translations.] In harmony with John's statement *quoted*, is another statement of Jesus (recorded by John 14: 6), "I am the *Way* and the *Truth* and the *Life,*" and we can see that through *him*, "the *Word,*" and "the Truth and the Life," *they* were sanctified, while he sanctified *himself.*

While it is true that we should search the Scriptures (Old Testament writings) for they are they which testify of Christ Jesus, let us not forget that they are God's *written* Word, and could not be fully understood until God's *living* Word (Jesus Christ) came and stood beside them, showing their *signification*, and what would be accomplished for the world when the body, (the Church) of which he is the Head, should be complete.

While we have been writing the above, our heart has gone out in loving sympathy and tender regard for him whom we love, yet see to be in error. We have not written to be sharp or sarcastic, nor bitter; but there are many things lately put before the public in the "Day Star" that are made to appear crooked, and, with *such applications* as those referred to, cannot be otherwise than crooked; and have a tendency to mislead, and, as we have been asked more than once, in person and by correspondence, for an expression of our views, we have felt it necessary to define our position as to these things.

We can but hope that the editor of the "Day Star" *will yet see*, how *hard* it is to harmonize Scripture *on that line.*

If any will admit the *supernaturalness* of the Scriptures, and of Jesus who was the fulfilling of them (Old Testament writings), letting go of naturalism, and not reasoning after the method of the materialistic school *part* of the time, and as a Christian *part* of the time, we think he will see that the *first* man (*Adam*) was of the earth earthy, and that the second *man* (*Adam*) was the *Lord* FROM *heaven;* and that, with the POSSIBILITIES which he possessed of transmitting a *perfect race*, he gave himself (thus sacrificing all the POSSIBILITIES of a *sinless man*) as a *ransom* for the race, who *had* suffered the penalty of death, for their sins, and could only rise *when* there should be "found a ransom." HE took *their place.* "Wherefore God also hath HIGHLY exalted him"—"glorified him with (in *addition* to) the glory which he had with the Father before the world was."

We would seriously ask the editor of the "Star" to give us a *good reason* why the peculiar language—"I will put enmity between thee and the *woman*, and between thy seed and *her* seed," (Gen. 3: 15; Gal. 4: 4), and "Made of a *woman*"—if there was nothing of more than ordinary significance attaching to it? Is it not *obvious* that if Jesus came into the world, just as "we all" have, there would be no force to this language and no occasion for using it?

So we say, in answer to the question which we have used for the heading of our article, "Truly this WAS the Son of God" (Matt. 27: 54).

J. C. SUNDERLIN.

TWO BAPTISMS

Although this subject has already been treated at length in these columns, the many inquiries from new readers make its consideration again necessary.

Immersion or baptism (Greek—dipping) in water, as practiced by John the Baptist and afterward by our Lord and his disciples, had a different significance at first among the disciples from what it came to have after the Spirit dispensation was fully opened and its teachings received.

John came and his disciples, preaching repentance of sins, and used immersion as a token or sign of the putting away of sin by the repentant one. Not that the immersion put away the filth of the flesh—sin—but it *illustrated* it. Jesus' disciples did a similar work among the people (John 4:2). And even after Pentecost, the Apostles, for a time at least, used the symbol in this same way. For instance, Acts 2:38, 41; 8: 12, 13, 38. In each of these instances open sinners were to exemplify the putting away of their sins, and this, indeed, is the usual significance of the ordinance among Christians today.

But baptism came to have a new and very different significance to the Apostles, under the guidance of the Spirit, as they came to discern its deeper meaning as illustrated both by the words and act of Jesus. In Jesus' case, surely, it did not typify a putting away of the filth of sin, for the question he put, but which his opponents never answered, was, "Which of you convinceth me of sin?" and the record is that "in him was no sin."

Jesus' baptism or immersion into water typically expressed his death, into which he voluntarily went for our sins. It represented the full consecration of his will to the Father's purposes and plans for our redemption. It was when "Jesus began to be about thirty years of age"—manhood according to the law—and therefore, the proper time for him to *sacrifice* his fully-developed manhood. And the act of baptism represented in the one act of going down into the water and rising from it, his going down into death, and his trust in the Father's promise that he should not be left in death, but should have a resurrection. (Ps. 16: 10; Acts 2: 31.)

When Jesus presented himself to John—regarding it, and properly, as the symbol of repentance and reformation—John was surprised and said, "I have need to be baptized of thee, and comest thou to me?" He recognized Jesus' sinlessness and knew that he needed no repentance. Jesus answered, "Suffer it to be so now, for thus it becometh *us* (the Church of which he was the Head) to fulfill all righteousness." And his death, which his immersion symbolized, was indeed the fulfillment of all the righteous demands of justice against the condemned race of Adam.

That which was expressed in that brief, symbolic act, was fully carried out in the three-and-a-half years of his ministry—for during that time he died daily, or was continually giving his life strength—sacrificing himself—for the sake of the Lord's truth, the Lord's children, and humanity in general. The act of immersion meant in symbol all that sacrifice which, commencing at Jordan, was completed at Calvary, and also his triumph as a new creature in the resurrection. Baptism into death meant sacrifice and suffering unto the end, both to Jesus and his followers—all who would share the present sufferings and the final glory.

To all who would share the heavenly glory, the question comes as it did to James and John, "Are ye able to be baptized with the baptism that I am baptized with?" (Matt. 20: 22). And if we have indicated our willingness, we have the promise that the ability shall be supplied; for our leader is our surety. And again, Jesus says: "I have a baptism to be baptized with, and how am I straightened until it be accomplished" (Matt. 20: 22; Luke 12: 50). All must see that not the watery, symbolic death, but the reality, is referred to.

After Pentecost, under the leading of the Spirit, the Apostles came *gradually* to apprehend this deeper and more forceful significance of baptism when applied to Christians—to those who sought to follow the Master's footsteps of self-denial and crucifixion of the flesh to heavenly glory—the first resurrection. If by any means they might know him and the power of his resurrection (to spiritual conditions) and the fellowship of his sufferings, being made conformable unto his death (Phil. 3: 10). They came to see that to be baptized with *his* baptism meant much more than John's, much more than putting away the filth of sin; that it now meant consecration—to sacrifice—of that which already was justified in God's sight. Hence it is that we find Paul so ably teaching and exhorting *believers*, who were already *justified* from sin by faith in the Redeemer, to put on Christ by baptism; to become members of the "little flock"—"members of his body"—by being immersed into Christ. We quote his words:

"Know ye not, that so many of us as were baptized *into* Jesus Christ, were baptized (immersed) *into his death?* Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life"—walk as those having heavenly, not earthly, hopes and aims. How different is this meaning to the saints from that conveyed by John's baptism! So different, indeed, that the Apostles soon came to see that John's baptism, though the same in outward form, did not at all represent a baptism *into Christ*, and some who had been once baptized with the idea of putting away sin-filthiness were *commanded* to be baptized again, and thus express the new and deeper meaning of baptism. (Acts 19: 1-5 and 10: 48).

From these few brief testimonies we hope that all will be able to recognize the *two* baptisms (two in import; one in outward form). All may add to the evidence by the use of Bible references or a concordance. And let all clearly distinguish between the heart-work which is the real, and the watery-type, which is the shadow. All should see, too, that the outward form has even greater weight and is the more proper to be observed by those who see the reality. We must not only believe with the heart, but also confess with the mouth—a symbolic act.

The immersion, which typifies a death of the human nature, we regard as being no longer proper, except for those who, *in heart, had already* made the consecration—presented themselves living sacrifices, as shown in preceding article on Sanctification—but who may not before have seen the beauty, significance and propriety of the symbol. But immersion, as practiced before the Gospel dispensation—called John's baptism, or the baptism unto repentance, as indicating a change of life, and thereafter a putting away of the filth of the flesh—is now again in order, as illustrating the consecration that natural men should make to come into full harmony with God.

Does Paul dissent from this statement concerning two baptisms when he says we have "one baptism?" No, he addressed the Church, those following in Jesus' footsteps, being *baptized*, not unto John's baptism, but into Christ—into the *anointed* company of which the anointed Jesus is the Head. Some inquire, *Who* could properly administer the ordinance? We answer, Any one, it matters not who, but all our preferences would naturally lead us to prefer that the administrator should be a *brother in Christ*. The formula of words, which it is our custom to use toward those being immersed *into Christ*, is as follows: "Brother———, in the name (by the authority) of the Father and of the Son and of the Holy Spirit, I baptize thee *into Christ*." Our formula for those now covenanting to renounce sin and pursue righteousness is, "Brother———, in the name of Jesus Christ, thy sins be forgiven thee; go and sin no more."

"BEFORE ABRAHAM WAS, I AM"

[See revision of this article, reprinted in issue of August, 1888.]

The spotless purity, the marked intellectual superiority, the humble dignity, the meek gentleness, the bold and uncompromising sense of right, linked with benevolence and untiring self-sacrifice, marked Jesus as a man peculiar and separate from all other men. In his day "he taught as one having authority," and men said, "Never man spake like this man." Whatever others may think or say of him, he claimed to be the Sent of God, saying, (John 6:38), "I came down from heaven." "I am the living bread which came down from heaven." (verse 51.) The Jews denied this claim, and said, "How can this be?" And many of his disciples, when they heard it, said, "This is a hard saying, who can hear it?" (Verse 60.)

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if you shall see the Son of Man *ascend up where he was before?*" But "from that time many of his disciples went back and walked no more with him" (verses 61-66), because of this claim of heavenly origin and pre-human existence.

Again, we find him before the Pharisees declaring the same truth, saying, "I know whence I came and whither I go . . . . I am from above, I am not of this world; . . . . I proceeded forth and came from God; neither came I of myself, but he sent me. . . . . It is my Father that honoreth me, and if I should say, I know him not I shall be a liar" (John 8:14, 23, 42, 54, 55). Then said the Pharisees, "Art thou greater than our father Abraham?" Jesus answered, "Your father Abraham rejoiced to see my day, and he saw it and was glad." "Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham? [Abraham had been dead two thousand years.] Jesus said unto them, "Verily, verily, I say unto you, BEFORE ABRAHAM WAS, I AM." (John 8: 53, 56-58).

There is no mistake about that expression. The Son of God had not yet tasted death; the birth of the human was only a transference of the life-principle from spiritual to human conditions; the being the individuality, was the same. Jesus as a man recognized himself as the same being—the Son of God. (See "Food for Thinking Christians," chap. "Narrow Way to Life.") "I AM" expresses his continuous existence, and identifies Jesus of Nazareth with the "only begotten" and "first-born of all creation." Did the Jews believe this wonderful truth? No, they took up stones to stone him. Jesus' teachings convinced only the meek. ("The Spirit of the Lord hath anointed me to preach good tidings to the *meek*."—Isa. 61: 1.)

Referring again to the saying of Jesus (John 6: 62), "What and if ye shall see the Son of man *ascend up where he was before?*" and comparing it with Mark's statement (chap. 16: 19), "He was received *up into heaven* and *sat on the right hand of God*," we can only conclude that before his advent to earth he occupied the right hand (or *chief* position) on the heavenly or spiritual plane; not the Father's position, but the chief position at the Father's right hand—right hand signifying the chief place of favor and power. But the right hand position before his advent to earth was not so exalted as his present position at the right hand of Jehovah; for because of his humiliation and obedience even unto death "God hath highly exalted him" (Phil. 2: 9), and given additional honors and glory; and those honors shall magnify and multiply with the revolving ages.

Again, Jesus had been explaining the truth to Nicodemus, but Nicodemus was slow to believe, and Jesus by way of reproof remarked, "If I have told you earthly things and ye believed not, how shall you believe if I tell you heavenly things?" Then he intimates that no one else could teach him those heavenly things; for "No man hath ascended up to heaven, but *he that came down from heaven*, even the Son of Man";* consequently no one else knew the heavenly things. Then Jesus proceeded to explain that "God so loved the world as to give his *only begotten Son*" (a son on that higher plane before he was sent) to redeem men (John 3: 12-17).

If Jesus had been conceived and born in the usual way, that is, in sin, even as others, we must conclude either that he was an impostor who sought to delude his followers into thinking him some *great one*, or else conclude with the Jews that he had a devil and was mad (insane). But in him was neither guile (deceit) *nor any other sin*. Therefore, with confidence, we mark and weigh his words when again we hear him say (Matt. 11: 27), "No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

Strange language! Did not the disciples know Jesus as a man? Yes, but as we have seen, they understood not the secret

*The oldest and most authentic Greek MSS. (Sinaitic and Vatican), *omit*, with evident propriety, the words *"which is in heaven"* after this text.

of his wonderful being—his prehuman glory and the mystery of his incarnation. Jesus was just beginning to reveal himself to them as they were able to receive the truth. And he had yet many things to tell them which they were not then able to bear, but which the promised Spirit through the Word has since made plain. Whence that intimate knowledge of the Father which he here claimed? We find answer in the texts we have just considered. But look again and we shall find further testimony. (The same knowledge is alluded to by the Prophet Isaiah, chap. 53: 11, "By his *knowledge* shall my righteous servant justify many.")

Turning to Prov. 8: 22-30, we find that this same Jesus whom Isaiah calls "The Wonderful, Counsellor," etc. (the *same being*, though known by many names,) Solomon speaks of as Wisdom personified, saying: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from ever-lasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the depth: when he established the clouds above; when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, *as one brought up with him;* and *I was daily his delight, rejoicing always before him.*" Would any inquire—of whom born? Let the Psalmist answer, "From the womb of the morning" (Psa. 110: 3).

In what perfect accord is this with the statements of John 1:1-18, (See Dec. issue "Consider Him"—read it) which not only shows his intimate acquaintance with Jehovah and knowledge of his plans, but exhibits him as God's honored agent in their accomplishment.

When we consider the length of time that must have elapsed during the creation of the material universe (See art. "The Creative Week," in a former issue—read) we may have some idea of our Lord's intimate and long acquaintance with Jehovah and his plans. No marvel, then, that Jesus said, "No man knoweth the Son but the Father; neither knoweth any man the Father save the Son." And again, "O righteous Father, the world hath not known thee but *I have known thee.*" (John 17: 25.)

The key to his knowledge of heavenly things is furnished us in John 3: 31, 32. "He that cometh from above is above all: he that is of the earth is earthly and speaketh of the earth; he that cometh *from heaven* is above all. And what he *hath seen and heard*, that he testifieth." No wonder that some said, "Whence hath this man this *wisdom.*" It was his *knowledge* of heavenly things, as well as his faith in the Father's promise, which enabled him to overcome the world and present an acceptable sacrifice for *our* sins. As it was written, "By his knowledge shall my righteous servant justify many."

Oh, that all of God's dear children would be more earnest in studying the Scriptures, for, said Jesus, "These are they which testify of me." (John 5: 39.) As we are able to bear it, the glories of Father and Son, and our promised glory through them, will be made very clear to us. "He (the Son) was in the world, and the world was made by him, and the world knew him not," and still does not know him. Only those who humbly walk by faith in the light of the *sure word* will know him, until his glory and power shall be revealed, so that all flesh may see it together.

Very soon we know that his *power* shall be universally felt, and the Psalmist intimates that his power, displayed in restoring and perfecting all things, will at least equal his power, as Jehovah's agent, in creating them. "Thou hast the dew (freshness, vigor) of thy youth." (Psa. 110: 3.)

With all this united testimony of the Holy Scriptures before us, What child of God could longer doubt the pre-human existence and glory of our blessed Lord, or the sincerity of his own prayer, "Father, glorify thou me *with the glory I had with thee before the world was?*"

In no other way can we understand how "He was rich, yet for our sakes became poor, that we through his poverty might be rich." (2 Cor. 8:9.) As a man he had none of this world's goods. True, he was rich in wisdom, grace and understanding; but did giving these make him poor? Did he become poor in wisdom or grace for us? By no means. No, Jesus and the Apostles tell us of the glory he had with the Father before the world was. There was the wealth which he left—humbling himself and taking the form of a servant, etc., (Phil 2: 7) that we through that real poverty might become rich.

In no other way can we understand Jesus to be the Alpha and Omega, the beginning and the end, the first and the last, as he claims in his revelation to John, (Rev. 1:8; 3:14; 21:6; 22:13) than as the Scriptures harmoniously teach, that as Jehovah's agent he is the beginner and finisher of the wondrous plan, though not its author. In a word, he was the *only direct creation* of Jehovah, all other creations being through him as God's agent or representative; as we read: "To us there is but one God—the Father—*of whom* are all things and we in him: and one Lord—Jesus Christ—*by whom* are all things and we by, him." (1 Cor. 8:6.)

"He is the first-born of every creature; [born *before* all creation]; for by him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers; all things were created *by him* and *for him*: and he is before all things and by him all things consist. And [he is *also* the first to partake of the divine nature,] he is the head of the Church, who is the beginning, the *first* born from the dead—that in *all things* he might have the pre-eminence." (Col. 1:15-18.)

Bride of the Lamb, here view thy Lord,
His glory's veiled to other eyes than thine;
For other ears—came not the word:
They'll know, when in his glory thou shalt shine.

MRS. C. T. RUSSELL.

A FORMER PASTOR'S LETTER

C. L. CONNELL,
Townsendville, N. Y.

Dear Brother: Your note, stating that you and the Church of which you are the pastor, desire me to write to you, is at hand. Not doubting the general interest of yourself and those for whom you speak, in the welfare of a former pastor whose relations were mutually of the most amicable kind, I still suppose that it is particularly on account of my having withdrawn from the ministry and membership in the M. E. Church that you desire to hear. To those who listened to my preaching during my pastorate at Townsendville, it is unnecessary to state that I was at the time a Methodist. My notions of the teachings of Scripture were gained while yet a child. They were taught me by Methodist parents, in Methodist Sunday-schools, from Methodist pulpits.

I find that years before I was capable of forming for myself intelligent opinions concerning even the general scope of Scripture teaching, they had already been moulded, and I had unquestioningly accepted the opinions of others and made them my own. I am now disposed to believe, however, that it was with some degree of mental reservation that I accepted *some* of the doctrines of orthodoxy. How else could I, while professing to believe in endless torment for the unrepentant, associate with them, accept their many kindnesses, and speak to them from the pulpit on themes often tending to divert their attenion from, rather than attract it toward, so horrible a fate. I believe, however, that by the churches I served I was adjudged faithful to my duties; and though coming short of my own model of what a minister of Christ should be, I have the happy consciousness of having ordinarily walked up to the degree of light I possessed. To relate my varied and peculiar experiences after resigning my pastorate at Townsendville, would transcend the limits of an ordinary letter, and perhaps would be without interest to those for whom I write. Suffice it to say, that after about two years of such experiences, there fell into my hands, providentially as it seems to me, a publication which was the means of a decided change in my understanding of much of God's Word; a change, however, which led me to much more exalted views of the character of God, and served to harmonize many passages in his Word, which before appeared either unmeaning or contradictory.

Though disposed to look with much suspicion on all that cast a doubt on orthodox teachings, I nevertheless found them so fatally assailed by God's own Word, that my prejudices one by one yielded, and the foundation having given way, the superstructure crumbled and lay in a mass of ruins at my feet. You are now ready to ask which of these doctrines appear to me to be out of harmony with the teaching of the Word. The present opportunity will allow me to speak of but few of these, and I will select such as I trust will appear plain to you. Orthodoxy teaches that the present life irrevocably determines the future condition of every human being. Though it is nowhere stated in Scripture that there is not for any a

probation after this life, it is preached and enforced much more vigorously than many things which the Bible *does* affirm.

If it be true, as preached, that there will be no probation after this life, then surely much the larger part of the human family never have a probation. No person can be said to have a probation until made acquainted with that for which he is to be held accountable. Besides, if there be no future probation, many passages of the sacred Word are to me unmeaning; nay, *more*, are positively contradictory. Please notice Luke 2:10: "Behold I bring you good tidings of GREAT JOY, which shall be to ALL PEOPLE."

We are all aware that a large majority of the PEOPLE who have lived and died, even since these words were uttered, never heard of the event here referred to. In what sense, therefore, has it been GREAT JOY to them? What possible advantage can they have derived from it?

Again, in John 1:9, it is stated of Jesus, "That was the true light which lighteth EVERY MAN that cometh into the world." How, permit me to ask, has he lighted those millions of the race who never heard of him? How can this be true, unless there is to be a trial for them in the future in which this light shall be received? Again, in 1 Tim, 2:6, it is stated that Christ Jesus gave himself a ransom for ALL, to be testified in DUE TIME. Now, we all know that it has not *yet* been testified to ALL.

But, if this Scripture be *true*, it *will* be; so we can reach no other conclusion than that the DUE TIME—God's DUE TIME—for much the larger part of the human family to receive this testimony will be FUTURE.

I might cite many other passages that are susceptible of a rational interpretation only in this light, but surely they will occur to your minds.

But, you may ask, why is it not taught in the Scripture, if there is to be an opportunity for those who have never heard of him of whom it is declared, "There is no other name given under heaven, among men whereby we must be saved?" To this I answer, It is so taught, and not in a single text merely, but in many Scriptures. Before referring you to such teachings, however, permit me the remark, that the doctrine of a future probation for the world is not more strange to nominal Christianity today than was that of a salvation for the Gentiles to the Jewish Church at Christ's first coming. In illustrating my position, I will call attention to a single instance from Scripture; not because it does not contain others, but because the limits prescribed me will not permit their notice. This one instance, however, will be sufficient, I trust, to answer every reasonable objection.

We will select what is usually regarded as the most marked illustration of Divine wrath, viz.: the Sodomites. Now, if we can show from the plain statements of God's Word that these people are to come back to life, in order that they may have an opportunity of having it testified to them that Jesus Christ gave himself a ransom for *all*, of believing this testimony if they will, and of receiving the benefits of belief, viz.: justification: if we make *this* plain, then we think the case of the others will appear, at least, *very hopeful*. But, first, let us learn from the Great Teacher, who "knew what was in man," what he thought of these Sodomites.

In his preaching he compared them with the Jews, and particularly with the people of favored Capernaum (Matt. 11:23, 24.) Jesus here says, "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Thus we see that it was for want of light that these people were destroyed. We see also that Jesus teaches a time of retribution—future—which shall be *tolerable* for ALL, even for the people of CAPERNAUM, who rejected Jesus and his miracles; and yet MORE TOLERABLE for the SODOMITES that perished in ignorance. Are we not *all* ready to say, This is surely as we have a right to suppose God would deal, with those to whom in their lifetime he had never given light?

Now, turn if you please to the book of Ezekiel, 16th chapter, and see that God is teaching the Jews of their final restoration to the "land of promise," long before promised to Abraham.

Please bear in mind that the prophet is writing about 1,000 years after the destruction of this people, and that Jesus says (Luke 17:29), "It rained fire and brimstone from heaven and destroyed them ALL." Notice now, that in the 46th verse the prophet refers both to the people of Samaria and to those of Sodom and in the 53d and 55th verses plainly states that these people who were ALL destroyed SHALL RETURN to their FORMER ESTATE. In the 60th and 61st verses it is again stated that God will establish with Israel an everlasting covenant, and that he will give to her Samaria and Sodom for daughters (that she may instruct them and bring them into harmony with God's plans). Thus we see that the promised blessing to Israel is not alone for herself, but that she may be God's agency in extending light and knowledge to "ALL PEOPLE."

How well this comports with Peter's words (Acts 3:21), in which he declares the "times of restitution of all things, God hath spoken by the mouth of all his holy prophets since the world began"! A careful study of these holy prophets can scarcely fail to discover this glorious doctrine of a restitution of all things interwoven in all their writings. We are able in this light to comprehend John's definition of God's character—(1 Jno. 4:8)—"God is love." Is it not notably the case that the fear of future torment is the principal incentive held out to induce men to come to God? John says, however, that "he that *loveth* not *knoweth* not God."

Another teaching of the nominal Church, which I believe to be at variance with the teaching of the Word is, that all believers are to be of the body or Bride of Christ. The Bible teaches that the result of belief is justification to that condition which Adam forfeited by his disobedience. He forfeited human perfection; moral—mental—physical. Belief in the atonement is the one condition to its final recovery. The conditions to the high calling of God in Christ Jesus (Phil. 3:14), the *holy* calling (2. Tim. 1:9); the *heavenly* calling (Heb. 3:1), are far different. These require not only justification, but that their justified human nature shall be presented to God a living sacrifice—conditions which never were required until the narrow way to life was opened up by Jesus Christ (Heb. 10:20; Matt. 7:14). Those who follow Jesus' footsteps in this narrow way are promised immortality. "For as the Father hath life in himself, so hath he given to the Son to have life in himself" (Jno. 5:26); and *we* (his body) shall be *like* him (1 Jno. 3:2), spiritual beings, no longer human, but partakers of the Divine nature.

By rejecting the Bible doctrine of a future probation—after the dead shall have heard the voice of the Son of God and come forth, as illustrated in the case of Lazarus, the widow's son and others—by rejecting this and other Bible teachings, the nominal Church has been thrown into confusion and led into many errors.

That this confusion and these errors have largely contributed toward bringing about a rapid increase of infidelity, both within and without her own pale, I firmly believe. What is the spiritual condition of the Church today? Where are the wonderful revivals of former years? Alas, they exist only in name, or are the result of the efforts of a few professional revivalists. The barriers that formerly separated between the Church and the world are mostly swept away, and the man of fair worldly prospects, with whom she refuses to share all her privileges, must fall below the world's standard of morality.

These, dear brethren, are *some* of the causes which led me to sever a connection, which I once so highly prized, and to accept doctrines which, though they may bring reproach and obloquy, I believe to rest on "the foundation of the Prophets and Apostles, Jesus Christ himself being the chief corner stone."

Commending you to God, who is able to make all grace abound toward you, and trusting that this letter may lead you to a more careful study of His Word, which only is able to make you wise unto salvation, and to trust less in human creeds and traditions, I remain,

Your servant, for Christ's sake.

Fostoria, Ohio, Feb. 6th, 1883. S. T. TACKABURY.

"THE WORLD'S HOPE"

An exchange by this name comes to our table. Its hope for the world is very much confused. It falls into the error of supposing that a perfected *human nature* would be a "*Divine nature*," and evidently does not see that the "Divine nature" is higher than the "*nature of angels*," though both are spiritual. It seems blinded by its theories to all differences of nature among spiritual beings.

From this false premise it gets into a terrible confusion relative to man—his past and future condition. It fears to say, as the Scriptures teach, that Adam was perfect, lacking experience, because this would prove that a *perfect* man could never become more than a perfect man—could not increase in perfection by becoming a spiritual being, any more than would the perfecting of a dog cause him to become a man. Such conclusions it cannot reach, simple and logical though they be, because it has a theory that a perfect human nature is a

spiritual nature, which is a divine nature—the absurdity of which needs scarcely to be mentioned. If a human nature is a spiritual nature, why does Scripture mention them as distinct and separate?

Its conglomerate theory seems to be, as nearly as we can arrive at it by its illogical deductions—that God made men *bad—evil—imperfect,*—about as all are now; and that God fettered man with this evil nature, in order that he might develop strength by *breaking his own chains*, freeing himself. And this is really its hope for the world—that each individual (the devil not excepted) will eventually succeed in breaking the chains in which God had fettered him, and that finally all will unite around the throne in heaven as partakers of the perfect (human—spiritual—divine—*which?*) nature.

In this theory there is no *need* of a Saviour to redeem or ransom men. According to this unscriptural theory, Jesus was a benefit to men only by setting a *good example* as a pattern. But, tell us, Why would not the good example of Abel, or Enoch, or Isaiah, or Jeremiah have been equally forceful? These were noble, self-denying heroes for truth, and suffered even to being stoned and sawn asunder. Their examples of how to live and how to die, for truth and righteousness, were good.

But we need not dwell on the inconsistencies of such a theory; it must be apparent to all familiar with Scripture, that such a theory gives the lie to the teachings of the Apostles relative to the introduction of the present condition of sin, imperfection and death. They teach that "by one man's disobedience many (all) were made sinners," and that death and misery is the result, and not that it is the result of God's having imperfectly done his work in creating man. In harmony with this, too, is the Apostle's statement, that Jesus by *his death* destroyed the enmity (curse) for all who have been cursed in the first man's disobedience. He was "made a *curse* (he suffered as an accursed one) for us (Gal. 3:13. See Rom. 5:17-19).

Our object in calling attention to this contemporary is, that we wish to awaken and put on their guard, any of its readers whom we may reach, against its teachings on the *fundamental* doctrines of our Christian religion, as pointed out in our last issue under headings—"Your Building," and "On What Are You Building?"

This paper denies and *ignores* the very basis of true hope for the Church or the world—viz.: The Ransom—our being "*bought* with a price." It claims that the Adamic race needed no ransom. This, as we have heretofore shown, is the impending avalanche of unbelief, denying that the Lord *bought* them (2 Pet. 2:1). This is the rock which Christendom is even now striking against and being broken in pieces. (Matt. 21:44.)

If this contemporary plainly stated itself as numbers of others do, we should have no special need to single it out among others for criticism. But it does not. It covertly attempts to steal the hearts of God's children and engraft this "damnable heresy" (2 Pet. 2:1) upon their minds, by *quoting* freely enough of the passages which contain the words "*bought* with a *price*," "redeemed," "ransom," etc., disclaiming, without attempting to disprove their meaning, or to deny their genuineness.

It insinuates and argues in such a way as to rob these words of their correct import in the mind of those who possess no English dictionary or are too careless to use it; or who presume, that the English words may have a *different* significance from the Greek ones which the Apostles used, but which they do not understand.

We have heretofore shown that the Greek words rendered "*bought*," "*ransom*," "*redeem*," etc., in referring to the work of Jesus for men, are no less pointed, but, if possible more so than their English equivalents. So far then, from being an exponent of the world's hope, or the church's either, our contemporary is being used by the adversary in a covert, and therefore all the more dangerous way, to undermine the only hope held out for the world in Scripture—the ransom.

To put this matter fairly before its readers, (to most of whom we send a copy of this issue) we shall propose to it the same questions which in our last we propounded to the *Day Star*, and which it has not answered—probably because it did not wish so plainly to show its *real belief*. We are well aware that neither of these contemporaries will relish these questions.

We have tried to so state them that any attempt to dodge the real issue, will, we hope, be so apparent as to attract the attention of any who might be inclined to think our criticisms too severe.

The questions are as follows:—

(1) Why did Jesus die?

(2) How does it affect our sins?

(3) How did he *put away sin* by the sacrifice of himself?

(4) In what way did he give "himself a *ransom* (Greek, *antilutron*—an equivalent price) for all?"

(5) In what way was he a "propitiation (satisfaction) for *our* sins?"

(6) In what sense were we "*bought with a price?*"

Now, fair warning; if our contemporaries do not answer these queries fully and squarely, it can only be construed as moral cowardice, and certainly will substantiate our claim that they are dealing underhandedly with their readers, and "handling the word of God deceitfully." (2 Cor. 4:2). The questions at issue are not trivial—not such as *brethren* might honestly differ on; for they are the very *foundation of Christianity*, without which the whole doctrinal structure reared by the Apostles falls.

But let it be remembered, that we have nothing but kindly *personal* feelings toward the Editors of these two papers, with both of whom we are on intimate and friendly terms. It is error and falsity which we oppose, not men. This is true of Mr. Ingersoll also. Personally, we esteem him a polished gentleman, while we cannot but gainsay his infidel teachings. We take the side of the inspired record as against every phase of infidelity; but we cannot but admire most those opponents who honestly differ and *honestly state* their differences, instead of using a Scriptural form of words and denying the power and meaning thereof.

DID PAUL MISQUOTE?

A contemporary, whose editor considers himself as much inspired as Jesus and the Apostles, points us to a misquotation of prophecy by Paul as a proof of his unreliability.

The claim is, that Heb. 1:10 is a misquotation of Ps. 102:23-27. Heb. 1:10-12 reads, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." Paul quotes these words from the Psalms, with others, to prove that Jesus was not only superior to other men, but higher than angels also.

Our contemporary has recently been employed in attempting to prove that Jesus was no more than any other man, and, as the Jews had said, the son of *Joseph*. Of course, if our contemporary is right, Matthew and Luke and Paul and all the Apostles were wrong. If Joseph was his father, he of course, had no *pre-human* existence, and Jesus' reference to having had glory with the Father before the world was, was so much untruth and deception. Therefore, it well suits our contemporary's purposes to try to prove that Paul was a blunderer, no more inspired and not nearly as smart as our contemporary, for it is sure it has found *one* of Paul's "*mistakes*" in quoting. It generously says that Paul got most of the quotations correct, but thinks he needed its superior wisdom to settle the above quotation properly.

This is an important point. If Paul made "*mistakes*," let us know of them, for, of all the Apostles, he expresses most pointedly all our hopes concerning the future glory and reign with Christ. But if we find Paul in error, let us set it down that he was either a deceiver or a deceived man himself when he tells us that he spoke by God's *authority*. In either case *all* his teachings should be cast aside as unworthy of our study or faith. If his statements are untrue on one point, it must be that he is uninspired; and, if so, he is unworthy of being *quoted as authority* on any subject. But if, on the other hand, we find Paul *right* and our contemporary wrong, then let our contemporary give up its claim of superior ability and discernment over Paul, and let it admit that it is not *inspired*, as he was, to express the truth. And, in that event, let it also admit that Jesus had a pre-human existence, at which time he was Jehovah's honored agent by whom he "laid the foundations of the earth."

The argument is that Psalm 102:19-27 refers to *Jehovah* as the one who laid the foundations of the earth, etc., and does not refer to Jesus at all. Let us look and we will see that it does apply to Jesus, and that the Apostle was correct in his application of the statement. We quote Psalm 102:19-27, punctuating to give proper sense.*

*It should be borne in mind that punctuation is a modern invention, and not inspired. The Scriptures were previously without any punctuation. The punctuation is manifestly wrong in several places. The above is one instance.

"For he hath looked down from the height of his sanctuary; from heaven did Jehovah behold the earth. To hear the groaning of the prisoner, to loose those that are appointed to death: To declare the name of Jehovah in Zion and his praise in Jerusalem, when the people are gathered together and the kingdoms to serve Jehovah. [Now Jesus is represented as speaking at the time of crucifixion.] He weakened *my* strength in the way, He shortened my days. I said, O my God, take me not away in the midst of my days. [Hear Jehovah's answer to that heart prayer.] Thy years are throughout all generations. Of old thou hast laid the foundations of the earth, and the heavens are the work of thy hands; they shall perish, but thou shalt endure; yea, all of them shall wax old like a garment: As a vesture shalt thou change them, and they shall be changed; but *thou* art the same, and thy years shall have no end."

Paul is correct; we will stand by his exegesis.

THE PRIVILEGE AND BLESSEDNESS OF GIVING

The provision of the Gospel, that is, the catalogue of blessings enumerated in the "good news" is so extensive, that the partakers of them, if not somewhat cautious, are likely to overlook some of the *best* things, and so deprive themselves of some advantages which they might otherwise enjoy.

Another way in which we lose rich blessings is through the error of judging (weighing and measuring) them according to *worldly standards.*

The position of those "of this way," those who, by "searching the Scriptures daily," have found that "these things are so," is so changed from what it was not very long ago, that they have not always, perhaps, comprehended the situation, and so have not perfectly adapted themselves to circumstances.

The calls upon us for pecuniary aid, when attached to societies having a salaried ministry and costly services, were so extensive, and sometimes so burdensome (Matt. 23:4), that when the burden was removed there was a tendency to run to the other extreme, and carry no burden at all, whereas we should not forget that we are still to "bear one another's burdens, and so fulfill the law of Christ."

The fact that our public services are conducted, and our assemblies convened and dismissed without any collections to defray expenses, may have caused some to conclude, without much thought upon the subject, that there are no expenses; but a little thought will at once dispel such a conclusion and show that some are bearing *so much* pecuniary burden for the sake of others, that their financial sinews are shrinking from over-work and exhaustion, and thus their usefulness is impaired; and not only so, but those who have not been conscious of the surroundings and have not fully taken in the situation, have been losers from lack of exercise in that direction.

It has been our lot to be so situated during a good portion of the last three years, as to become somewhat acquainted with the working of some parts of "this body," and so have come to the conclusion that very likely many of the *individuals* who make up the *members* of this body would, if their attention were called to it, *cheerfully* contribute that which would be for the growth and perfection of the whole, which is "knit together in love" (Col. 2:2, 19). When we consider the glory and extent of the blessings which the great Head of the Church has wrought out for the world, and then remember that we are now walking by faith and *not by sight*, it is not hard to fully concur with the statement made by the Spirit through Paul, that it is *more* blessed to give than to receive. (Acts 20:35). It is a blessed truth that the entire employment of the true Church, "which is his body," may be summarized in the word *giving.*

When the glorious import of the *Good News* comes to be understood and fully comprehended, and we accept of the conditions of the "high calling," and receive the "adoption of sons," we then begin our *everlasting, blessed and eternal* employment of *giving.* Having given *ourselves* freely and fully, we do not find it hard to give everything else that we have, following the example to him who gave himself *for us*, and of his Father who gave the Son, and will "with him also freely give us all things." In fact it is our *glory* to give, and we shall never be *impoverished* while the Almighty God is pouring into the vessel from which we are taking out. The princely endowment of his body, the Church, is such, that its grandeur and glory are manifested chiefly, if not wholly, through its munificence. Let us, then, consider a few thoughts bearing upon this subject which are important at this time.

We notice from the statement made in the last WATCH TOWER, that the expenditures of the last year have overrun the receipts well *toward one-half*, which, it is fair to suppose, would not have been the case if the brethren generally had been fully aware of the needs of the "Tract Fund." We were much surprised at the statement furnished; for, knowing some things in connection with the publishing department, we had supposed the expenditures *must* be *considerably* more, and also that the receipts would have been proportionate.

As it has been brought to our notice thus in the Jan. number, it is right to expect that the deficiency will not long exist but lest we might, in the multiplicity of our cares and other thoughts, *forget* it, it will be well for us to write upon our memory some Scriptural reasons for giving, together with a few thoughts naturally growing out of them. "Freely ye have received, freely give." (Matt. 10:8). This was said to those who were sent out to "the lost sheep of the house of Israel," and referred to the gift of healing, etc., which had been imparted freely to them, and which they were to freely use for the good of their fellowmen; but, on the other hand, they were told to make no provision for their own physical necessities; (9th and 10th verses) showing, we think, that they were expected to be so thoroughly engaged in that work, together with proclaiming "the kingdom of heaven is at hand," that they would *not have time* to "labor for the meat that perishes," and would be provided with what their physical needs required by those to whom they ministered. This illustrates the present condition of things; we are again in the harvest time; theirs was the harvest of the Jewish age, ours the harvest of the Gospel age.

Some of our brethren are giving their *whole* time and available means to the work, some traveling and preaching the good news, some distributing tracts and papers, and some superintending the publication of papers and tracts, but all for the same purpose, "for the edifying of the body of Christ," which is an *indispensable* work, especially at this time. Surely we will not let it lack efficiency for want of pecuniary aid. We have a precedent for helping our preaching brethren on their way, in the example of Paul, who expected to be brought on his way by the brethren at Rome. (Rom. 15:24). Now, we would like to make a suggestion which was presented to us while reading Luke 11:7-9, and Luke 10:7; it is the propriety of our traveling (teaching and lecturing) brethren laying aside all reserve and asking our brethren where they are ministering (serving) for such things as they need, and for those *others* needing where they minister in other places. We think the brethren *served* would be *pleased to have them do so*, and we think their needs would be promptly supplied; for it would be understood that it is *not* asking alms—"for the *laborer* is *worthy* of his hire"—and if the laborer is not *hired*, if the labor is desired and is *accepted*, it is *equivalent to hire.*

Any one who is teaching by accommodation of the brethren, would not, in our opinion, be infringing upon any rule of courtesy if he should, in an unobtrusive manner, make his needs known.

Some, perhaps, might be found who would think that because Paul labored sometimes with "his own hands" to supply his needs and those who were with him, our preaching brethren might do the same. No doubt that every one of these teachers or preachers would be quite as willing to labor with hands as head, if the will of the Lord was so, but the time, of course, would have to be taken from that which otherwise would be filled with Gospel work; so, *to the brethren visited*, whether by person or papers and books, it would prove an *actual loss.*

We think Paul refers to this fact (of "laboring with his own hands") as a genuine reminder that he had found it *necessary* to do so, *else* his needs would have been unprovided for, thus showing their duty.

Whether they felt any compunction or not for laying this *necessity* upon him, and realized the *loss* which *they* had thus sustained, they doubtless felt *no less* sad on account of the mention of it in connection with the thought that they should "see his face no more," and it *might* have had something to do with their weeping as they "fell upon his neck and kissed him." (Acts 20:34, 37).

But how can the requirements of the laborers and the expenses of publications be met? For "not many mighty" (nor rich), "not many noble are called," and "God hath chosen the *poor* of this world, rich in faith." How can better directions be given in answer to the last question than are given in the 16th chap. of 1st Cor. 2d verse? "Upon the first day of the week let *every one of you* lay by him in store, as God has prospered him, that there be no gatherings (collections) when I come."

In connection with the expenses spoken of, there are the

Lord's poor, who are poorer than we, and who, in connection with the ministry of the Word, should not be forgotten. How appropriate this direction of Paul's to be *systematic* in the work of giving, and systematic in the manner of providing the *means* to give, and systematic as to the *time* of "laying by the funds for that purpose!"

There are very few *so* poor as to be unable to contribute *something* which shall help to spread the good news of God's plan to save the world; the glad tidings that the works of the devil are to be destroyed. If we cannot give *much*, let us not deliberately conclude that we *cannot give anything*, but let us be encouraged with the thought of the value which the Master set upon "two mites," *if we cannot* give more. (Luke 21:2, 3, 4).

It is blessed to think that the Lord does not estimate the amount we give according to a worldly standard, but according to the intent and desire of the giver.

There is a good lesson and much truth conveyed in the story of the wealthy old Scotchman who when the contribution box was passed, put in what he supposed to be a penny, but which proved to be a gold piece of some considerable value. When he had made the discovery, but too late to correct it, and wished credit for the amount actually put in, the shrewd deacon told him they could give him credit for no more than the Lord did, which was only for that which he *intended* to put in.

Some might be inclined to think that was unfair of the Lord and the deacon, but the Lord balances the account by reversing the order, and giving credit for *more* than is put in *where the desire exceeds the ability.*

The writer's desire is that our minds (his own as well) may be refreshed upon this subject, and "stirred up by way of remembrance." "If ye know these things, happy are ye if ye do them." If, therefore, ye have been unfaithful in the unrighteous mammon, who will commit to your trust *the true riches?* (Luke 16:11). How can we expect to be entrusted with heavenly things while we set a higher value on earthly things? To be entrusted with treasures that wax not old while we cling with tenacity to treasures that decay? We who have been so sumptuously fed, both by visitation of the teaching brethren and through the medium of the publications, would sadly feel it if those sources of supply were cut off and withdrawn from lack of funds to be carried forward.

But we will not anticipate any such thing, feeling sure that the bare mention of the matter will quicken us, and cause us to obey an injunction which, perhaps through carelessness, had been neglected, but which is as imperative as other divine precepts. We are persuaded that these suggestions will be carefully considered and acted upon, and that all will *cheerfully* do what they can as an evidence of their *love of the truth*, for "the Lord loveth a cheerful giver." (2 Cor. 9:7). "He that giveth, let him do it with simplicity" (Rom. 12:8). Some additional thoughts upon this subject may be had by reading the last short article in "Food for Thinking Christians." That the Lord will help us *all* to see the privilege and blessedness of giving is the prayer of the writer.

J. C. SUNDERLIN.

[We are not beggars—none of God's children should be; and we have studiously avoided the *"dunning,"* so common among others. Yet, we have felt that some of the saints were in danger of losing the blessing above mentioned. When the above article from Bro. S. came to hand (unexpectedly to us), we concluded it to be expedient for you, as well as providential, and hence publish it. But remember that Jehovah is not impoverished, and his cause shall not suffer from lack of funds, even though he so arrange as to make our assistance *seem* needful. "He will carry it through," and the blessing will be to those who are faithful stewards—faithful in little or faithful in much,—Ed.]

PITTSBURGH CHURCH MEETINGS

The place of meeting has been changed, and is no longer at "Curry Institute Hall," but has removed to the "Grand Army Hall," No. 101 Federal St., Allegheny City, just across the river. Readers and friends will be warmly welcomed at our new and more comfortable hall. Preaching every Lord's day afternoon at 3 o'clock, and Bible reading at 7:30 P. M.

VOL. IV PITTSBURGH, PA., MARCH, 1883 No. 8

"THE PASSOVER"

For some years past it has been our custom to meet on the anniversary of the *typical* "Passover," to commemorate the *real passing over* of the Church of the First-Born because of the death, the shedding of the blood of the real Paschal Lamb—Jesus.

This we do in compliance with our Lord's request: "As often as ye do *this* do it [henceforth] in remembrance of *me*" (the real lamb, and your consequent passing over, or justification through his blood).

Reckoned according to Jewish time, Lord's day, April 22, is the Passover, the anniversary of Jesus' death. It will be celebrated by the Church here, and, we doubt not, that the twos and threes scattered abroad will suitably commemorate it by meeting and considering Him, while they use the bread and wine which emblemize his broken body and shed blood—the price of our ransom—"shed *for the remission of sins.*"

The subject will be more fully treated in our next issue.

TISCHENDORF'S NEW TESTAMENT

This work is the common version of the New Testament, with the *various readings* of the three oldest Greek MSS. at the foot of each page. Its value, in determining the reliability of any disputed passage of Scripture, will be recognized at a glance. The *Sinaitic MS.* is beyond all question the very oldest and most correct of all MSS. It is the *highest* authority for the genuineness of every passage which it contains, and its comparison with others more recently written, shows that while our commonly received text is wonderfully free from corruption, it, nevertheless, contains many trifling errors, as well as a few important interpolations. This work contains as well, a history of the finding, etc., of these old MSS.

As promised, we have made arrangments by which we can furnish you with this valuable work at a reduced price. We can mail to you, post-paid a complete copy, in paper covers, on receipt of 35 cents—at once. We have written to the foreign publishers of a cloth edition, and will be ready to report the price of cloth bound in a month or so more.

VIEW FROM THE TOWER

His servants ye are to whom ye render service. (Rom. 6:16.) If a man shall say, "I am a servant of God and a laborer in His vineyard," yet, if he be engaged in sowing error, in teaching traditions of men, etc., he is really serving the adversary—the Devil.

Thus it was with Saul: He verily thought that he did God *service* in persecuting Christianity, yet, when he came to know better, he found that he was one of Satan's foremost servants in opposing truth and the Lord and His Church.

So with Peter; when he began to dissuade Jesus from complete sacrifice, saying, "Be it far from thee, Lord," Jesus recognized Peter as the agent or servant of Satan, tempting him, and hence replied to him, "Get thee behind me, Satan; for thou savorest not the things that be of God but those that be of men." (Matt. 16:23.)

So with us; let us remember that "not every one that saith, Lord, Lord, shall enter the kingdom, but he that *doeth the will* of my Father which is in heaven." How important, then, that we not only feel favorable to the cause of truth—the cause of God—but that we let our good feelings influence our actions and words, so that we shall not merely not oppose truth, but make sure that we are *servants of truth*, else we may be really servants of error!

Would that all would awake fully to a realization of the importance of guarding every little deed of life, and not only know that they are busily engaged in the vineyard, but

make sure that their labor is such as the Master will approve. Beware, then, that Satan does not get possession of your talents, and, under the guise of working for Jesus, really use your powers against the *truth*. This is the position of many in the nominal systems, called churches, and of many also who have become measurably free from them. Do you speak of the unfolding truths of God's word? Then seek to have it as pure and free from error as possible—only wheat. Do you seek to scatter reading matter to give enlightenment? Then be sure as possible that it is *clean seed*—not largely mixed with error; for while truth sown will bring forth good fruit, error sown will bring forth very evil fruit. To the extent that we sow truth we are God's servants, and to the extent we spread error, we are the devil's servants. His servants ye are to whom ye render service. Let us keep this in mind—it will double our usefulness as servants of God; for, as seen from the TOWER, many today verily think they do God service, who really are opposing God's way, plan and truth; though with Peter we might say, "I wot that through ignorance ye did it." (Acts 3:17.)

Most of our readers have read the pamphlet issued from this office over a year ago, entitled, "The Tabernacle and its Teachings"; but reading on this subject is not enough: it requires *study*. If all could see the force and meaning of the *typical sacrifices* for sins, they would be much better able to appreciate the anti-typical sacrifices which really put away sin. If all would fully equip themselves with the armor of God, they would be much better able to withstand all the fiery darts of the adversary, and would be in no danger of having their faith in our *ransom* overthrown.

Let us, then, urge upon all the absolute necessity of devoting time to the study of those types, which we are able to understand and appreciate, by reason of the light thrown on them by the Apostles' writings. All who have not had the "Tabernacle" should order it. (It is *Free.*) And be not content with reading it once or twice, but study till you do comprehend the lessons of the Tabernacle. You will find that every feature of the glorious plan of God is very clearly presented in these Tabernacle types; in fact, the minuteness of the portrayal must astonish all. We know of no more strengthening and nourishing spiritual food than is afforded us in the *study* of these wonderful pictures.

Instead of remarking on the condition of the work, we herewith present to you more than the usual number of letters from various sections, which tend to show the interest and progress of the truth better than we could otherwise express it. These are but a few of many of similar expression:

Gold Hill, N. C.

BRO. RUSSELL:—I am thankful for sample copy of Z. W. T., which I received a few days ago. I am a minister of the M. E. Church. For years I have believed denominationalism was a positive disadvantage to the work of Christ in our own midst, much more so in heathen lands. In fact, I cannot see how they succeed among them at all with so many advocates of such a diversity of creeds. Surely there is a more excellent way. The positions you take are certainly tenable; the elucidations of Scripture are clear and forcible. I think you have struck the key-note, and all the truly pious will hear. Those who like their creeds better than they do their Lord, will surely feel and lament.

Truly yours, ———.

Baltimore, Md.

DEAR SIR AND BROTHER:—I have carefully read and re-read "Food for Thinking Christians," and I have become deeply interested in the *soundness* of your position. I am a "converted Jewish teacher," and have been laboring independently among my "brethren of the flesh." I certainly believe that "much good" may be done among the people with whom I daily have to do by a judicious circulation of such wonderfully clear Bible truth among them. Please send me, if convenient, "The Tabernacle and its Teachings." I hope soon to introduce publicly these teachings among the people, and will earnestly endeavor to interest them in these clear and telling facts.

May God bless your every effort to propagate *Bible truths*.

Your brother in Christ, ———.

Missionary to the Jews.

New York.

MY DEAR BROTHER:—You are so overburdened with letters that I scarcely know whether I ought to write you at all. I have been a regular minister for more than thirty years. Ever since I heard Bro. Wm. Miller (I was quite young then) I have been deeply interested in the blessed idea, "Our dear Lord will soon come again." Some years ago, before you commenced the publication of the WATCH TOWER, I was among those who were *looking and hoping*. And now I want to say my heart is in deep and happy sympathy with the doctrines so ably advocated in the paper you publish. Though when I came to this place but very few here knew or cared anything about these things. I may say the most spiritual-minded of my people have come to hold the *"like precious truth,"* and I freely teach and preach our glorious belief.

The bundle of the October issue you sent me has been distributed to those who seem hungry for the truth. I could easily dispose of more than twice as many more to good advantage. May God most abundantly bless and reward you! For the past few years I have had a great many more calls than I could possibly fill and often get letters of inquiry to which I can best reply by sending some of your papers or tracts.

Yours in the Master's service, ———.

Palmyra, Ill.

MR. C. T. RUSSELL:—*My Brother in Christ*:—I would not have you regret that you published so many good tidings that it caused you to come out in debt. God will surely provide a way out of the difficulty. If you had published less, perhaps I might have been one that would have received less. With this I send my mite as expressive of the deep gratitude I feel; and if I could send the whole amount of the indebtedness, that could not express the thankfulness I feel that I have been brought into a knowledge of the truth. If you could know how low in the slough of despond I was, through sickness and the loss of loved friends, and then know the ecstasy of joy I now feel, you could then realize the value of this truth to me. I cannot describe to you the darkness I was in when I first took up the *"Food."* I read a little while and then said *it could not be true*. I laid it aside but only to take it up again, and as at last the beauty and symmetry of God's plan dawned upon me, I was filled with love and praise to him. I have been a professed Christian for many years, but now I feel as if I had all my life been wandering through a rubbish heap, searching for something I hardly knew what. At last *I have found it*. My treasure that was lost is found, and it is free from rubbish. And, as though to make my joy complete, my loved companion has also been brought to a knowledge of the truth, and, together, we study God's blessed Word and praise His name. Our Bible is a new book. Only last night my husband said, "Well, if I did not know we had the same old family Bible, I should think we had a different translation." But I could not tell you the half if I wrote all day. I can only say,

"Praise God from whom all blessings flow."

We carefully distribute and loan all extra papers and tracts we receive, and pray that they may fall on good ground and bring forth abundantly to the glory of God. May His blessing rest continually on you and your work.

———.

THE ENEMY—No. 2

We have received some questions relative to statements made in an article in the December number under the above heading, which it will be a pleasure to answer, that we may remove misapprehension, though we had hoped that the pointed Scriptures referred to would have been sufficient to meet all objections to the position taken. It seems to be thought by some that the position taken by us leaves our destiny, and the destiny of our children, irrevocably in the hands of the enemy, which, of course, would be an awful thought, and as far from the belief of the writer as it evidently is from the teachings of the Scriptures. Our friends who object to the statement "that he (Satan) is our enemy, and that he is the *cause* of sickness, pain and death, and ought always to have the credit (?) of it" (*blame* of it), say nothing about the plain statement in Heb. 2:14, to which we referred, and which we think there is no possibility of explaining away.

If he (Satan) *"has the power of death,"* as the Apostle declares, no amount of cavil will change it, and we must seek for its harmony with other Scriptures without changing it, and must conclude, we think, that sickness and pain are also in his power. Now, let us briefly ask our friends to *carefully* re-read the article referred to, and compare Scripture with Scripture, bearing in mind the following thoughts: The account in Job to which our attention has been called, beginning with the first chapter, is a statement of a conversation between the Lord and Satan. (Job 1:7-12.) The writer of the book of Job, whoever he was, tells us what the LORD said, what Satan said, and what Job (2nd chap., 10th verse)

said. Now, Job evidently knew nothing about the conversation between the LORD and Satan, else he would have *known* that *Satan* was afflicting him, and that God had consented to let Satan and the world, through succeeding generations, know of his (Job's) integrity and faithfulness. Not knowing of the arrangement to *prove* him, Job *attributes* it (the *evil*) to the Lord, though in his devotion he is assured it is *for* good. His three friends also attribute it to the LORD, but consider it a *judgment* upon him, while Job claims his justification before the LORD.

Now, the first thing for us to do, in deciding as to the correctness of the position, is to decide as to *who* afflicted Job. Did not Satan *ask* the Lord to? (1st chap., 11th verse.) Did the LORD consent to it? Is the 12th verse of the 1st chapter *obscure or plain* when it says, "ALL that he *hath* is in *thy* power?" Then in the 2d chapter, 4th to the 6th verse, Satan is *permitted* to lay *his* hand upon Job's *person*, but, *during this transaction*, to spare his *life*." Now, the conclusion, and the only one we can arrive at from the evidence, is that this whole transaction was for the especial purpose of showing the integrity of Job, and of displaying to the world his faithfulness to God. The conviction was rooted deep in the mind of Job that God was his friend, and would in the end protect him, though evil might for a time seem to prevail over him. In this Job was *right*, and did "not charge God foolishly."

We conclude, also, that Satan cannot afflict God's children beyond what is the penalty for sin, *except* by especial permission, and that permission will not be given except where it will result in greater good to the subject and greater glory to God, as was this case with Job.

But the *good result* is not of Satan, but *of God*, who "*will not suffer* us to be tempted above that we are able." We understand these Scriptures, in harmony with others, to teach that the LORD, in his *general* dealings with mankind, has *permitted* or *allowed* Satan, the adversary, to be the *willing* medium through which the penalty of sin should be meted out; that, while he "has the power of death" (Heb. 2:14), it is an *under* or *subordinate* power which he has grasped as an *usurper*—just such a power as Jefferson Davis had during the Rebellion; that in due time God will "*destroy* him that hath the power of death"; that is, the devil, and deliver them who, through fear of death, were all their lifetime *subject to bondage*.

Then our *children* shall come again from the land of "the enemy." (Jer. 31:16.) "Blessed be the name of the LORD."

J. C. SUNDERLIN.

CHRIST SHALL MAKE US FREE

GALATIANS 5:1.

If any class of men in the world is free, it ought to be the Christian.

But that which is freedom to one, is bondage to another, as men are bound; some to one thing, and some to another. Is there a remedy for this evil, and what is the cause? We are what we are by education, being governed to a greater or less degree by our surroundings; imbibing both truth and error with equal zeal, according to the faith reposed by us in our guides and teachers. And while in many instances these divers opinions may not be of vital importance, it is a question of truth and error, and where two differ, one must be wrong, and sometimes both. We are not accountable for having imbibed errors from our teachers, but we are accountable for rejecting a truth when it is properly presented.

Dear reader, to what age, or class of men, or code of tenets, have you obligated yourself in your religious or irreligious opinions? Wisdom did not die with any particular age or class of men. Today we have the same Bible, and with it, revisions by the ablest scholars. It is not only our privilege, but absolute duty, to read it; not "as through a glass darkly," where all seems mystical and uncertain, but by the light of the noon-day sun, which is free as the blessed Word itself. No longer is the Bible chained as Luther found it; no longer should our conscience or affections be chained to any creed, written or unwritten. Who is our master? To whom are we bound? Is freedom, then, a myth, a mockery? Can we, with an open Bible before us, shift our religious responsibilities upon our would-be teacher, and sit dreaming under the sound of his monotonous discourse, just as a man will buy a through ticket and take passage on a train for a strange country, consigning himself wholely to the care of the conductor? Is this freedom? Is it "fighting the good fight of faith?" Is this you? Wake up.—*Investigator.*

NOTE THE DRIFT

The *Presbyterian Journal* asks:

"Do the editors of *The Independent* and the *Mirror* and any other Congregationalist ministers hold the need of a probation in the future for those who die in infancy? We Presbyterians believe in the salvation of the infant dead, though often charged with the contrary view."

We believe that, if any infants die without having come in this life to an age of moral accountability, they will be held to moral accountability as soon as they begin to distinguish good from evil in the next world. If then they choose good, as we believe they will, with the light of eternity upon them, they will be saved; if they choose evil, they will be lost. If that is future probation, we are willing to have it called so.—*The Independent.*

HIS WILL, NOT MINE, BE DONE

O thou of little faith! why dost thou fear?
Didst thou forget that Jesus was so near?
And hast thou thought that thou must walk alone,
Forgetting that His arm was round thee thrown?

Ay, more than this, thou'rt held within His hand,
And 'twas Himself that hath thy trial planned!
There was a *need be* seen by Eye Divine,
Although, perchance, not visible to thine.

And wherefore would'st thou see? Thou canst not tell
If what thy heart contends for would be well;
Perhaps thy hope's fruition would be vain,
Or prove a life-long discipline of pain!

Hast thou not seen in retrospective life,
That will of God, which caused thee bitterest strife,
Hath turned to sweetness—while the thing He gave
To suit *thy* will, grew darker than the grave?

There's rest supreme for souls that choose *His* will;
A blest security from every ill;
The things God chooses for us never fail!
They have their anchorage within the veil.

—*Mrs. H. W. Brown.*

THE THRONE OF DAVID

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: . . . . Of the increase of his government and peace there shall be no end; upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even forever."—Isa. 9:6, 7.

This prophecy seems to be a continuation of that in Isa. 7:14—"A virgin shall conceive and bear a son." And thus we read, Matt. 1:21-23; also, in Luke 1:27-35: "Behold, thou shalt conceive, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne

of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, *therefore*, also, that *holy* (sinless—undefiled—pure) thing which shall be born of thee shall be called the Son of God." Peter asserts that David knew "That God swore to him, with an oath, that of the fruit of his loins he would cause one to sit upon his throne." (Acts 2:30.—*Diaglott.*)

Two leading questions are propounded to us on this subject, which we will answer in their natural order:

(1) If Messiah was to be of the fruit of David's loins—of the seed of David—the heir of David's throne—was it not needful that he should have a *human* father of the Davadic line?

We answer, No! The propounding of this question shows a misunderstanding of the *laws of generation* which any physiologist or the most illiterate physician should be able to explain. Inheritance and royalty today, as always, is reckoned through a *mother* as well as through a father. Thus it was with Jesus; his mother was a *daughter* of David—of the seed and loins of David—hence her offspring was not only her son, but through her the son of David.

A good illustration of this principle of inherited royalty through a *mother*, is furnished in the heir apparent to the throne of Great Britain—the Prince of Wales. He is heir of all that inheritance not through his father, but through his mother, the present queen.

In Jewish genealogies it was customary to reckon lineage through either parent. According to their custom, and indeed, among all civilized people today, at marriage the wife becomes a sharer in the interests of the husband; she leaves her father's house and name to share that of her husband. Mary was thus a sharer with Joseph when Jesus was born (though not when he was *conceived*—Matt. 1:18) *hence*, the genealogy of Joseph is given in Matt. 1:1-16—the son of *Solomon* the son of David.

Another custom of that day was to reckon the genealogy through the wife's ancestry and treat her husband as in her stead the *son* of *her* father. (Today we would call such—a *son-in-law*.) The seed of Abraham and David is *thus traced*, through Mary's ancestry, in Luke 3:23; and here Joseph is called the *son* of Heli, Mary's father, who was the son of *Nathan* the son of David.

(2) The second question propounded is: If Jesus is to "sit on David's throne," does it not prove that in his Millennial reign he will be a *fleshly being*—a *glorified man?*

We answer, No! "Though we *have* known Christ after the flesh, yet now *henceforth* know we him no more" thus. (2 Cor. 5:16.)

The inquirer should candidly ask himself, What is meant by the "*throne* of David?" Does it mean the seat or bench upon which David sat, and which ages since has crumbled into dust? Assuredly not. While the royal seat is often called a throne, yet in reality it only represents the sovereign power and dignity of office, which is really the throne. Thus, we say that Queen Victoria is *on the throne* of England, referring to her *office of power and rulership* as the head of the government.

Thus, Christ Jesus shall become, not only the recognized ruler and governor of Israel (over which David's throne extended), but more—over all the nations and families of earth. Hence, we read of "*the increase of his government*" over that of David; and his government, unlike David's shall not be disturbed by rebellions, etc., but it shall be at peace and in control of all. In all the increased government he shall have lasting peace, and his government not come to an end forever, (to the *age*) *i. e.*, until he shall put down all opposition and subdue all things to his will. Then, in the end of the Millennial *age*, he shall deliver up the kingdom (control) to God, even the Father—presenting to him the justified and perfectly restored of the human race, who thereafter shall be directly amenable to the Father. (See 1 Cor. 15:24, 25.)

The dominion or rulership of earth was first bestowed on Adam. Jehovah crowned him with glory and honor and set him over the works of his hands, saying: "HAVE DOMINION over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28, and Psa. 8:5, 6). The father of lies seduced Adam into disobedience and death, and robbed mankind of the DOMINION, and he thus became "the prince (ruler) of this world," making the once rightful monarchs of earth his slaves and emissaries—led captive at his will.

But the great Jehovah had foreseen all this, and was not taken unawares. Although he has permitted the usurpation of earth's dominion for 6,000 years, his design is to "*set at liberty the captives*," breaking the chains of sin and death in which "the whole creation groaneth and travaileth in pain together," DESTROYING (in a *legal* manner) the great captor—death—and him that has the power of death, that is, the Devil. (1 John 3:8; Heb. 2:14.) To this end a *Saviour*—a Mighty Deliverer—was provided who, *in the days of his* FLESH, gave his flesh—his human nature—a *ransom* for the condemned human race that thus the captives might *legally* be set free (from sin's wages—*death*). Having thus *redeemed* (bought back) the inheritance (earth), and the inheritor (mankind), this mighty Saviour is about to put those whom he bought with his own precious blood into possession of their lost dominion—this will be the *salvation* of the world. The deliverance only tarries until the appointed limit of evil has been reached, which was necessary to discipline the world and develop a peculiar people for his name, to be the Bride, the Lamb's wife, and by union with him, joint-heirs of His inheritance.

When thus exalted, will they be *visible* to men? We reply, that, to be a ruler, does not imply being *seen*. The Queen is Empress of India—she rules it through the agents of her government. Millions of her subjects respect and *recognize* her authority that have never seen her. Could it not be thus with Christ's kingdom? They who will receive Christ's representatives will be receiving *him*, even as those who received him received the *Father* who sent him. (Matt. 10:40.)

The word *see* has a fuller meaning than eyesight. It is *to know—to recognize;* thus Jesus told the disciples of the Father, "whom no *man* hath seen nor can see," (1 Tim. 6:16) saying: "He that hath seen me hath *seen* the Father," and "from henceforth ye know him and have *seen* him." (John 14:7, 9.) The disciples could come to a knowledge—*recognition*—of the Father by a recognition of his attributes in Jesus. So the world will all come to *see* or *recognize* Christ and his government as exemplified through the earthly agents of the kingdom. Thus it is that even the *blind* can see—recognize; thus we now endure as *seeing* (recognizing) him who is *invisible* to our natural eyes.

We have heretofore shown that Jesus is not a *glorified man* now. If we want to see a glorified man and a sample of what all men may become in the restitution, we must look back to Eden and see Adam before the fall, crowned with glory and honor, and only "*a little lower* than the angels" (Psa. 8:5); or, look back about 1800 years, and we see another *perfect*,—sinless,—*glorious man:* "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; *that he by the grace of God should taste death for every man.*" (Heb. 2:9.)

He was a glorious man when on earth, having left a higher glory thus to redeem us. But, though put to death in the flesh—*a glorious man*,—he was raised to life by the Father—*a quickening spirit*—a spiritual and not a human or fleshy being. [See "FOOD," page 56.] Now he is a *new creature*, and instead of having the glory of a man (which is a little lower than the angels) as before, he now is a sharer in the *glory of the Divine nature*, "Being *made so much* BETTER than angels, as he hath by inheritance obtained a more excellent name than they." (Compare Heb. 1:4 and Phil. 2:7-9.)

Earth's king for the Millennial Age will be a spiritual ruler, invisible to the natural eye of men—visible only to the eye of their understanding as they shall become able to recognize him.

The present prince of the world—Satan—is a *spiritual* being; hence his kingdom is *invisible*, except as it operates *through* earthly governments and individuals as its agents. So, also, is the new empire, the kingdom of God.

The differences between the two empires we need scarcely mention. One presents temptation, and leads into sin, misery, degradation and death; the other will deliver, enlighten, elevate and restore men to happiness, life and *glorious manhood's* first estate and *dominion*.

David's throne or dominion over Israel was a type of Christ's subjugation of the world and his dominion over it. We have seen that the dominion of earth was given to Adam, who was robbed of it by the present usurper—Satan. While it was yet in Satan's control, God separated one small nation from others. Of Israel he made many types. Their Levites typified the justified! their priests typified the little flock or royal priesthood; and Israel itself is often used to represent the world of mankind.

God established his kingdom in the hand of David, first over Judah (type of all fleshly Israel), and secondly over Israel as a whole (type of the whole *world*); for thus shall it be in the establishment of the real kingdom of God which David's shadowed forth. It will be over *Judah* first (over Israel according to the flesh), and afterward the whole world shall receive and own him Lord of all.

WAITING FOR JESUS' COMING

Many Christians today are waiting for Jesus' coming. A similar class lived at the first advent who, nevertheless, when he *had come*, could not believe it. They received him not, but rejected and slew him, because he came not in accordance with their *earthly* ideas.

Similar *earthly* ideas blind the eyes of most Christians now. They, like the Jews, are looking for an *earthly* king. It seems strange that they cannot realize that, since his resurrection, he is "the *express image* of the Father's person"—"whom no man hath seen nor can see"—for "God is a Spirit," (spiritual being) and "a spirit hath not flesh and bones." You could not see an angel (spiritual being) without the performance of a miracle to reveal him, though he might be personally present unseen. Then why claim that Jesus could not be personally present, yet unseen? The difficulty arises from the confused ideas held on the subject of animal (human) and spiritual bodies. "If there is an *animal* body, there is *also* a spiritual body," says Paul (1 Cor. 15:44. Diaglott), and we wish that all could realize this. They are distinct and separate. You cannot have both at the same time; they belong to two different natures. The one body and nature is the earthly; the other, the heavenly, is promised to the overcomers; and the promise of it is properly called a "heavenly calling." (Heb. 3:1) We do know what the earthly is, while we do not know what a heavenly, or spiritual body, is. "It doth not yet appear what we shall be"—hence it must be very different from our present animal body. (1 Cor. 15:38-44; and 1st John 3:2.) Jesus and angels are spiritual beings, and it is by reason of the *difference* between their nature and ours that we cannot *see* them with our natural eyes unless they *appear* to us (manifest their presence by a miracle.)

It is, or should be, well known to all of our readers, that "ZION'S WATCH TOWER" is a HERALD OF CHRIST'S PRESENCE. We do not mean in any mythical sense; we do not mean that he is present by his spirit or will, as exercised in and over his Church, as throughout the entire age; but we mean that he is *present* now in the manner and sense promised throughout Scripture; *present* not without a body, but a *spiritual being.*

We know of his *presence*, not by the light of human science, but by the light of God's Word. We know of his presence, not as *men* recognizing a *man*, but as *new creatures* recognizing our Head, our Captain, our Bridegroom. We see him not by human sight, but the *eyes of our understanding*, being opened and enlightened by the light of our lamp, we see him, whom we love and adore, *present* to test those who claim to be his, and to select his "faithful," "undefiled." "chaste virgin"—to "make up his jewels": those who are accounted worthy to "follow the Lamb whithersoever he goeth," and to be his joint-heirs, glorified together with him, "the Bride, the Lamb's wife." (Comp. Rev. 14:4, 5 and 21:9.)

He is present, not only to establish his kingdom and glorify his saints, but also to break in pieces and consume all earthly kingdoms, and to bind Satan by overthrowing his power. Thus he will liberate mankind—the Jew first and also the Gentile—and bless all the families of the earth.

None familiar with Scripture will question that this is the order of the Lord's work as therein revealed. By a parable he showed that he would *first* reward his faithful ones, and then proceed to deal with the world. In the establishment of his kingdom he *first* comes, *secondly* organizes his own kingdom, *thirdly* uses his kingdom power to overthrow evil and error and present kingdoms of earth, at the same time beginning the *restitution* of Israel as a first step in "the restitution of all things spoken."

But while this is plainly the Scriptural order of Christ's work, and while we see Israel's restitution commencing, and the nations on the brink of overthrow, while the nominal Church has been passing through the time of trial and testing, which is rapidly sifting out the true and the ripe wheat, gathering the jewels—the virgin of Christ—yet many are *helping* that Jesus will come *soon.* "Ye fools and blind," can ye not discern his *presence* by these things transpiring all around you? These are the *signs* (evidences, indications) of the Son of man. They indicate that he *has come* and has already commenced *his work.*

Though the signs of the times add increased light, yet, by the light of the Word, we discerned his presence years before any of these outward signs corroborated its teachings. Thank God that we have a more sure word of prophecy (surer even than these outward signs), whereunto ye do well that ye take heed, as unto a lamp that shineth in a dark place, until the day dawn. (2d Pet. 1:19.)

"CONDEMNED SIN"

"For what was impossible for the Law in that it was weak through the flesh, God having sent his own Son in a form of the flesh of sin—even by an offering for sin—condemned sin in the flesh; so that the righteousness of the Law may be fulfilled by us who are walking, not according to flesh, but according to spirit." Rom. 8:3—*Diaglott.*

The common version of this text is frequently misconstrued by some. It reads: "God sending his own Son in the likeness of sinful flesh," etc. Some, who have a theory to support, would have us understand this—God sent his Son in the *sinful likeness* of flesh—and have us draw the inference that he took a sinful nature and was with us under the same condemnation. That this is not the teaching of the Apostle should be obvious to every intelligent and candid reader. The *imperfections* of mind and body, now so common to our race, are the direct traces and marks of either personal or inherited sin; while we know that Jesus had neither. In him was no sin, hence no evidence or marks of it.

The likeness (or form) of sinful flesh simply means not angelic or divine, but the *human form.* Among the imperfect representatives of human likeness today there is much variety; there are many degrees of imperfection; the *perfect human* being is the *standard;* yet all are said to have the *same likeness as Adam*, who was perfect before sin. Adam had the *human* likeness—the same likeness that sinful flesh yet has: hence Jesus, also, as a *perfect* man, had the same likeness or form as *sinful* flesh—the *human.*

Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins. He suffered for and with those around him, and made use of *his own vitality* in healing their diseases. Doubtless, on many an occasion, it might have been recorded, as in Mark 5:30; Luke 6:19 and 8:46, that the power or virtue which healed the sick "went out of him." (Matt. 8:17.) It is the most refined and perfect organisms which can suffer most.

To appreciate the drift and force of the Apostle's teaching in this passage, we must remember that he is explaining the *value* and *use* of the Law given to Israel, through Moses, and its relation to Christians. He handles it fully, for he writes to those who know the Law. (Chap. 7:1.)

Glancing back we find his argument to be that the slightest command of God is a *Law*, and the smallest violation of Law is *sin;* and the wages of the smallest sin is *death*—the extinction of existence. (Ch. 6:23.) Thus, it will be seen, that to be imperfect in the smallest degree meant *inability* to keep God's Law, which meant sin and its punishment. Hence only one man was *tried*, and that on only one point of Law. When he disobeyed in a very small thing—his was not a flagrant crime—he was a violator of Law—a sinner—under condemnation of *death.* All his offspring would, of course, partake of his imperfection, sin and death. (Ch. 5:18.)

This fact of inherited sin and imperfection, and the necessity of an atoning *sacrifice to God* on account of it, and as a clearing from its condemnation and punishment, is recognized in every *sacrifice* offered by the Patriarchs.

But mankind did not really recognize the depth of degradation into which they had been plunged by sin working in their nature; and lest any should say, Would that Jehovah would clear me from the guilt of Adam's sin, for then would I *show myself approved unto God* worthy of life; therefore God gave an exhibition of the perfection of His Law, and showed before angels and men that it is impossible for any imperfect being to keep a perfect Law. He gave Israel a typical "Day of Atonement," and a typical justification from Adamic sin, by typical *sacrifices for sin*, which could never (really) take away sin; and then, at the hands of Moses, he delivered to them the Law at Sinai, declaring that "whosoever doeth these things shall live"—by reason of their *obedience* would never die. (Chap. 10:5; Gal. 3:12; Lev. 18:5.) Israel was jubilant, and eagerly promised—"All that the Lord hath spoken we will do." (Exod. 19:7, 8.)

But, alas, for poor humanity's self-confidence; that which they thought would be a means of gaining life, was found to emphatically *condemn* all under it to death, as transgressors unworthy of life. (Chap. 7:10-13.) As throughout that Jewish age, hundreds and thousands attempted to keep the "Law ordained unto life," but were *unable*, it proved either one of two things: either that the man was as God claimed,

unable to help himself back to perfection, even if justified from Adam's sin, or else that the Law given was *too severe.*

Paul's argument is to show that the Law was not too severe. He claims that the Law is holy—the commandments of the Lord holy, and just, and good for man: that the trouble is that man is imperfect—depraved—*sold under* (into slavery to) *sin* by his forefather's transgression. (Ch. 7:12-18.) The question was, then, Would God *modify* his just, holy and good Law, so as to excuse a certain amount of sin, and let those live who were *imperfect?* We answer, No; this would have been a violation by God of his own Law—such a Law would have been imperfect—such a course would have been to *justify sin* instead of justifying the sinner *from* the sin. And thus Paul argues, "If a Law *could have been given* which would have given life" back to man, then undoubtedly God would have provided man with that Law, and *not have* sent his Son to be our ransom and the propitiation for our sins. (See Gal. 3:21.) But God is the author of only *right* and perfect Laws. He can not look upon *sin* with any degree of allowance; hence the Law still remains, and will to all eternity—"The soul (being) that sinneth it shall die"—be cut off from *life.*

But, seeing how many had tried to *justify themselves* before God, by attempting to keep His Law, and realizing that some of these were indeed excellent men, it would not be surprising if men should feel that their natural depravity was *not so very great,* and surely the Law must be too severe. To give man unquestionable proof of the justness of his Law, and the possibility of a *perfect man's* keeping it, was a part of Jehovah's plan in connection with the redemption of sinners.

Hence, when Jesus came to redeem men, he was tempted (tested) in all points—by the world, the flesh and the devil. He was born *under* the same Law which had been condemning others for over 1,800 years. And the fact that he as a man—a perfect man—did keep the perfect Law, is a part of the proof Jehovah offers us that the Law was not too severe, but the fault had been that all were under the *curse*—imperfect—and therefore *could not* keep it.

This is exactly Paul's argument where our text is found. Jesus' life, instead of proving that the Law is imperfect, and that, therefore, God should cast it aside, proved the very contrary—it set the seal or mark of approval and righteousness to the Law, and of condemnation to the race of sinners. But notice, Jesus not only sanctioned the Law and *met* its requirements by his own obedience to it; but more, he met its requirements upon the condemned race by giving himself (as a spotless *human* being) a *ransom* for them. Thus he purchased the *Law's claims* upon the entire race. And it is elsewhere declared to be his plan—in due time to assume control of his "*purchased possession,*" and to subdue and restore whosoever will of the race to the *original* perfection, where *they shall be able* to keep God's perfect Law *perfectly,* and have a right to life as a result. When he shall have done this, he shall deliver up the kingdom (dominion) to God, even the Father.

Now, note the fullness and power of our text. "What was impossible for the Law [to do for us, viz., *give us a right to life*] in that it was [powerless, owing to the weakness and imperfection of our sin-stricken flesh]," God accomplished in another way—not by giving another, an imperfect Law, but on the contrary, proving the Law given to be just and holy—by sending his Son in a human form—the same form as that of the sinners who had been condemned—a *second* MAN. He not only proved the Law to be just and good, but then, by an *offering* FOR *our sins,* condemned sin in the flesh, so that the righteousness of the Law *may* be fulfilled in *us* [who accept of his *sacrifice for our sins*], who walk not after [in *pursuit* of] the flesh, but after [in *pursuit* of] the spirit [meaning or intent] of the Law.

CHRIST IN YOU

Those who accept of Christ's teachings and follow him in entire consecration of every power and talent to God's service, become infused with the same desire to do the will of their Father in heaven. These have the same *mind* as Jesus—a *mind,* or will, to sacrifice self in the carrying out of God's plans—a spirit, or mind, dead to the praises and scoffs, the hopes and fears of the world, but alive and active to the heavenly smiles or frowns, prizes or losses.

The spirit or mind of Christ thus received, bears fruit in every action, word and thought; some of which are mentioned by Paul—love, joy, peace, gentleness, meekness, patience, godliness (God-like-ness).

These graces, these fruits grow gradually—the rapidity of the growth depending upon the nature of the *soil,* the purity of the *seed,* (example followed) and the amount of moisture and sunlight of truth (the Word) with which the ground and seed are supplied.

If we would have increase of the spirit of Christ and bear *much fruit,* how important that we be particular to have pure *seed*—following *only* our Master—and that we keep out from the shadow and shelter of all human creeds and let the sunlight of heaven and the refreshing dew of truth into our hearts, by lifting them to heaven for these, as do the flowers for the natural. Such shall receive from the heavenly store—the Word.

This continual and increasing growth of the *fruits* is not only expressed by Jesus as above, but the Apostles urge the "increase of the *fruits* of your righteousness," and that we be "*filled* with the fruits of righteousness." (2 Cor. 9:10; Phil. 1:11.)

As it is natural for a good tree to bring forth good fruits; so all who have received really of the spirit of Christ will ultimately show it. It was Jesus who said, "By their fruits ye shall know them."

Christianity is much misunderstood today, and many that bear thistles are members of the nominal church and thus pretend to be members of the "true Vine"; but by their fruits ye shall know them. "If any man have not the spirit of Christ, he is none of his." (Rom. 8:9.) This is a searching test for all; let us *each* apply it to ourselves. Do I, as Jesus, "*do* not mine own will," but God's? Do I seek to please not myself, nor my fellows, but *God* only? Do I present myself daily and hourly a living sacrifice, for right and truth, and in just the way God's Word (not my feeling) directs? If so, this is *Christ in me,* and is a good basis for the "hope of glory" promised to those who walk in his footprints.

This spirit of Christ—or renewed mind—is the *anointing* which ye have received, and it is an evidence to you and to others that your consecration is complete; that you are begotten to the higher (*divine*) nature which God has promised to those who so walk in the Spirit; that you are members of *the Christ* (the anointed body, of which Jesus is the head).

So, then, *Christ is manifest* in your mortal body. (2 Cor. 4:11.) When the world sees you it sees a member of *the Christ,* not in glory, but in the flesh; and in us as in our *Head,* only to a less degree, it is still true—God is manifest in the flesh. (1 Tim. 3:16.)

Thus, for "me to live is *Christ*" (Phil. 1:21). In this sense, Christ in the flesh is still in the world as its teacher and reprover—illustrating the word and love of God. All the body following the Leader have been "despised and rejected of men." There is no beauty in any of them that they should be desired of the world. Soon, when manifested with the Head, as the agency for blessing the world, they will desire them. They desire deliverance from the bondage of corruption into the liberty of sons of God, and will soon come to know him whom, for 1,800 years, they ignorantly rejected, thinking him weak and powerless. Then, "the *Desire* of all nations shall come" into power and glory for their deliverance.

During all the age we find it true, and an evidence that we are in the Leader's footsteps, that the world loveth us not. Jesus said, "Marvel not if the world hate you: ye know that it hated me before it hated you." "If ye were of the world, the world would love his own." "In the world ye shall have tribulation." And "Whosoever will live godly shall suffer persecution."

Any who think they are being carried to glory on "flowery beds of ease," should awake to the fact that our Master trod the narrow, thorny way. Now is not the time to glory in ease in the lap of the world, but a time to "fill up that which is behind of the *afflictions* of Christ."

We suffer as members of the Christ of which the prophets spake when they testified beforehand the sufferings of *Christ* (during this age) and the *glory* that should *follow.*

To him that overcometh—self, ease, the world—even unto *death,*

"Shall be the victor's crown."

SANCTIFIED AFFLICTION

"Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." 2 Corinthians 4:17.

This little adverb *while* is the hinge on which the door of entrance to the glory hangs.

Our afflictions do not work out for us this glory, because we are continually looking at our business, our family, the world and its pleasures, and the many other things the enemy places about us, on purpose to keep us from looking at the things unseen by *mortal eyes.* When our Father permits the enemy to try us by unusual suffering, whether in mind or body, then we are compelled to cease our anxious chase after the things seen. When fever racks our brain, and Satan assaults us with doubt as to the character of our living Father, then our spirits are drawn with unusual power to cry out: Lord, save from the evil!—Raise thy standard against him who hindereth me.

What are these unseen things we are to look at, which have such charming power, such a quieting and peaceful influence over the whole man?—"Looking unto Jesus, the *author* and *finisher* of our *faith.*" This passage answers the question. He is unseen by the man dead in trespasses and sins, but clear to the eye of the new creature, begotten by God through the operation of the Holy Spirit. Wonderful begottenment—life in death—growing daily by looking at the things unseen.

Lord Jesus, whom have we in heaven but thee, and there is none on earth we desire beside thee. Sweet belief. We may lay all our loves, all our gifts, at the feet of such a giver, and worship Him. Looking at the things he does for us compensates *even now* for all the sufferings we endure. We look at Him and think of his declaration: "Where I am, ye may be also." He is our Prophet. "If I be lifted up I will draw all men unto me."

I think of him thus as my High Priest, not taking the blood of others, but presenting his own life as a sacrifice—a ransom—a propitiation—which unites fallen man with heaven—a glorified being, unblamable, complete, wanting nothing, and perfectly holy, in the presence of our Father.

I think of Him as King, having left our Father's throne, and about to sit on his own throne, conducting us, his bride, to share in regal glory, all the Father hath given him, from the rising of the sun to the setting of the same.

And surely every earthly good, every earthly love, fades into insignificance *while* WE look *thus* at the things unseen by mortal powers, and we sigh for the hours to speed on to that One, *so near,* when we shall see Him as He is, and be satisfied.

"We speak that we do know, and testify that we have seen;—and sanctified affliction, in late serious sickness, has enabled us to write our testimony with that of our Bro. Sunderlin, to wit: Our Father ordered it for good, while Satan meant it for evil. "Looking unto Jesus," we rejoice in tribulation, when it worketh such weights of glory.

W. V. FELTWELL.

PERFECTING THE NEW NATURE

"For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—Heb. 2:10.

Jesus was not made perfect as a *man;* for as such he *was* perfect, else he could not have been our *ransom.* One imperfect being could not *redeem* other imperfect beings. As shown in the typical sacrifices for sin under the law, the sacrifice must be *without blemish.* So, too, with the antitype—the real sin-offering—the Lamb of God, that took away the sin of the world, was *perfect*—without a single blemish—"a lamb without spot."

God created only two *men*—the first *man* Adam; and the second *man,* the Lord *from* heaven—the *man Christ Jesus,* who gave himself a ransom for all. Both men were *perfect.* The first lost his perfection through disobedience, and involved his race in ruin. The second retained his perfection and right to life by obedience—but laid down or sacrificed those rights as a *ransom* for the life of the first man and his race—thus justifying the Adamic race to the *human* life and *perfection* lost.

To suppose imperfection in Jesus, as a man, is to suppose sin in him, because imperfections are marks of sin. And, on the contrary, if he *was perfect* as a man, he could not *be made perfect* as a man; hence, we say, he was not thus perfected.

To appreciate how he was perfected, we must recognize the fact that there are various planes of being in God's universe, and perfection on each plane. Thus, there is a perfection of the *Divine* nature, another perfection of the *angelic* nature, another of the *human* nature, another of the *dog's* nature, and another of the fish, etc. These various natures are sometimes divided into two general classes: All *earthly* natures are called *"animal,"* though each animal has a perfection of its own; all heavenly natures are called *spiritual,* though each grade of spiritual beings has a perfection of its own.

The lowest grade of spiritual beings known to us—*angels*—is superior to the highest grade of earthly beings—man. (Psalm 8:5.) The highest plane of spiritual existence—the *Divine* nature—is superior to all other grades of spiritual nature, as the highest grade of animal nature—the human—is superior to other animal or earthly natures.

Jesus, before he became a man, was a spiritual being, of a nature superior to angels, because, when he was about to *humble* himself and lay aside his glory to become man's ransom, "he took not on him the nature of angels," but came still lower, and "was found in fashion as a man." We know, too, that though he had "a form of God" (a spiritual form), yet he could not have possessed the *Divine nature* then, because the *divine* or *immortal nature* is deathless—death-proof. It is an impossibility for an immortal being to die. Jehovah *cannot* die, and we know, therefore, that had Jesus been a partaker of that nature he need not have come into the world to *die for* our sins; for, if immortal, the most he could have done would have been to *pretend* to die *and pretend* to be raised to life again. Such an idea would be charging Jehovah and our Lord with hypocrisy and deception.

The *divine* nature was part of the reward for our Lord's sacrifice. His gaining the *divine* nature depended on the *sacrificing* of his human nature. As the sacrificing of the human rights and privileges progressed, his right to the *divine* was increased; when the sacrifice ended at Calvary, the full right to the *divine* nature was secured. To this agree the words of the Apostle: He was obedient even unto death—*"Wherefore,* God also hath highly exalted him, and given him a name above every name." (Phil. 2:9.) *Here* we see the *perfecting*—it was the *divine nature* being perfected by the obedience of the already perfect human nature. See also, *"Jesus Made Perfect"*—Z. W. T., Jan. 1882, page 3.

Let us add, that such, also, is the *perfecting* now in progress in the "Church which is his body." We are called in him, as joint-heirs, to share this *high calling*—the divine nature. (2 Pet. 1:4.) We seek not and expect not the perfecting of the human nature, but, realizing its *justification* by our ransom price—Jesus—we sacrifice it to obtain the other: We are *new creatures* in Christ Jesus, and, as such, labor and wait for that divine—immortal—*perfection* promised us, when we shall be like him who is "the express image of the Father's person."

The next age will witness the *perfecting* of the *human nature* and blot out all the marks of sin and imperfection, and man will again be *very good* in the sight of the perfect Creator.

WHAT IS DUTY?

DEAR BROTHER IN CHRIST:—I presume you have but little time to read letters of a personal character. I will, therefore, beg pardon for this intrusion and ask your attention for a few moments. First of all, many thanks for the TOWER. Personally, you are unknown to me, yet known as I see you in your words—asking our Lord daily to guide your pen and lead you by His Spirit into all truth.

About two years ago, I was led to seek earnestly for a higher type of Christian life. I sought, through study of His Word, asking for the teachings of the Holy Spirit. I was not disappointed. When the "Food" was distributed in Erie, I found a copy which had been thrown aside, and, I bless God, it met the exact wants of my soul. The book harmonized with views held for years, but held under proscription. Yet I have still maintained my Church relations.

This brings me to the point: Shall those whom God thus enlightens, and brings out of the bondage of creeds and confessions, remain in these cold, lifeless organizations? While

in the Church we must study its peace and harmony—here is the rub; if these advance views are touched, a ripple is started which runs through the body, and Bro. A. is disturbed and Sister B. is disquieted. Finally it gets to the preacher's ears; he thinks he sees the wolf coming, so he takes his gun (discipline of his Church) and starts out to quiet the restless one. All this can be borne, but what is duty? Shall we remain and drop down to their level; for as sure as face answereth to face in water, just so sure "like priest like people."

But, says one, The Church is a mighty power for good in the world, stand by her. Yes, but consider God's dealings with the Jews—the charge of Moses and Joshua—that the perpetuity of the Jewish nation was conditioned upon its devotion to God. They forsook Him and He abandoned them. Other cases might be cited from His Word, but space forbids. Evidences of national decay were apparent for years with the Jews; and in the Church now, certainly if anything is visible it is spiritual dearth—decay—a pale, sickly light shed from a lamp obscured by creeds and catechisms, devoid of spirit and power. It is a fact that the Church is falling off in membership, to say nothing of spirituality. If I were to say she has a name to live and is dead, would it be too strong? Now, shall the man or woman whose heart God has aroused to leave past experiences, and press forward after new attainments in the divine life, be entangled and tied to this dead body in hope of awakening it to life? Or shall he step out into the liberty of a son God? Please give me your opinion, and may the Spirit direct your words.

Yours in Christ,

————————, *Fairview, Pa.*

Many letters of similar import to the above have come to us recently. In replying to this brother publicly we answer all.

First, we would say, that we would never have any feel that their correspondence is an intrusion. Though time will not permit prompt replies, and some must remain unanswered personally, every letter is carefully read in order that we may know the necessities of our fellow-travelers in this difficult way, and, by the grace of God, be enabled to reach a helping hand where most needed. The assurance, also, of your prayers and sympathies, and that the truth is building you up and making you free, as well as the many suggestions and queries received, which send us to dig deeper into the wonderful mine of truth—all working together—tend to strengthen and cheer us and to edify the Church. Therefore, let us hear from you, but let love and patience have their perfect work.

In answer to the above question we would say: To all who realize the Babylon (confusion) condition of the *nominal* Church, give earnest heed to the words of our glorified Lord, "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18:4.)

Rev. 3:15-17 is an exact pen picture of this last phase of the Gospel Church. Their lukewarm condition is the most undesirable, because most dangerous. If the mass of the nominal church were "hot"—full of warm and loving devotion to God—she would be a delight to the Lord and a power in the world. Or, if she were "cold"—making no pretensions whatever to be exponents of his truth—she would not dishonor and misrepresent him. But, alas! she is lukewarm, and therfore she is spued out of his mouth.

Some tell us they cannot understand how the organizations formed by such good men as Wesley Calvin, Luther, Knox and others can be properly considered parts of Babylon. "Were these not earnest and devoted followers of the Master?" Yes, we reply, we esteem all those our brethren who fearlessly stemmed the tide of popular opinion and braved persecution on every hand for the truth's sake. We believe they received and walked in the light due in their day. And so far as we are able to judge, the Reformers as well as many in humbler stations, whose names have not come down to us, were overcomers—part of the "little flock" whose names are written in heaven. But in the vast organizations who now call themselves their followers, how much do we find of their spirit of sacrifice, of love of truth, of humility and separation from the world? Alas, it takes little discernment to see that only a form of godliness remains.

We call attention to this fact as foretold in our Lord's Revelation to John (Chaps. 2 and 3.) Notice, that to every stage of the Church except the last, the Master has some word of commendation, but in this—the Laodicean stage—he finds nothing to commend. Do they point to their mighty works? Yes, says the Lord, "I know thy works"; nevertheless, "I will spue thee out of my mouth." They say they are "rich and increased in goods and have need of nothing," and know not that they are wretched and miserable and poor and blind and naked." She is counseled to "buy" (at the expense of reputation and worldly interests) "gold tried in the fire" (divine treasure) "and white raiment," (justification by an intelligent faith in Christ as the Redeemer) and to anoint her eyes with eyesalve (the spirit of humility and teachableness) that she may see. And he says, "Behold I stand at the door and knock": (I am present) "*If any man*" (in this great system so completely joined to the world and overcome by "the abundance of her delicacies") "hear my voice and open the door, I will come in to him and sup with him and he with me."

Notice, that this is an individual matter *now*. It is not the *church nominal* which is to be fed; they are not hungry. But it is the individual Christians of the true Church, the eyes of whose understanding have been opened by the eye-slave. Such only hear—recognize the knock which indicates the Master's presence. Such only open to him, and such only he feeds.

Though, as a system, the nominal Church is cast out as was her type, the Jewish Church, in the harvest of their age (Matt. 23:38), here as there our Lord recognizes the true wheat which he has permitted to grow together with the tares until now. (Matt. 13:30.) And just as surely as we are in the harvest, so surely is separation now due and is taking place. The command, "Come out of her," was not given until after the announcement, "Babylon is fallen."

Look again at Babylon. As you suggest, if you remain there you *must submit* to its fetters. Your very presence binds your influence to its systems. You dare not declare the whole counsel of God, lest it condemn them and call you out from among them. But this is just what he would have us do—"declare the whole counsel of God," and "come out from among them and be separate." (2 Cor. 6:14-18.)

When our Lord says, "Come out of her, my people," who are we, that we should enter our protest, and say it is expedient for the good of others that we should stay in? We cannot stay in after we have heard the Master's voice calling us out, without partaking of her sins—specially that one of rejecting His truth. It is not enough that we come out in spirit, while personally we remain there, giving it our influence and support. Obedience to his command, both in spirit and in letter, is well pleasing in his sight. And not only so, but *prompt* obedience. We note our Brother Paul's noble example in this respect: "*Immediately* I conferred not with flesh and blood, but went," etc.

It would be useless, indeed, to attempt to prop an institution which God has doomed to destruction. And just as surely as we now see the marked evidences of her spiritual dearth and decay, so surely shall Babylon fall into utter ruin. Let us rather trust the Lord's judgment as to expediency, and boldly step out into "the liberty wherewith Christ hath made us free."

"Trusting him we cannot stray,
We can never, never lose our way."

You were right in answering we belong to the Church of Christ. His espoused virgin Church should own no other name than his.

One brother says, I don't exactly see how you can get along and accomplish good without organization. Why, our dear friends, we have the most complete organization, in perfect working order. It is fully under the direction of our present Lord and Head. (See article, "The Ecclesia" in October issue.) And it is accomplishing grand results. Saints are being cheered, strengthened and inspired with new zeal in running the heavenly race and in proclaiming the good tidings; thousands of Christians are searching the Word of God as never before. Helps to Bible study are in increasing demand. Many infidels are looking with astonishment at the book they so long discarded and saying, "After all it must be true." And already the light is beginning to shine out on the world and many are saying, "This God of love shall have our love and service in return."

Let us not be afraid to step out on God's plan. It is sure of success. Work in harmony with him, though you may not see the end from the beginning. The end will be glorious.

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

"His purposes will ripen fast,
Unfolding every hour:
The bud may have a bitter taste.
But sweet will be the flower."

Your sister in patient waiting, Mrs. C. T. R.

QUESTIONS AND ANSWERS

Q. Wherein consists the difference between "the Bride" and the great company if both have spiritual bodies?

A. Angels are spiritual bodies; but "unto which of the angels said God at any time, Thou art my Son; this day have I begotten thee?" (Heb. 1:5.) But "when he bringeth the first-born (Jesus) into the world (first-born from the dead, to the divine nature, at his resurrection) he saith, Let all the angels of God worship him"—render the homage due to his nature and office. (Heb. 1:5, 6.) He became a partaker of the divine nature, and it is fitting that all other forms of life should worship divinity. "God hath highly exalted him (Jesus) and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven (heavenly beings—angels) and things in earth, (men) and things under the earth, (the dead when raised to life) and that every tongue should confess that Jesus Christ is Lord (master, ruler) to the glory of God the Father." (Phil. 2:9-11.) From 1 Cor. 15:40, 41 we learn that there are different degrees of glory on the celestial, or spiritual plane, illustrated by sun, moon, and different stars, just as verse 39 calls attention to the fact there are different degrees of glory on the terrestrial, or earthly plane.

Though both companies will be spiritual beings, the Bride is joint-heir with her Lord, who is "appointed heir of all things; being made so much better than the angels, (other spiritual beings) as he hath by inheritance obtained a more excellent name than they." (Heb. 1:2-4.) Thus, though the "great company" will be the companions of the Bride, spiritual beings, (Psa. 45:14; Rev. 7:15) there will be a very great difference in the degrees of glory.

Q. What is the work of the Bride in making herself ready?

A. The Bride, as we have seen, is a company composed of many members. Paul says, "Ye are the body of Christ and members in particular:" and again, "Ye are members one of another:" and one is not to say to another, I have no need of you: The foot member must minister to the hand and the hand to the foot, and all, by a mutual and vital union of spirit with the Head, are to build each other up. (Jude, verse 20.) All the members have one aim, one joyful hope, one work of preparation—adorning for the marriage. She is to put on the spotless robe of Christ's righteousness (imputed to her by faith in the ransom) and to keep the same "unspotted from the world." And not only so, but she is to adorn it with fine "needle work." (Psa. 45:14.) The Christ-like character is to be wrought out in her life. As Paul expresses it, she is to *"add to her faith"* the various Christian graces. We must help one another in this important work.

Each member has a work to do in the making ready: Some may travel and preach, some may write, some publish the grace of God by printing it, some may teach more privately, some may publish it by furnishing of the Lord's funds entrusted to their care, some may seek out the *"meek"* (see Isa. 61:1) and put words in their ears and reading into their hands, and the work of all is thus to build up yourselves in the most holy faith. It is thus that the "Bride makes herself ready." It was by the faithfulness of some of the other members that these "glad tidings" ever reached your ears and gladdened and sanctified your heart; and now you, *if a member* of that company, are doing what you can to "make ready" others. To be ready to help each other, we must diligently hearken and incline our ear to the Word of truth, forget the world and worldly associations. (Psa. 45:10.) "So shall the King greatly desire thy beauty; for he is thy Lord." (Verse 11.)

Q. Please explain 1 Pet. 3:19, 20. I have not gotten clearly in mind what becomes of the spirits of men from death until the resurrection.

A. (By Bro Smith.) Does not the Scripture you quote state the condition of "spirits in prison?" The first question that would naturally occur, in examining this passage, would be: *When* did Christ preach to them? We find the answer in verse 20: "When once the patience of God waited *in the days of Noah.*" Gen. 6:3 refers to Noah's days: "The Lord said, My spirit shall not always strive with man." It is not unreasonable, then, to say he was at that time striving with man.

The general belief, that Christ preached to these spirits during his death, we think, unscriptural, for then other spirits than those of Noah's day could have heard him.

None knew better than Jesus that Scripture: "There is no knowledge nor device in the grave;" hence he would never go there to preach. Isa. 42:7; 49:9 and 61:1 state that Christ is to deliver death's prisoners. He did not do so at his first advent (excepting the temporary deliverance of Lazarus and a few others), but will in due *time* set at liberty all the captives and open the prison doors of *hades* (the tomb) to all captives.

Our understanding, then, of 1 Pet. 3:19, 20 is this: Those of Noah's day who were disobedient, and to whom Christ preached by Noah, are NOW *in prison.* If any Scripture teaches otherwise, we shall be glad to have our attention called to it.

Q. "Would not an earnest, aggressive organization (or sect), built upon Scriptural lines, be the best means of spreading and publishing the *real* Good Tidings? We must have fellowship and sympathy. Union is strength. It is not the skirmishers that win the battle, but the disciplined and solid battalions."

A. We believe that a visible organization, and the adopting of some particular name, would tend to increase our numbers and make us appear more respectable in the estimation of the world. The natural man can see that a visibly organized body, with a definite purpose, is a thing of more or less power; therefore, *they esteem* the various organizations, from which we have come out, in obedience to the Master's call. But the natural man cannot understand how a company of people, with no organization which they can see, is ever going to accomplish anything. As they look upon us, they regard us simply as a few scattered skirmishers—a "peculiar people" —with very peculiar ideas and hopes, but not worthy of special notice.

But, though it is impossible for the natural man to see our organization, because he cannot understand the things of the Spirit of God, we trust that you can see that the true Church is most effectually organized, and in the best possible working order. (See the plan of our organization, as stated in October issue, under the caption "The Ekklesia.") The Apostle Paul urges all to unity of faith and purpose (Phil. 3:15, 16—*Diaglott.*) All led by the *same Spirit* may and do come to a knowledge of the *same truth.* Under our Captain, all the truly sanctified, however few or far separated in person, are closely united by the Spirit of Christ, in faith, hope and love; and, in following the Master's command, are moving in solid battalions for the accomplishment of his purposes. But, bear in mind, God is not dependent upon numbers (See Judges 7, as an illustration).

Recognizing this organization, which is of the Spirit, and desiring no assimilation whatever with the worldly, who cannot see or understand it, we are quite willing to bear the reproach of a peculiar people. We always refuse to be called by any other name that that of our Head—Christians—continually claiming that there can be no division among those continually led by his Spirit and example as made known through his Word.

We disown none of our Lord's dear children. The weakest child of the household of faith (in Christ, our Redeemer) we gladly recognize as our brother. Some, in ignorance of their privilege of the communion of saints, are mixed with the various worldly organizations, to their great detriment. Though we cannot follow them there, we gladly welcome them when they come among us. Wherever we have hope of finding any such, in the various nominal Churches, etc., we tell them the "good tidings of great joy," and, by word and example, say, "Come out from among them (the worldly, though professing Christians) and be ye separate." How could we deliver this message if we were not obeying it? We have unbounded faith in our Captain; and this perfect organization, invisible to the world, marches on to certain and glorious victory.

"From victory unto victory,
His army he shall lead;
'Till every foe is vanquished,
And Christ is Lord indeed."

THE INSPIRATION OF THE BIBLE

Extracts from a lecture by H. L. Hastings before the Massachusetts Annual Convention of Y. M. C. Associations.

The question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of this land. What are we to do with this book? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false one? Is it God's book, or man's?

Over and over again this Book says, "Hear ye the word of the Lord." Now, the message *is* the word of the Lord, or it is a lie. It is the Word of the Lord, as it professes to be, or else it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good.

But while *you* say, "He was simply one of many remarkable men," *He* says, "I came forth from the Father, and am come into the world;" and again, "I leave the world, and go to the Father." *He* says, "O Father, glorify thou me with thine own self, with the glory which *I had with thee before the world was.*" Now, do you say he was a good man and yet he *told lies?* What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies *is* a good man. Perhaps *you* do, and if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other, is a good book; and I do not want anyone to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an impostor.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well-dressed and has plenty of money; but after a while they find out that he is the son of a blacksmith, down in the next town. Now I do not want you to tell me how well he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his deportment. The fact is that he is a liar, a fraud, and a scamp. He has come under false colors, and palmed himself off on the community under false pretenses; and the more good things you may say about him the less I think of him; because if he is such a well-educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and his claims entirely, or else we must reject the whole Gospel as an imposture, and as the grandest, most stupendous fraud the world has ever known.

Now, do not be fooled by this talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:—

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you overturn it again, it is right side up still. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. "In less than a hundred years," said Voltaire, "Christianity will be swept from existence, and have passed into history." Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire's old printing-press, it is said, has since been used to print the word of God; and the very house where he lived has been packed with Bibles from garret to cellar, as a depot for the Bible Society. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with two hundred and six *new* translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book yet shows signs of considerable life.

I hear of a man traveling around the country exploding this Book and showing up "The Mistakes of Moses," at about two hundred dollars a night. It would be worth something after hearing the infidel on "The Mistakes of Moses," to hear Moses on the mistakes of the infidel. * When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and sank like lead beneath the waves. Jannes and Jambres withstood Moses, and it is said were buried in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

But, after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors which had been made by copyists in transcribing the book, at last the Book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that Book a little in advance of its publication; and the morning it was published the streets of New York were blockaded with express wagons backed up and waiting for copies of that Book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that Book were sold as fast as they could be delivered. They telegraphed the whole of that Book from New York to Chicago, for the sake of getting it there to print in a newspaper twenty four hours in advance of the mail.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country. This old book seems to show some signs of life yet.

It outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than Bunker Hill Monument. Now and then a man goes to work to refute the Bible; and every time it is done, it has to be done over again the next day or the next year. And then after its enemies have done their worst, some of its professed friends torture and twist and misrepresent it. It lives through all that. Infidels have been at work for nearly eighteen hundred years, firing away at it, and making about as much impression upon it as you would shooting boiled peas at Gibraltar.

The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in from between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore and you will find the Book there before you.

Every one knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. If it were a bad book, you would expect a man to have a revolver in one pocket and a New Testament tucked away in another.

What makes the book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas of that subject. I recollect in Marlboro, Mass., I read in a paper an article written by an infidel, which stated that the Council of Nice in the year 325, compiled the New Testament. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get up on the communion table and the bad ones stay on the floor; and that was the way the present New Testament was compiled.

And that very statement can be found in infidel books now published in Boston. This writer said that this account rested on the authority of Papias, an early Christian Bishop. I replied in a lecture, that there was one difficulty about that story—that Papias was dead and buried a hundred and fifty years before the Council of Nice was held. The man rose to explain, and said that this was not the right Papias, but that it was another Papias, an obscure Christian Bishop of the fourth century. I told him I thought he was obscure, so obscure that no one ever heard of him before or since. On investigation it was learned that a German dominie, named John Pappus, preacher in Strausburg, and a professor at Munster, who died in 1610, discovered this story in an old Greek manuscript entitled "Synodikon," which was written by some one down in the dark ages, about the year 900; for it relates things which occurred as late as 869, or five hundred years after the Council of Nice was dead and buried. And this story, written nobody knows when, where, or by whom, has been swallowed, believed, and published by infidels far and near, as an account of the origin of the New Testament.

I have on one of my library shelves, between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote *before* A. D. 325, when the Council of Nice was held. These books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same books from which we quote.

Origen, who wrote a hundred years before the Council of Nice, quotes five thousand seven hundred and forty-five passages from all the books in the New Testament; Tertullian,

*It would be interesting to hear a military leader and legislator, like "Moses the man of God," who, after he was *eighty years old*, commanded for forty years an army of six hundred thousand men, emancipating, organizing, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, gave his candid opinion concerning "the mistakes" of a "Colonel" of cavalry, whose military career is said to have included one single engagement.

A. D. 200, makes more than three thousand quotations from the New Testament books; Clement, A. D. 194, quotes three hundred and eighty passages; Irenæus, A. D. 178, quotes seven hundred and sixty-seven passages; Polycarp, who was martyred A. D. 165, after having served Christ eighty-six years, in a single epistle quoted thirty-six passages; Justin Martyr, A. D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A. D. 150, and Porphyry, A. D. 304, who referred to and quoted multitudes of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century actually found the *whole of the New Testament*, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who *believed it*. And now infidels talk about the Council of Nice getting up the New Testament. You might as well talk about a town-meeting getting up the Revised Statutes of the State of Massachusetts, because they happened to say they accepted or received them. The Council of Nice did nothing of the kind. The *books of the New Testament* were received from the Apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.

Says Tertullian, A. D. 200, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which the very chairs of the apostles still preside in their places; in which their very *authentic letters are recited*, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Phillippi and Thessalonica; if you can go to Asia you have Ephesus, but if you are near to Italy we have Rome."

These apostolic churches received the Gospel at the hands of men who wrote them; and the epistles were given and signed by men whom they well knew. Paul wrote, "The salutation of me, Paul, by *mine own hand*, which is the *token in every epistle*, so I write."

Now, what did these writers testify? They testified things which they knew. The Apostle John did not say, "That which we have dreamed, imagined, or guessed at, that thing do we declare unto you;" but "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life." (1 John 1:1.) This was their testimony. They testified that they *saw* Christ in his life and in his death; that they saw him after his resurrection, and they knew these things and testified of them. They preached Christ, who had died and risen again. These Apostles suffered the loss of all things, and imperilled their very lives in proclaiming truth; and they left their testimony on record in this Book. Then, the apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain head.

"But," says one, "I think the Bible may be a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of divinity. A skeptic will tell you what a race of sinners we read about in the Bible! Do you suppose that if the Bible had been revised by a committee of eminent divines, and published by some great religious society, we should ever have heard of Noah's drunkenness, of Jacob's cheating, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt *the cause*." If a committee of such eminent divines had prepared the Bible, you would have got a biography of men whose characters were patterns of piety and propriety. Sometimes a man writes his own diary, and *happens* to leave it for some one to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can ever think of; and you read the pages, filled with atonishment, and think. "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him; and there are not many who would want their lives printed if the Almighty wrote them.

When the Lord undertakes to tell his story of a sinful man he does not select a poor, miserable beggar, and show him up; he does not give even the name of the guilty woman who bathed the Saviour's feet with her tears; but he takes King David from the throne and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out all my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the dark, damning record of his crimes, and the king on his throne has not power nor wealth or influence enough to blot the page; and it goes into history for infidels to scoff at for three thousand years. Who wrote that?

You find a man who will tell the truth about kings, warriors, princes and presidents today, and you may be quite sure that he has within him the power of the Holy Spirit. And a book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book; for we all know that men have faults and failings and sins, and among all the men described in that Book, *every man* whose life is recorded has some defect, some blot, save one, and that is "the man Christ Jesus."

Men say there are difficulties and absurdities and errors and contradictions in the Bible. After speaking once in the city of Boston, an infidel came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for about a month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this "quail story," giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the six million Israelites, each Jew would have 2,888,643 bushels of quails, which they were to eat during the month, giving each poor Israelite 69,620 bushels of quail to eat at each meal during the month; and therefore the Bible was not true! I answered that the Bible did not say any such thing. He insisted that it did. "Well," said I, "find it!" He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits *high*," or about three feet high upon or above the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this skeptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if some one should say that a flock of geese flew as high as Bunker Hill Monument, and we should insist that they were packed solid from the ground up, two hundred and twenty-one feet high! This is a sample of the arguments to prove that the Bible is not true!

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This Book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next President. They may tell a great many things that are past. They may tell you who your grandmother was, and may copy the inscriptions on your grandfather's grave-stone, and may tell things which were written in the family record. They may reveal many things in the past—for the devil knows about the past—but they cannot foretell the future.

The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps, so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course—so long we have proof that one omniscient mind dictated that Book, and "prophecy came not in old time by the will of man."

We call this Bible a book, but here are sixty different

books, written by thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter or with that." Suppose you do? If you were on trial for murder and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty-five left; impeach another, and you still have sixty-four left; impeach another, and you have sixty-three—enough to hang you up if you are guilty. Do you not see that you cannot impeach this Book unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits; and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This book is built to stay together; it is inspired by one Spirit.

The authorship of this Book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, and in shepherd's tents, in "green pastures" and beside "still waters." Among its authors we find the fishermen, the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges—men of every grade and class. The authorship of this Book is wonderful beyond all other books.

And what a book it is—filled with law, ethics, prophecy, poetry, history, genealogy, sanitary science, political economy. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homeopathy, hydropathy, and all the other opathies, bind them all together, and then undertake to doctor a man according to that book! What man would be fool enough to risk the results of practicing such a system of medicine? Or, suppose you get thirty-five editors at work writing treatises on politics, and then see if you can find any leather strong enough to hold the books together when they have got through.

But again, it took fifteen hundred years to write this Book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old: but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire another from Massachusetts, and so on from each state, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order until I have the figure of a man, perfectly symmetrical and beautifully chiseled, and I say, "How did these men, who had never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole Book, one voice speaks in it all, and it is the voice of God.

Again, I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics, but did you ever hear a man say, "I was an out-cast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth; but since that time I have been as happy as the day is long; I feel like singing all the time, my soul is full of triumph and peace; and health and blessing have come to my desolate home once more." Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched; I was lost; I broke my poor old mother's heart; I beggared my family; my wife was broken hearted and dejected; my children fled from the sound of their father's footstep; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that Book!" And since that word entered his heart he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that the Book has done the work. Now, this Book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done; if you have the book that will do it, bring it out. But for the present, while we are waiting for you, as we know this Book *will* do the work, we propose to use it until we can get something better.

Christians sometimes try to defend the Word of God, but it is its own best witness and defender. The best thing for us to do is to bring out the Word of God, and let "the word of the Spirit" prove its own power, as it pierces "even to the dividing asunder of soul and spirit."

The Book is its own witness. It bears its own fruits and tells its own story. It is a sorrowful fact that you can hardly go into a prayer-meeting but you are likely to hear a quotation from Scripture that is not in the Bible and never was. You may hear, "In the midst of life we are in death," from the Prayer-book; "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatsoever comes to pass," from the Catechism; accompanied by passages misquoted, misunderstood, and misapplied, which show that the people do not study their Bibles and do not understand them. We need to *read* the Bible, to search it, study it, believe it, and obey it, and we shall find that it is the Word of salvation to the perishing, and that it is filled with sanctifying power.

But, says one, "I do not understand the Bible. I read it, but I cannot make anything of it." "How do you read your Bible?" "Oh, I read a chapter now and then! I read it here and there." Suppose your boy comes home from school and says, "I can't make anything of this arithmetic; it is all dark to me." You say to him, "How did you study it?" "Oh, I read a little at the beginning, and then I turned to the middle and read a little here and there, and skipped backward and forward. But I don't understand it; I can't see into it."

You say to him, "My son, that is not the way to understand arithmetic. You must begin with the simplest elements, and master every principle, learn every rule, solve every problem, and thus the whole book will open to you as you go on."

Take the Bible, and read it from beginning to end, and *see how it comes out?* You will find it the grandest and most thrilling story the world has ever known. Begin at the beginning, and read until you find out who is the hero of the story. You will find that the presence of one person pervades the whole book. If you go into the British navy-yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little colored thread which runs through the whole of it—through every foot of cordage which belongs to the British government—so, if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You must separate it into a thousand parts, and yet you will find one thought—one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the seed of the woman" that shall crush the serpent's head; the seed of Abraham, in whom all the nations of the earth shall be blessed; the seed of David, who shall sit on David's throne, and reign forever; the despised and rejected sufferer, the "man of sorrows," "the Christ of God," born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole book revolves. "To him give all the prophets witness;" and this Book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate his mighty work.

God's Word declares the end from the beginning. It is not only the chart which guides every weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read

three chapters at the first of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning we find Satan entering to deceive and destroy; at the end we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow, no sighing, and no more death. At the beginning, the earth, for man's transgression is cursed with thorns and thistles; at the end, "there shall be no more curse, but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live forever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones *have a right* to the tree of life, and "enter in through the gates into the city." At the beginning, man was beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this Book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a Book which unfolds the divine purpose, and reveals not only the way of salvation, but it marks the pathway of the people of God through this wilderness, and reveals the destiny of the world and the church.

When we look at these facts we see that this is no man-made book. When Columbus discovered the river Orinoco, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this Book comes, not from the empty hearts of impostors, liars and deceivers; it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the Divine Mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ.

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VIEW FROM THE TOWER

The Lord is granting us much to encourage us lately, and no doubt his all-wise eye saw the time encouragements were most needed.

Nothing encourages us more than the excellent letters which daily come to hand in great numbers. It is pleasant to hear from those freshly interested in the truth, as a newly-found treasure long hid, even though we realize that some may be "stony-ground" hearers, who have not much root, and when persecution or distress ariseth, because of the Word, by and by may be offended and wither away.

There could be no better evidence of progress and searching for truth than the many orders constantly coming in for the helps to study—a desire to take advantage of the various helps which seem to be providentially provided now.

THE SON OF GOD

The character of our Lord Jesus Christ has not only been the admiration of all his true disciples and followers since he passed that wonderful life narrated by the evangelists, but it has often been the theme of wonder and approbation on the part of many who were never ranked among his devoted adherents. It is only our purpose in this brief article to quote some of these expressions of admiration and praise as they have been drawn from different ones in contemplating the divine nature and character of the Son of God.

The oft-quoted and well-known eulogy of Rousseau, shows how he esteemed that perfect personage who is the subject of gospel narrative, as well as what impressions those extraordinary narratives made upon his mind. He says:

"How petty are the books of the philosophers, with all their pomp, compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can he whose life they tell be himself no more than a man? Is there anything in his character of the enthusiast or the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims; what profound wisdom in his words! What presence of mind, what delicacy and aptness in his replies! What an empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die without weakness, and without display? My friends, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Jesus Christ. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than he whom they portray."

On one occasion Napoleon said: "From first to last Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye he never gives occasion to find fault. The prudence of his conduct compels our admiration by its union of force and gentleness. Alike in speech and action, he is enlightened, consistent, and calm. Sublimity is said to be an attribute of divinity: what name then, shall we give him in whose character was united every element of the sublime? I know men, and I tell you Jesus was not a man. Everything in him amazes me. Comparison is impossible between him and any other being in the world. He is truly a being by himself. His ideas and his sentiments, the truth that he announces, his manner of convincing, are all beyond humanity and the natural order of things. His birth, and the story of his life; the profoundness of his doctrine, which overturns all difficulties, and is their most complete solution; his Gospel, the singularity of his mysterious being, his appearance, his empire, his progress through all centuries and kingdoms—all this is to me a prodigy, an unfathomable mystery. I see nothing here of man. Near as I may approach, closely as I may examine, all remains above comprehension—great with greatness that crushes me. It is in vain that I reflect—all remains unaccountable! I defy you to cite another life like that of Christ."—*The Restitution.*

Humanity seems bent on extreme views; like a pendulum, they are on one extreme or the other till they stop. Men rush to one or the other extreme according to their temperament, till they stop making a way or plan of their own, and accept of God's way—God's plan—then they reach the center of truth.

So on this subject of the *Son of God;* one class will affirm that he was an *imperfect man*, born under the curse like all other men, while another class will go to the other extreme, and claim that he was JEHOVAH himself. Both pass the center of truth while reaching the opposite extremes of error.

On the contrary, how guarded are the Scriptures on both these points—guarding us against both extremes and setting forth the truth, both beautiful and harmonious. On the one hand it assures us that there is the *one* supreme being—Jehovah: "Hear, O Israel, Jehovah our God is *one* Jehovah" (Deut. 6:4—Young). To this testimony Jesus and the apostles give assent. Jesus declares, "I came . . . . not to do *mine own* will, but the will of him that sent me"—"My Father is greater than I"—at the same time assuring us that he and the Father were *one* in harmony and interest. The Apostle declares the same thing, saying, "There is but *one* God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Cor. 8:6.)

And, again, the head of the woman is the man, the head of every man is Christ, and "the head of Christ is God" —the Father (1 Cor. 11:3 and 15:24).

On the other hand it assures us that he was without spot or blemish—undefiled, separate from the race of sinners—in

him was no sin; he was holy from his birth; that he lost not the right to live as do we, through Adam's sin, but that "in him was life," and no cause of death was found in him; and hence his death was a voluntary offering, as a payment of the penalty of our sins.

Yes, it is the plain teaching of the Word that he who had a higher form *became a* MAN—not an imperfect man, but a MAN—a full, *perfect* representative of the highest order of earthly beings. "Thou madest him a little *lower* than the angels; thou crownest him with glory and honor" (Heb. 2:7, 9). Compare, also, Phil. 2:6-11. *Dia.* When this perfect man consecrated himself at baptism, he was begotten to a *new nature*, higher than human, higher than angelic, higher than the nature he had laid aside to become *a man*—the *Divine nature*—"so much *better* than angels."

But this divine nature in Jesus was not attained until the consecrated *human* nature was fully dead.

When Jesus was among men, the natural superiority of a *perfect* man, the natural crown of "glory and honor"—attaching to an unblemished Lord of earth—caused him to shine among men, so that his enemies said, "Never man spake like this man," and the multitudes hung on his words, and, if he had not hindered, would have taken him by force and made him a king. Even as a lad he was able to confound the most learned of his nation. So much, at least, may be said of Jesus as a *perfect man.* Added to these *natural* powers were the special gifts of miracles which were given him as attesting that he was owned of God. Yet, it should be remembered, that it was not the miracles which specially marked him as above other men; for miracles, and even raising of the dead, had been done by Prophets centuries before. That which impressed the above writers, and all thinking people, when studying the record of Jesus, is the grand *perfection* of his being—of his acts and his teachings.

Nor should we so much wonder at this, if it were but borne in mind that the perfect man was an *earthly* IMAGE (in qualities and powers) of the Creator.

While, then, truth—a right appreciation of our Lord Jesus—is desirable at any cost, we can see *more* reasonable excuse for that extreme error which would denominate him *Jehovah*, than for that other extreme which would class him among the sin-cursed, imperfect and depraved race from which Scripture declares he was separate.

Lest some should forget previous expressions on the subject, let us state that we hold that when the sacrifice of the perfect human nature was ended, the Father highly exalted Jesus to the perfection of the *Divine* nature, far above angels and every other order of creation—next to the Father.

WE ANSWER FOR THEM

It will be remembered, that in discussing the erroneous teachings of two contemporaries—"Zion's Day Star" and "The World's Hope"—we called attention to the fact that they used the scriptural terms *"Ransom," "Redeem," "Bought with a Price,"* etc., dishonestly. We proposed to test them before their readers by putting a few straightforward questions, which, in answering, we had hoped their true position would have been manifested.

Both Journals have had abundant opportunity, and neither has attempted an answer. We, therefore, propose to answer them for them—no, not for *them*, but for their reader's benefit. This we could have done before, but preferred to give them first an opportunity to state themselves, lest some should think we misjudged or misunderstood them. It must now be manifest to all, that, as we claimed, they have been practicing a deception upon their readers—putting their own *private interpretation* upon the words and ideas referred to, when they quoted them. Is not this deception? and is not a religious deception the worst species of fraud?

To bring the question before you, we quote from our February issue as follows:

"If this contemporary plainly stated itself as numbers of others do, we should have no special need to single it out among others for criticism. But it does not. It covertly attempts to steal the hearts of God's children and engraft this "damnable heresy" (2 Pet. 2:1) upon their minds, by *quoting* freely enough of the passages which contain the words *"bought with a price,"* "redeemed," "ransom," etc., disclaiming, without attempting to disprove their meaning, or deny their genuineness.

It insinuates and argues in such a way as to rob these words of their correct import in the mind of those who possess no English Dictionary, or are too careless to use it; or who presume that the English words may have a *different* significance from the Greek ones which the Apostles used, but which they do not understand.

We have heretofore shown that the Greek words rendered *"bought," "ransom," "redeem,"* etc., in referring to the work of Jesus for men, are no less pointed, but, if possible, more so that their English equivalents. So far, then, from being an exponent of the world's hope, or the church's either, our contemporary is being used by the adversary in a covert, and therefore all the more dangerous way, to undermine the only hope held out for the world in Scripture—the ransom.

To put this matter fairly before its readers, (to most of whom we send a copy of this issue) we shall propose to it the same questions which in our last we propounded to the *Day Star*, and which it has not answered—probably because it did not wish so plainly to show its *real belief.* We are well aware that neither of these contemporaries will relish these questions.

We have tried to so state them that any attempt to dodge the real issue will, we hope, be so apparent as to attract the attention of any who might be inclined to think our criticisms too severe.

The questions are as follows:—

(1) Why did Jesus die?

(2) How does it effect our sins?

(3) How did he *put away sin* by the sacrifice of himself?

(4) In what way did he give "himself a *ransom* (Greek, *antilutron*—an equivalent price) for all?"

(5) In what way was he a *"propitiation* (satisfaction) for *our* sins?"

(6) In what sense were we *"bought* with a price?"

Now, fair warning; if our contemporaries do not answer these queries fully and squarely, it can only be construed as moral cowardice, and certainly will substantiate our claim that they are dealing underhandedly with their readers, and "handling the Word of God deceitfully" (2 Cor. 4:2). The questions at issue are not trivial—not such as *brethren* might honestly differ on; for they are the very *foundation of Christianity*, without which the whole doctrinal structure, reared by the Apostles, falls.

But, let it be remembered, that we have nothing but kindly *personal* feelings toward the Editors of these two papers; with both of whom we are on intimate and friendly terms. It is error and falsity which we oppose, not men. This is true of Mr. Ingersoll also. Personally, we esteem him a polished gentleman, while we cannot but gainsay his infidel teachings. We take the side of inspired record as against every phase of infidelity; but we cannot but admire most, those opponents who honestly differ and *honestly state* their differences, instead of using a Scriptural form of words and denying the power and meaning thereof.

To answer these queries, let us take them in order. We state the import of the teachings of these papers which are in harmony on *this question*, whatever difference there may be between them on other *less vital* points.

(1) Why did Jesus die?

Their answer: Because he was an *imperfect man*, and hence as liable to death as any other member of the Adamic race, and "death passed upon all." (See Rom. 5:12.)

We object and answer, "that no cause of death was in him"—"in him was *life*" and not death. In him was *no sin*, hence on him the punishment of sin—death—could have no *power.* His death was a free-will sacrifice as our redemption price. He could have sustained life as a perfect and sinless man forever, but he *"gave his* life a ransom for many."

Paul substantiates our position, saying: "Christ died for our sins according to the Scriptures" (1 Cor. 15:3.)

(2) "How does Jesus' death affect our sins?"

Their answer: It has no *direct* effect upon our sins. We die for our own sins and thus *pay our own penalty.* Jesus died for himself and thus paid for his *imperfection* (which they do not care to openly call *sin*). The indirect effect of his death was, that he furnished us an example, or illustration of fortitude and endurance, etc., and thus his death was valuable to us only as an example of how we should suffer and die for truth and right.

We object and answer, that while it is true that Jesus' life and death were *valuable examples*, yet they were *more —much more* than this, or else scores of Scriptures are meaningless and false. The prophets, who, because of their witness for and loyalty to truth, were sawn asunder, stoned to death, etc., and the Apostles, who were crucified and beheaded, etc., these all were valiant for truth, and full of faith, and are all *good examples*, and are so recognized in Scripture (Phil. 3:17). But where is it claimed that by their *examples* they

redeemed or ransomed or *bought* us with their blood?

The penalty of our sin was *death*, and we could never have been freed from that great prison-house—we could never have had a resurrection to life had not some one done more than set us an example. The question would still be, "Oh, wretched man that I am, who shall deliver me from the body of this death?" And the answer points out only the *one* able to deliver from the condemnation of death. "Thanks be to God who giveth us the victory through *our Lord* Jesus Christ." "For to this end Christ both died, rose, and revived that he might be *Lord* [Master—or have authority over] the living and the dead" (1 Cor. 15:57 and Rom. 14:9). We answer this question: "He bore *our sins* in his own body on the tree" (1 Pet. 2:24).

(3) How did Jesus *put away sin* by the sacrifice of himself?

Their answer:—By his *example* and teaching he taught men to *put away sin for themselves*, and thus, in a sense, it might be said that *he* put the sin away.

We object, that Moses and the prophets had taught men to abstain from sin; hence, if Jesus put away sin only by precept and example, he did no more than others. And, if it is true, that "In him was *no sin*," how could he be an *example* of how to put away what he did not have? But note, the question is a quotation from Paul (Heb. 9:26), and it reads that he put away sin, not by precept and example of his life, but "by the *sacrifice* of himself." Read the connections, and try to view the matter from the Apostle's inspired standpoint, and unless you think, as one of these contemporaries does, that Paul often made mistakes and misquotations, you should be convinced of his meaning when penning these words.

Remember, too, that when Moses, as a type of Jesus, taught men to abstain from sin, he, too, did more—he typically made a sin offering—*a sacrifice for sin*. And the antitype not only taught purity, but did more—made himself *a sacrifice for sin*—the true sacrifice. "The Lamb of God which taketh away the sin of the world."

(4) In what way did he give "himself a *ransom* (Gr. *antilutron*—an equivalent or corresponding price) for all?"

To this question they can give no answer except by denying the meaning of the word, which any one may see by reference to Young's Concordance. The significance of the original is very pointed. Jesus not only gave a *price* for the ransom of the Adamic race, but Paul says he gave an *equivalent price*. A *perfect* man had sinned and forfeited all right to life; Jesus, another perfect man, *bought back* those forfeited rights by giving his unforfeited human existence a ransom—an *equivalent price*. Read now Paul's argument (Rom. 5:18, 19): "Therefore, as by the offense of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

(5) In what way was he "a *propitiation* (satisfaction) for *our* sins?"

This is another question which they cannot answer. They would like to declare that he was not a satisfaction in this sense, or not a satisfaction in that sense, or not a satisfaction in some other sense; but the question. *In what sense* was he a "*satisfaction* for *our* sins?" they cannot answer.

We answer, that this text is in perfect harmony with all Scripture. The Law of life (obedience) was broken by Adam, and both he and his posterity were condemned as unfit for life. Jesus became our ransom by paying our *death penalty*, and thus justifying us to life, which in due time comes to all, to be again either accepted or rejected. Yes, we are glad that the claims of the Law upon our race were fully satisfied by our *Redeemer*.

(6) In what sense were we "*bought with a price?*"

Their answer: *Bought* is not a good word; it conveys too much of the "commercial idea"; *they* would say, rather, ye were *taken*, etc.

We object; by such false reasonings the Word of God would be robbed of all its meaning. Words are useless unless they carry some *idea*. What other meaning is there in the word "*bought*" than the "commercial idea?" It has no other meaning or idea to it. But Paul was a lawyer, and his teachings, more than any other Apostles', are hard to twist; and in this instance he guards well his statement, by saying, not only that we were "*bought*," but he says it was with a *price;* and then, lest some one should claim that the *price* was the ministry and teachings of Jesus, Peter is caused to guard it by adding—"With the *precious blood* of Christ, as of a Lamb without blemish and without spot." (1 Cor. 6:20; 1 Pet. 1:19).

In conclusion, let us say in a few words, what they do think of the value and preciousness of the death of Christ. They believe and have *privately* expressed, and it is the covered import of their public teachings, which they do not *yet wish* to state boldly—not until they get false premises and conclusions engrafted first, as a basis on which to place it,—that Jesus' death no more paid your ransom price than did Paul's or than my death would; nay, put it stronger, that his *death* was of *no value* in *redeeming* us.

As before pointed out, this denial of the *ransom* we believe to be the great rock upon which the nominal Church is even today being dashed.

The doctrine of the *substitution* of Jesus, in settlement of the sinner's guilt and punishment, is being scoffed at among the "*great preachers*"; and the doctrine, so plainly taught by the apostles, that the *death* of Jesus was the price of our release from death, is falling into discredit and disrepute among the "worldly great," and hence also among some who would like to be of that class.

The reason of this is evident: it is the story of the two extremes over again. Satan had engrafted on the Church the doctrine of eternal torment, and, to be consistent, led on to the thought that Jesus bore *eternal torment* for every man. This involved eternity of suffering by Jesus. This evidently was untrue; so it was explained, that when in Gethsemane and at Calvary, Jesus suffered as much agony in a few hours as all humanity would have suffered in an eternity of torture. Now, it does not take a very smart man to see that something is surely wrong in *such a view* of Jesus' substitution. It seems to be Satan's policy now to lead to the opposite extreme and deny substitution entirely. Instead of casting away Satan's libel on our Heavenly Father's government—the doctrine of *eternal torment*—most men seem to hold on to it and roll it as a sweet morsel under their tongues, and discard the teachings of the Apostles relative to Jesus' *death* being our ransom price—the price or *substitute* for our forfeited lives.

Would that all might see the beauties and harmonies of God's Word. Man condemned to *death*—extinction; Jesus, man's *substitute* or *ransom*, died *for* our sins and thus redeemed or *bought us back* to life, which redemption will be accomplished by a resurrection to life. Jesus as *a man*, is dead eternally; his humanity stayed in death as our ransom, and he arose a *new creature*—a spiritual instead of a *human* being—put to death in the *flesh*, but quickened (made alive) *in spirit*. "Though we have known Christ after the *flesh*, yet now henceforth know we him (so) no more."

Beloved, let us stand firm on the *foundation* of all hope—the ransom—and now, when the enemy comes in like a flood, be not afraid to act and speak for truth boldly if you would be recognized by him who lifts up a standard for the people.

THE POTTER'S HAND

To the Potter's house I went down one day,
And watched him while moulding the vessels of clay,
And many a wonderful lesson I drew,
As I noted the process the clay went thro'.
Trampled and broken, down trodden and rolled,
To render more plastic and fit for the mould.
How like the clay that is human, I thought,
When in Heavenly hands to perfection brought;
For *Self* must be cast as the dust at His feet,
Before it is ready for service made meet.
And Pride must be broken, and self-will lost—
All laid on the altar, whatever the cost;

But lo! by and by, a delicate vase
Of wonderful beauty and exquisite grace.
Was it once the vile clay? Ah, yes; yet how strange,
The Potter has wrought so marvelous a change!
Not a trace of the earth, nor mark of the clay,
The fires of the furnace have burned them away.
Wondrous skill of the Potter—the praise is his due,
In whose hands to perfection and beauty it grew.
Thus with souls lying still, content in God's hand,
That do not His power of working withstand.
They are moulded and fitted, a treasure to hold,
Vile clay now transformed into purest of gold.

—*M. F. Clarkson.*

SEVEN STAGES

A BIBLE READING

Perfection.—
Man formed by God.—Gen. 1:27.
In God's likeness.—Gen. 1:26.
With all wants supplied.—Gen. 1:29.
With dominion over all earthly things.—Gen. 1:28.
Pronounced very good.—Gen. 1:31.
Made upright.—Eccles. 7:29.
Under law.—Gen. 2:17.

Disobedience.—
Hearkened to another rather than God.—Gen. 3:17.
Break God's command by eating.—Gen. 3:6.
Transgression of law is sin.—1 Jno. 3:4.
Sin by Adam entered the world.—Rom. 5:12.
Adam's posterity in his likeness.—Gen. 5:3.
Many dead by the offense of one.—Rom. 5:15.
Scripture concludes all under sin.—Gal. 3:22.

Imprisonment.—
The wages of sin is death.—Rom. 6:23.
Adam driven from the tree of life.—Gen. 3:24.
Completed his death in 930 years.—Gen. 5:5.
All die in Adam.—1 Cor. 15-22.
Death as a jailer.—1 Pet. 3-19.
Death an enemy.—Jer. 31:16.
Death controlled by Satan.—Heb. 2:14.

Hope.—
Help from the Lord.—Isa. 41:14.
God will come to save.—Isa. 35:4.
Redeemer shall come—Isa. 59:20.
He shall redeem Israel—Ps. 130:8.
Graves to be opened.—Ezek. 37:12.
Grave to be destroyed.—Hosea 13:14.
Death to be swallowed up.—Isa. 25:8.

Deliverance.—
Brought by God's own arm.—Isa. 63:5.
A Saviour. Glad tidings to all.—Luke 2:10 and 11.
Christ redeems from the curse.—Gal. 3:13.
Christ's blood cleanseth from all sin.—1 Jno. 1:7.
A free gift to all men.—Rom. 5:18.
Christ lighteth every man.—Jno. 1-9.
God in Christ reconciling the world.—2 Cor. 5-19.

Consecration.—
Of body.—Rom. 12:1.
Of mind.—Rom. 8-9.
Of influence.—Phil. 3:7.
Of reputation.—Luke 6:22.
Of time.—1 Peter 4:2.
Of talents.—Rom. 12:6.
Of substance.—1 Cor. 16:2.

Exaltation.—
In name.—Acts 15:14.
In power.—2 Tim. 2:12.
In position—Rev. 3:21.
In influence.—Rev. 3:12.
In privilege.—Rev. 2:7.
In honor.—2 Thess. 2:14.
In condition.—1 Jno. 3:2.

J. F. SMITH.

[It will be noticed that the first five of these stages belong to both the Church and the world. The last two apply only to the Church, the world being restored or brought back to the first condition eventually.—ED.]

BIBLE STUDENTS' HELPS

We have discontinued the sale of "Cruden's Concordance" in consequence of being able to furnish "Young's Analytical Concordance" at so low a price. There is no comparison in values. To the discerning student, who wishes to know the *original word* and its English meaning (by one of the ablest living scholars), there is no other *such* work published.

THE PASSOVER

This was and yet is among Israelites one of the most important of their religious observances. It was the first feature of "the Law" given them as a typical people.

The ceremony, as originally instituted, is described in Exod. 12. A lamb without blemish was slain, its blood was sprinkled on the doorposts and lintels of the house, while the family within ate the flesh of the lamb with unleavened bread and bitter herbs. On that night (the fourteenth of the first month, Jewish time), because of the sprinkled blood and the eaten lamb the first-born children of Israel were passed over, or spared from the plague of death which visited the first-born of the Egyptians. On this account, and because on the next day Israel marched out from Egyptian bondage—free—therefore, by God's command (Exod. 12:14), they commemorated it every year on its anniversary.

The Israelite saw only the letter of this ceremony, and not its typical significance. So, too, might we have been in similar darkness had not the Holy Spirit of God given us the key to its meaning by inspiring the Apostle to write the words (1st Corinthians 5:7): "CHRIST OUR PASSOVER IS SACRIFICED FOR US; THEREFORE LET US KEEP THE FEAST."

Our attention being thus called to the matter by the Spirit, we find other Scriptures which clearly show that Jesus, "the Lamb of God," was the antitype of the Passover Lamb, that his death was as essential to the deliverance of "the Church of the first-borns" from death as was the death of the typical lamb to the first-borns of Israel. Thus, led of the Spirit, we come to the words and acts of Jesus at the last Passover which he ate with his disciples.

God is very exact, and the slaying of the typical lamb, on the fourteenth day of the first month, foreshadowed or typified the fact that in God's plan Jesus was to die at that time. And, it is remarkable, that God so arranged the reckoning of time among the Jews that it was possible for Jesus to commemorate the Passover with the disciples, and himself be slain as the real "Lamb" on the *same day*. [The Jewish day, instead of reckoning from midnight to midnight as usually reckoned now, commenced at six o'clock in the evening and ended at six the next evening.] Thus Jesus and the disciples, by eating the Passover, probably about eight o'clock, ate it "the same night in which he was betrayed," and the same day in which he died—thus every jot and tittle should be and was fulfilled.

Just *five* days before his crucifixion Jesus presented himself before them, to be received or rejected—when he rode to the city on the ass, fulfilling the prophecy, "Behold, thy king cometh unto thee" (Matt. 21:5), and fulfilling, at the same time, that feature of the Passover type which provides that the *lamb* must be received into the houses *five* days before the time of its killing (Exod. 12:2). Thus Jesus made his last presentation to Israel as a nation, or house, five days before the Passover, as we read: "Then Jesus, six days before the Passover, came to Bethany. . . . On the next day [five days before] much people that were come to the feast, when they heard Jesus was coming to Jerusalem, ... went forth to meet him (John 12:1, 12, 13). Then it was that their king came unto them—sitting upon an ass's colt." Then it was that he wept over them and declared, "Your house is left unto you desolate." "Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39).

Jesus knew the import of the Passover, but the disciples knew not. He was alone; none could sympathize, none could encourage him. Even had he explained to the disciples, they could not have understood, or appreciated his explanation, *because* they were not yet *begotten of the Spirit*. Nor could they be thus *begotten* until justified from Adamic sin—passed over, or reckoned free from sin by virtue of the slain Lamb, whose shed blood ransomed them from the power of the destroyer—death.

Thus alone—treading the narrow way which none before had trod, and in which he is our Fore-runner and Leader—what wonder that His heart at times was exceeding sorrowful even unto death. When the time had come they sat down to eat the Passover, and Jesus said unto the disciples: "With desire I have desired to eat this Passover with you before I suffer. I say unto you, I will not any more eat thereof until it be *fulfilled* in the kingdom of God" (Luke 22:15, 16). Doubtless he longed to have them understand how it would BEGIN *to be fulfilled*, a little later on in that very day, by the slaying of the real Lamb.

Probably one reason he specially desired to eat this Passover with them was, that he there designed breaking the truth of its significance to them to the extent they could receive it; for, "As they did eat, Jesus took bread, and blessed, and break it, and gave to them, and said, Take (eat), this is my body" (Mark 14:22). "This is my body, which is given for you: THIS DO *in remembrance of* ME." "And he took the cup and gave thanks and said, Take this and di-

vide it among yourselves. . . . This cup is the new covenant, in my blood, which is shed for you" (Luke 22:17-20).

We cannot doubt that the design of the Master was to call their minds from the *typical lamb* to himself, the anti-type, and to show them that it would be no longer proper to observe a feature of the Law which he was about to *fulfill*. And the bread and wine were to be to them thereafter the elements which, as remembrancers of him, would take the place of the lamb. Thus considered, there is force in his words, *"This do in remembrance of ME"*—no longer kill a literal lamb in remembrance of a typical deliverance; but, instead, use the bread and wine, representatives of my flesh and life—the basis of the *real deliverance*—the real passing over. "Hence, let as many as receive me and my words henceforth do THIS in remembrance of me."

Thus our Lord instituted his Supper as the remembrancer of his death, and as a substitute for the Passover as observed by the Jews. Is it asked why Jesus ate of the typical lamb first? We answer that he was born under the dominion of the Law, and must observe its every requirement. Since he made an end of the Law, nailing it to his cross, we are *free* from Law, as relates to either the Passover or the Lord's Supper—its substitute—but we are of those who esteem it a *privilege* to celebrate each year the anniversary of our Lord's death; to DO THIS *in remembrance* of him—"for even Christ *our Passover* is slain, *therefore* LET US keep the feast."

It would be difficult to determine just when or why this impressive season for the commemoration of our Lord's death was ignored, but it was, doubtless, as an *"expediency."* Doubtless zealous teachers thought that the great Teacher had made a mistake, and that it was *"expedient"* to have it oftener than once a year; and all seem to have understood Paul to teach that it made no difference how often it was observed when he said: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (1st Cor. 11:26). But a careful study of all Paul said on the subject should convince all that this was not the case. In the context he tells them (verse 23) that he delivered to them that which he also received *of the Lord:* "That the Lord Jesus, *the same night* in which he was betrayed, took bread," etc. Here notice not only that the time selected by Jesus seemed the *most appropriate*, but that it was so appropriate that Paul was informed, by a special revelation from the Lord, that this was instituted *the night he was betrayed.*

How *often* could the Church break *that bread* and drink *that cup* as a proper memorial of the Lord's death? Surely only on its anniversary. In the same way, when American independence is celebrated, it is on its anniversary—the Fourth of July. It would be considered peculiar, at least, if some should neglect July fourth and celebrate it at sundry inappropriate times. And if, speaking of the Fourth of July, we should say, As often as ye thus celebrate ye do show forth the nation's birth, who would understand us to mean several times a year? Likewise, also, the Lord's Supper is only properly a celebration on its anniversary.

Some think that they find records in Scripture which indicate that the early Church ate the Lord's Supper every First-day. To this we answer, that if this were true we should have no more to say on the subject; but where is the record? We are referred to Acts 20:7: "Upon the *first day* of the week, when the disciples came together to *break bread*, Paul preached unto them," etc. But is there any *evidence* that the bread was broken as a *remembrancer* of the Lord's death? If so, why was it never *called* the Lord's Supper, and why was the *wine* omitted? Was the *cup* not as important an emblem as the bread? Because it is written that Jesus was known to the two disciples at Emmaus (Luke 24:30) in the *"breaking of bread,"* who will claim that that was more than an ordinary meal? Who will claim that they were eating the Lord's Supper? No one.

So far from being an appropriate time for the commemoration of our Lord's death, the first day of the week, or Lord's day, would be most inappropriate. Instead of being set apart or used by the early Church to commemorate Jesus' death and the sorrowful scenes of the Lord's Supper, Gethsemane and Calvary, it was to them a *glad* day—a day of rejoicing and hosanna's, saying, "THE LORD IS RISEN INDEED." Hence its name and general observance by the Church as a day of worship and praise.

The seeming custom of breaking bread every Lord's day, perhaps had its rise in the fact that disciples were few and came sometimes long distances to meet together on the Lord's day, and socially ate a *meal* together. Perhaps, too, a blessed association of thought and interest lingered round the breaking of bread on the first day, when they remembered how repeatedly Jesus manifested himself to them on that day—after his resurrection—and how it was while they were eating that he made himself known (Luke 24:35).

Even the faint traces of this once established custom in the Church—of celebrating the anniversary of the Lord's death and resurrection—which the Roman and Episcopal Churches still observe, after an accommodated fashion, on "Good Friday," has been almost lost sight of by the other sects.

It has been the custom of many of the WATCH TOWER readers to DO THIS in remembrance of our Lord's death on its anniversary. Believing that it properly takes the place of the type—the Passover—we reckon it according to Jewish, or *lunar* time, and hence frequently on a different date from "Good Friday," which is reckoned on *solar* time. The Passover this year comes on Lord's day, April 22, at six P. M.; hence the time answering to the hour of Jesus' death would be three o'clock, P. M., of that day, and the time for the eating of the Lord's Supper would be about seven to eight o'clock of the Saturday evening preceding, April 21. It should be remembered that the Lamb was slain the day before the *Feast* of Passover commenced. It will be celebrated as usual. We should, as heretofore, seek to follow the example of the first Communion service—using unleavened bread* and wine—whilst we talk together of their significance and value.

THE IMPORT OF THE EMBLEMS

It might be profitable to some to point out the significance of the broken loaf and the cup.

Of the bread, Jesus said: "It is my flesh"—*i. e.*, it represents his flesh—his humanity which was broken or sacrificed for us. Unless he had sacrificed himself—his humanity for us—we could never have had a resurrection from death—could never have had a future life; as he said, "Except ye eat the flesh of the Son of Man . . . . ye have *no life* in you" (John 6:53).

Not only was the breaking of Jesus' body thus the providing of a bread of *life*, of which if a man eat he shall never die, but it was also the opening of the narrow *way* to life and the breaking, or unsealing, of *truth*, as a means of aid to walk the narrow way which leads to life. And thus we see that it was the breaking of him who said, "I am the *way*, the TRUTH and the LIFE; no man cometh unto the Father but by ME" (John 14:6).

Hence, when we eat of the broken loaf, we should realize that had he not died—been broken *for us*—we should never have been able to come to the Father, but would have remained *forever* under the curse of Adamic sin and death, and should never have been made acquainted with the *way*, the *truth*, the *life*, or the Father.

Another thought: the bread was *unleavened*—without leaven. [Leaven is corruption, an element of *decay* or decomposition.] Leaven is a type of *sin* and the decomposition, decay and death which sin works in mankind; so, then, this type declares that Jesus was free from sin—a lamb without spot or blemish—"holy, harmless, *undefiled.*" Had Jesus been of Adamic stock, had he received the life principle in the usual way from an earthly father, he, too, would have been *leavened*, as are all other men, by Adamic sin; but his *life* came direct from God—hence he is called the bread from heaven. (See John 6:41). Let us, then, appreciate the bread as pure, unleavened, and so let us eat of him; eating and digesting truth, and especially this truth; appropriating by faith his righteousness to ourselves by which we realize him as the *way* and the *life*.

The Apostle, by divine revelation, communicates to us a *further* meaning of the bread, and shows that not only did the loaf represent Jesus, individually, as our head, etc., but that, after we have partaken thus of him, we may, by consecration, be associated with him as parts of one loaf (one body) to be broken for, and become food for, the *world*. (1 Cor. 10:16). This same thought of our privilege as *justified* believers, sharing now in the sufferings and death of Christ, and thus becoming joint-heirs with him of future glories, and associates in the work of blessing and giving life to all the families of the earth, is expressed by the Apostle repeatedly and under various figures; but when he compares the Church to the loaf now being broken as a whole, as Jesus was individually, it furnishes a striking and forcible illustration of our union and fellowship with our Head.

He says, "Because there is *one loaf* we, the many [persons] are one body; for we all partake of the one loaf." "The loaf which we break, is it not a *participation* of the body of the Anointed one?" (1 Cor. 10:16, 17—*Diaglott*).

The wine represents the life given—the sacrifice—the *death*. "This is my blood (symbol of LIFE *given up* in death)

*Unleavened bread may be procured through any Hebrew family.

of the new covenant, shed for *many* FOR THE REMISSION *of sin"*; "Drink ye all of it" (Matt. 26:27, 28).

It is by the giving up of his life as a *ransom* for the life of the Adamic race, which sin had forfeited, that a *right to* LIFE comes to men. (See Rom. 5:18, 19). Jesus' shed blood was the "ransom for all," but his act of handing the cup to the disciples, and asking them to drink of it, was an invitation to them to become *partakers of his sufferings*, or, as Paul expresses it, to "fill up that which is behind of the afflictions of Christ." (Col. 1:24.) "The cup of blessing, for which we bless God, is it not a participation of the blood [shed blood—*death*] of the Anointed one?" (1 Cor. 10:16—Diaglott). Would that all could realize the value of the cup, and could bless God for an opportunity of suffering with Christ that we may be also glorified together." (Rom. 8:17.)

Jesus attaches this significance to the cup elsewhere, indicating that it is the cup of sacrifice, the *death* of our humanity. For instance, when asked by two disciples a promise of future glory in his throne, He answered them: "Ye know not what ye ask; are ye able to *drink of the cup* that I shall drink of?" Wine is also a symbol of joy and invigoration: so we will share Jesus' glories, honors and immortality—when we drink it new with him in the kingdom.

Let us then, dearly beloved, as we surround the table to commemorate our Lord's death, call to mind the meaning of what we do, and see to it that we feed on Him; and, when strengthened by the living bread, let us drink with him into his death. "For if we be dead with him we shall live with him; if we suffer we shall also reign with him." (2 Tim. 2:11, 12).

WHO MAY COMMUNE?

Every member of Christ—even one alone with the Master may commemorate—but, so far as possible, all members of the *one loaf* should meet together. Ceremonious formality would be out of place—but, "Let all things be done decently and in order."

Another thought: while it is proper that we should thus commemorate "Our Passover," or its anniversary, yet it should not be forgotten, that in a sense we eat and drink, and have this sacred fellowship with our Lord, every day and every hour. The *night* in which Israel ate of their Passover lamb, with "bitter herbs," typified the entire Gospel Age; and their deliverance from Egypt followed in the morning. So with us, we eat of our Lamb with the bitter trials and afflictions of evil in the present age—but joy cometh in the morning—our deliverance from earth and the dominion and oppression of evil. The morning already is dawning, let us *hasten the more* to "fill up that which is behind of the afflictions of Christ." (Colossians 1:24.)

The Apostle Paul seems to enforce the ideas we have just presented relative to the meaning of this ordinance, and shows the necessity of a proper appreciation of its meaning. He warns (1st Cor. 11:27-30—*Diaglott*), that "whoever may eat the bread and drink the cup of the Lord unworthily will be an offender against the body and blood of the Lord. But let a man examine himself, and thus [with an understanding and appreciation of its significance] let him eat of the bread and let him drink of the cup; for he eats and drinks judgment [condemnation] to himself who eats and drinks not discriminating [appreciating] the Lord's body. Through this [lack of a proper appreciation of the true import—that it signifies *our sharing in* the sufferings and death of Christ—for this reason] many are weak and sickly among you, and many sleep."

The truth of Paul's remarks we can each bear witness to. Many in the Church, not only of the nominal Church, but many members of the true Church, "whose names are written in heaven," are *weak* and *sickly*, and many have gone asleep entirely, become dead to spiritual things, and, as dead branches, are cut off from the vine—the overcoming Church (John 15:2).

If, then, we would become strong and full of spiritual vigor, and "not sleep as do others," when we annually ratify our covenant, let us examine ourselves, and thus let us partake of the sufferings and the emblems that in due time we may partake of His glory also.

WHAT THINK YE OF CHRIST?—WHOSE SON IS HE?

The editor of a contemporary answers the above question in a very unsatisfactory manner. Rejecting, with undisguised contempt, the doctrine of the "immaculate conception," and laboring to prove unworthy of credence the simple story of the fulfillment of Isaiah's prophecy relative to it, found in Matthew and Luke, boldly assumes the position that Christ is the natural son of Joseph. But will he accept the legitimate consequences of this position? We shall see.

That Christ is the son of David the Jews, blind as they were, understood perfectly; but, having no faith in his immaculate conception, they were utterly unable to answer the final question: "If David then call him Lord, how is he his son?" Can our contemporary do better than they from the same stand-point?

But Israel's Messiah, the Christ of the Bible, is not only the son of David, but he is the divinely-appointed heir to David's throne. The purpose for which I write is to show from the Scriptures that if Jesus of Nazareth is the natural son of Joseph, he can never sit on David's throne, and, consequently, is not the true Messiah.

If we can believe the Record (and if not, we know nothing about the matter), Joseph must trace his descent from David, back through that long line of kings beginning with Solomon. This question, then, demands an authoritative answer. Can the real heir to David's throne come in that line? The careful Bible student will learn two things:

1. If Solomon had obeyed God as did David his father, the throne of David would have been established in his line forever; consequently, the deathless heir to that throne would have come of his seed just as certainly as of David's. Proof: "The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne. *If thy children will keep* my covenant and my testimony that I shall teach them, *their children shall also sit upon thy throne forevermore*" (Psa. 132:11, 12). But in what line? "And of all my sons (for God hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. . . . Moreover [beyond all this], *I will establish his kingdom forever if he will be constant to do my statutes and my judgments as at this day*" (1 Chron. 28:5-7).

2. Had they been thus obedient, the throne of David would not have been overturned, nor his crown profaned "by casting it down to the ground," but there would have been an unbroken line of kings from David to Christ. Proof: "If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall *not fail thee* [*be cut off from thee, from the throne*—margin] (said he) *a man on the throne of Israel*" (1 Kings 2:4).

It is a principle, the correctness of which few will question, that whatever is clearly promised on condition of obedience is forfeited if that obedience is not rendered. On this ground alone we must conclude that David's throne and kingdom cannot be established forever in Solomon's line. If we are right in this conclusion, the Scriptures will sustain the position. *"To the law," then, "and to the testimony":* "And thou Solomon, my son, know thou the God of thy father, and serve him with a perfect heart. . . . If thou seek him he will be found of thee, *but if thou forsake him he will cast thee off forever.*" 1 Chron. 28:9. Again, "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel. . . . Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee. . . . *I will surely rend the kingdom from thee.* . . . Notwithstanding, in thy days I will not do it—for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake and for Jerusalem's sake, which I have chosen" (1 Kings 11:9-13). Thus, ten out of twelve parts of "the kingdom of the Lord over Israel" was rent away from Solomon's line immediately after his death, and the remaining portion was retained, not for his sake, but for David's and Jerusalem's sake.

Let us now listen while God declares his purpose concerning the last two kings in Solomon's line: "Thus saith the Lord of Jehoiakim, king of Judah, *He shall have none to sit upon the throne of David*" (Jer. 36:30). Of Jechoniah, or Coniah as he is sometimes called, we read: "As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence. . . . Is this man Coniah a despised, broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days: for *no man of his seed shall prosper, sitting on the throne of David, and ruling any more in Judah*" (Jer. 22:24-30).

Two things seem very certain: 1. If Christ is the son of Joseph, he came in Solomon's line; and if the kingdom is restored to that line, it was just as really rent away from David, who *obeyed* God, as from Solomon, who *disobeyed* him —all his promises and threatenings to the contrary notwithstanding. 2. If he is Joseph's son he not only came in Solomon's line, but he is *"this man's" seed;* and yet the whole earth is called to hear the solemn declaration, "NO MAN OF HIS SEED SHALL PROSPER, SITTING ON THE THRONE OF DAVID, AND RULING ANY MORE IN JUDAH" (Jer. 22:30).

I think I have fully sustained the position taken at first, that if Jesus of Nazareth is the natural son of Joseph, he can never sit on the throne of his father David, and, consequently, is not the true Messiah. But he *is not* the son of Joseph; and I am not disposed to leave this subject until I have shown, not only that he did not come in that line, but that it was predicted that he should not so come. But, first, let me quote a prophecy which is very suggestive, coming as it does immediately after the last one named above: "Behold the days come, saith the Lord, that I will raise unto David a *righteous Branch,* and a *King shall reign and prosper.* . . . In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called (by), JEHOVAH—OUR RIGHTEOUSNESS." [See Young's translation.] (Jer. 23:6.) Compare these two prophecies and draw your own conclusions. But I wish to make a point here. The editor, before referred to, thinks Matthew's application of Isaiah's prophecy is extremely absurd. "And the fact that Isaiah names the child Immanuel, while the angel names Mary's child Jesus, is proof that the two are entirely different and bear no relation to each other whatever." Will he also claim that this Branch, raised up unto David, bears no relation to Mary's child, because the latter was named at his birth Jesus and not "OUR RIGHTEOUSNESS?"

Even the long-suffering of God has a limit, and Solomon's line of kings reached it at last. This is the record of it: "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord, Remove the diadem and take off the crown; this shall not be the same [how shall it be then?]; *exalt* him that is *low* and *abase* him that is *high.*" Every one must admit that Solomon's royal line is the high branch of the Davidic house. This, then, must be abased, and a low branch exalted, when, after the predicted overturning, the throne, the kingdom and the crown shall be given to him *"whose right it is."* Mary seemed to catch the inspiration of this truth when she exclaimed: "He hath regarded the *low estate* of his handmaiden; for, from henceforth, all generations shall call me blessed. He hath *put down the mighty from their seats* and *exalted* them of *low degree.*" If you will turn to Luke 3:23 and onward, you will find that, while Joseph came of the royal line, as Matthew testifies, Mary came of that obscure one beginning with Nathan.

In conclusion, let me say, that whatever others may do in regard to this question, it is my purpose to "Let God be true," if it makes all men liars.

MRS. L. R. K. BISHOP.

SPEAK TO INDIVIDUALS SINGLY

It will be well for us to learn to speak to individuals singly. "A congregation of one" may be large enough to call forth all our powers in proclaiming the great news of salvation. Often we may save sinners one by one. If you had a bushel of bottles, and wanted to fill them with water, you would not think the quickest way would be to get a fire engine and hose and play over the heap, especially if the corks were all in, but you would be likely to take a single bottle by the neck, extract the cork, and then, by means of a funnel, turn in a little water at a time until it was filled; and then take another and repeat the process. You would get more bottles filled that way than with a hose and fire engine playing upon them. So you may be able to accomplish more by working single-handed than in crowds. You may preach the word by the wayside or by the fireside, for people need the same Gospel indoors as out.

We need to have the peace of God in our own hearts before we can do much good to other people's hearts; and unless we can rule our own spirits we shall not accomplish much in molding the spirits of others. We notice a blacksmith uses a cold hammer to bend a hot iron; and after working with his tools a little while he plunges them into cold water. So, if you are to influence others, you must keep cool yourself; if you get your hammer hot you will not be able to bend the iron. It is useless to undertake to fight the devil with fire. . . . You know the story of the old French general, who, when he had besought the king to spare the Christians from persecution, and had been refused, said: "Sire, God's Church is an anvil that has worn out a great many hammers." Now, if you are filled with the Holy Spirit, you can stand a great deal of hammering, and the world will mock and sneer at you in vain. If you keep near the Lord you will ever triumph in His grace.

H. L. HASTINGS.

BE TRUE TO GOD

"They loved the praise of men more than the praise of God."

The want of moral honesty is the principal impediment to the progress of religious truth now, as in the days of the Nazarene. Many who heard him speak and beheld his prodigies, were convinced of the truth of his claims as a teacher "sent from God"; but his doctrines so conflicted with the popular customs they could not be accepted, only at the cost of social position. The *integrity* of his hearers was put to the test; and the honest among them made the requisite sacrifice, and publicly accepted his teaching; but those who loved the praise of men more than the approbation of God, suppressed their convictions, and hypocritically adhered to the popular multitude. It is just so now in regard to all attempts to reform the absurd and conflicting creedal systems of our age. A large majority of modern preachers, and of the intelligent lay members of the churches, are as fully convinced of the fallacy of modern theology, and the impotency of modern pulpits in reforming the world, as the writer; but their love of popularity and ease, and lack of trust in God, cause them to remain through life in a false and hypocritical position—their life a continuous *lie.*

Christ said to his disciples, "Ye are the *salt* of the earth; but if the salt has lost its savor, it is fit for nothing, but to be cast out and trodden under foot." Here we have the estimate Jesus placed upon those Christians who suppress their convictions for the sake of popularity. He compares them to a man who lights a candle and puts it under a cover to conceal its light. He says, "Woe unto you when all men shall speak well of you; so did their fathers to the false prophets." "Ye are they who justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). But to those who are ostracised for defending the truth he says, "Blessed are ye when men shall hate and revile you, and *separate you from their company,* and cast out your name as evil for the Son of Man's sake. Rejoice, for great is your reward in heaven."

D. WINDER.

"LORD, TEACH US TO PRAY"

In Luke 11:1, 2 we are told that as Jesus "was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray as John also taught his disciples. And he said unto them, When ye pray, say, Our Father who art in heaven."

Before we ever saw the *plan* of God in the orders of salvation (1st Cor. 15:23), we often found ourselves confused in our manner of addressing the Deity; and, since we saw the plan, it was a long time before we were able to get the subject clear in our mind as to the proper *form* of address.

We have noticed that others, apparently, have the same difficulty, for we have heard them address the Father and the Son, indiscriminately, in the same prayer. While we recognize the fact that "God hath *made* this same Jesus . . . . both LORD and Christ" (Acts 2:36), we see the importance of discriminating between the FATHER and the SON, and of addressing a throne of grace, not only in the spirit, but with the understanding also.

Some may think it unimportant, but, if this were so, Jesus would evidently have told the disciples so when they made

the request quoted above; but, instead of making such a statement, he answered the question in the manner referred to. We have earnestly desired that God would be pleased to teach us how to address him, for we did not wish to dishonor the Father nor the Son, nor to grieve the Holy Spirit in our addresses at the throne. We hardly think we should have arrived at the conclusion which we have, had it not been for the understanding of the plan. Jesus says, "No man cometh unto the Father but by me" (John 14:6). There is a significance in the words, so often sung, which perhaps are not as often understood: "Come to Jesus." "Come, ye sinners, poor and needy." God (the Father) heareth not sinners (John 9:31), but Jesus *does*. He says, "Come unto me, all ye that labor and are heavy laden [with sin], and I will give you rest" (Matt. 11:28).

Then, before justification, while getting a sight of our sin and corruption, we cry unto Jesus—he is our way unto God. The faith of the repentant soul hears him say, "Neither do I condemn thee; go and sin no more." After being justified, but before sanctification (consecration of the *justified* nature), we are reckoned sons of God on the earthly plane, but *candidates* for heirship with Christ. *Now* we are reckoned perfect human beings, like Adam before he sinned, and like Jesus before baptism.

We understand that Jesus was a *perfect human being from his birth*, having a body *"prepared"* for him (Heb. 10:5); while *we*, from the moment of forgiveness, *are reckoned* so in honor of our faith in the sacrifice which he made, which sacrifice was for the purpose of redeeming the lost race; of placing in the prison house a "representative"—a "substitute"—that the *represented* might go free, the forfeit being paid, the penalty met in the person of Christ, and the demands of God's holy law vindicated.

Because we have repented of our sins and believed on the Lord Jesus Christ, who "taketh away the sin of the world" (John 1:29), on him who is "the propitiation for our sins" (1st John 2:2), and, as our *desire* is to be *perfect*, we are so reckoned on his *account*, *i. e.*, "for Jesus' sake;" and the beseeching invitation comes to us who are *now* "brethren" (of Jesus, *before* his consecration to death) to present our *"bodies* (plural) *a* living sacrifice, holy, acceptable to God" (Rom. 12:1). We are told that if we do this, and "suffer *with him*, we shall also reign with him," we shall be made possessors of immortality, shall be made like unto Christ's glorious body, be made partakers of the *divine nature*. And *when* we make this covenant of death with Jesus, we are reckoned as *partaking* of the divine nature—"begotten again" (not *again spiritually*, *i. e.*, twice spiritually, as some have said that we say). We had been begotten of the *flesh*, *now* we are begotten *again*, but *this* time of the *Spirit*, adopted into the *divine family*, legally becoming divine sons, having an "elder brother." He was the "first begotten," and of course at *that time* the *only* begotten (God gave his only begotten Son to die for us); but the *seed* has multiplied, many have believed into him, and with him sacrificed the human, "for which cause he is not ashamed to call them brethren" (Heb. 2:11), but would hardly have called them brethren *before*, or for any other reason.

We now belong to the royal household, and are permitted to approach God by the ordinary name, "Our Father," "Abba Father," *i. e.*, Father, Father, having been legally justified in the flesh, and, after consecrating it, "received up into glory." Coming by this "new and living way" into the holy place, opened up for us by Jesus, we approach with humble boldness "unto the throne of grace" (Heb. 4:16; 10:20).

From these considerations we conclude that the man of the world, when first getting a view of his lost condition, should "come to Jesus."

After his justification he comes to the Father in Jesus' name. A reckoned son on the plane of the *restored* Adam, he antedates "the restoration" of the race to the Adamic condition.

If he accepts of the invitation to the *higher* life, and consecrates himself to death with Christ, he still is a *reckoned* son (though begotten of the Spirit) on the *divine* plane.

While a reckoned son on either plane, we understand that it is proper to address the Father in Jesus' name; "and in that day (when he sees us again [John 16:22] and we see him and are *like* him) *ye* shall ask *me* nothing." "Verily, verily, I say unto you, *whatsoever* ye shall ask the *Father* in my name, he will give it you" (Jno 16:23.)

Now, the betrothed asks in the name of him to whom she is betrothed; "in that day" she will ask in the same name, but, lo! it will be *her* name.

"Precious name, O how sweet!
Hope of earth and joy of heaven."

Perhaps some one is ready to ask, "But is that promise (John 16:23) to be fulfilled before the resurrection?"

We think not in its *fullness*, but is so far as we "ask anything according to his will" (1st John 5:14); but, it is evidently impossible, "seeing through a glass darkly" (1st Cor. 13:12), to always "ask according to his will;" but *then*, being "like him," there will be *no mistake*. "*Whatsoever* ye shall ask" will be granted. "Hitherto ye have asked nothing in my name; *ask*, and ye shall receive, that your joy may be full" (John 16:24). It is evident that our imperfect prayers *now* have to be revised by our Advocate (1st John 2:1), and the revised prayer might not always contain all the things asked for, but would contain all that is *good for us;* but this need not be any cause for discouragement, but rather for encouragement. God help us to pray more, praying "with the Spirit and with the understanding also." (1st Cor. 14:15.)

"Were half the time that's vainly spent,
To heaven in supplication sent;
Our cheerful songs would oftener be,
Hear what the Lord has done for me."

J. C. SUNDERLIN.

PALESTINE

The houses of the common people of Greece and Rome were full of statues of deities; there was not one in a Jewish house in Palestine. That there is a God, that he is one God, that he is a righteous God, and that he rewards the righteous and punishes the wicked, these beliefs were more than a part of the Jewish creed; they were the part of the very fiber of the Jewish character. It is from the land thus educated, through the long discipline of centuries, that have gone forth the influences which have made all other lands theistic, which have successfully banished the idols from the churches and the homes, the licentious gods and goddesses from the imagination, and godless philosophy from the intellect. The Grecian has given the world art, the Roman law, the Anglo-Saxon commerce, the Jew religion. Greece is sacred to the artist, Rome to the statesman, England to the worker, Palestine to man. Its hills and valleys, its lakes and rivers and sea-coast, are indissolubly connected with the history which has exercised a more powerful influence on the destinies of the race than any other province of equal size.—*Lyman Abbott.*

A HARMONIOUS VIEW

Among Christian people there are three leading views relative to Christ's coming. We briefly state them:

First, those called Second Adventists, look for Christ's coming, expecting that soon he will appear—*a fleshly being*—in the sky, when instantly the Church will be caught up into the air above the earth and there remain with him, while fire and brimstone are rained upon the earth, burning it to a cinder. During the time it is burning, and until it cools off (probably thousands of years), Christ and the Church will be waiting in the clouds.

These will then take possession of the earth, which will become as the garden of Eden again. There they expect to "build houses and inhabit them, plant vineyards and eat the fruit of them, and long enjoy the *work of their hands.*" There they expect to *reign* with Christ as kings and priests—over whom none can tell (unless it be over one another), since all the rest of mankind must have long since perished in the burning earth.

Second, those terming themselves Pre-Millenarians, expect Christ to come unawares and gather the Church, and with them leave the world and go to heaven for a few years. During the absence of Christ and the Church, the world will be full of trouble, distress of nations, pouring out of the vials of wrath (more or less *literal*), etc. This trouble and distress will destroy or subdue unruly sinners, and then Christ Jesus and his church will return to earth and inhabit a new Jerusalem City which will (literally) descend from the sky.

Christ and his saints—all glorious *fleshly* beings—[*called* SPIRITUAL as a compliment to Paul (1 Cor. 15:44-50), though held to be really *fleshly*] will then reign over the few of the

nations which have survived the trouble. This reign will last a thousand years. Then the dead, so unfortunate as not to live during the Millennial age, will be brought out of a "lake of fire" to earth, and arraigned for mock trial and *condemnation* before Christ Jesus and his Church. All will speedily be condemned and sent back to hell for never ending ages; then Christ and the Church will go to heaven and deliver up the kingdom to God, even the Father, and the world will be set on fire and melted—possibly to become, at some future time, again a stage for combat between new races of men and devils; or possibly to continue to roll through space a blackened cinder, a lasting memorial of the lost cause of *man's dominion*, and of God's lack of wisdom in undertaking to establish an earthly government of which *man* should be king.

Third, Post-Millenarians, by far the largest class, including nearly all so-called orthodox Christians, claim that the foregoing views are too gross and materialistic. They claim, and with good reason we think, that it would be very absurd to think of the glorious Christ and his Church (spiritual beings) either building houses and planting vineyards and enjoying the *work of their hands*, or reigning and living in a city in Palestine. They think this would be progress backward and not forward. During this age, say they, the Church walks by *faith* and not by sight. To bring in a new age, in which it would walk by *sight*, would prove it to be a dispensation on a *lower* plane and not progression.

They claim that the Millennium, or 1000 years' reign of truth and righteousness, will be marked by no *visible* manifestation of Christ to men's natural eyes, but that the Church, in her present condition, will stem the tide of evil and cause righteousness to prevail, and that thus God's kingdom—church—(which they claim is now reigning) will conquer the world, and bring about the foretold blessedness and happiness to fill the earth. All this is to be accomplished without Jesus' personal presence here, though they claim that the Church will have special spiritual help and power from him in the great work. When the point is reached where *all* evil and wrong is subjected to right, the plan ends (*i. e.*, if so aimless a supposition can be called a *plan* at all), and then Jesus comes and the mock trial and condemnation of the ignorant and unfortunate billions, who lived before the Millennial light had fuly blazed forth, are re-consigned to endless woe and the earth destroyed by fire, much as Pre-Millennialists believe.

We cannot find words to express our thankfulness to our Father that we have been led into a much more harmonious and reasonable understanding of his plan than any of these views present. These are the human reasonings on the Word of God before the true light was due. Many still tenaciously hold these ideas of the past, but those who walk in the path. which shines more and more, are led into a more reasonable and harmonious view. We rejoice to be of those free from fetters of human creeds—free to search and believe God's Word—free to be taught of God. Hence, as the Millennial morn is breaking, we are prepared to see light in God's light.

The truth seems to lie *between*—the last two views being the extremes—Second Adventism being, in our judgment, the grossest and farthest from truth, except on the one point of man's condition in death.

Now, let us state briefly a fourth view of this subject, as seen from ZION'S WATCH TOWER, the *scriptural proofs* of which have frequently been presented in our columns and hense are now omitted. We ask a careful comparison of it, not only with the three above, but with God's Word *as a whole*.

THE FOURTH VIEW

This view recognizes plan, system, purpose in all God's works, reading them in his statements and in his doings.

Jehovah formed the earth—not to burn it, but "to be inhabited." "He created it not in vain; he formed it to be inhabited" (Isa. 45:18). He created various orders of creatures adapted to the *earthly* home, of which man was the Chief—Lord—Ruler—King (1 Cor. 15:40; Psa. 8:6).

This is Jehovah's plan and must ultimately be accomplished, but its accomplishment requires the work of seven thousand years.

Man, to be in any degree a likeness of God, must have *a free will*, and, in order to the proper use of his will, he must have knowledge. This, God could have given him without, but permitted him to gain *by, experience*. When he sinned by the exercise of his *free will*, God inflicted a righteous punishment and withdrew the life, and thus death reigned by sin, and man for 6000 years has been *experiencing* "the exceeding sinfulness of sin" and the bitterness of its fruit.

During all this time Jehovah's plan did not change. Man knew not of it, nor angels, for "angels desired to look into these things, "but were not permitted (1 Pet. 1:12). Meanwhile God gave laws, and caused types and shadows of his plan to be enacted in a nation which he *chose for this purpose* (Israel). These shadows showed the leprous character of sin and pointed to the slain Lamb of God—as the means and agency for its removal—and in the type, too, was presented the blessings to follow its removal.

In due time Christ Jesus came and "gave himself a *ransom* (equivalent price) for all." Did he come too soon, since sin must reign the full 6000 years? No, our Father had another part of his plan hidden in this plan for earth! It was to select *"a peculiar people," "a little flock," "the Bride,"* who should be lifted out of the *human nature* entirely and become new creatures—partakers of the Bridegroom's *Divine nature*. Thus the *sacrifice* of the Lamb of God, which taketh away the sin of the world, was not too soon, but in "due time." All must be *bought* before any could be selected, and there was just sufficient time for the selection of the *Bride* before the due time should come for giving the human family a *knowledge* (experience) *of good*, and bringing in everlasting righteousness, and restoring to such as would have it—the lost dominion.

We are now in the early dawn of the Millennial day. It is the day of all man's week (7,000 years) the best; the only one in which right will *rule* and wrong be fully subjected, and man will be restored by natural processes to the perfection once lost by the disobedience of one man, but the *right* to which has been *redeemed* by the obedience of the man Christ Jesus (Rom. 5:18).

During this Millennial age Jesus and his Bride, spiritual beings—no longer men—will be personally present, directing and overruling the affairs of earth, but invisible to men, as angels have been in the past. As Satan and his angels (present—invisible—yet ruling among men) have used Rome as so willing an agent that it is scripturally called by his name—the devil and Satan—so this spiritual kingdom of God will operate through restored fleshly Israel, and find in it so willing an agency that it will be properly called *also* the kingdom of God, and will extend its borders righteously, as the Roman counterfeit has attempted to do unrighteously, until the kingdom shall fill the whole earth. Then shall be fulfilled the prayer of the Master, "Thy kingdom come: Thy will be done in earth as in heaven." And man restored shall plant and build and long enjoy the work of their hands, for "the earth abideth forever." God "made it not in vain; he made it to be inhabited."

When sin and Adamic death are wiped out, and all its traces removed and the *incorrigible* destroyed in the second death, then man, being in the condition in which he was first created—an image of his Creator, and possessed of an experimental knowledge of both good and evil—will be in proper condition to receive and rightly use the first dominion. Then the dominion will be delivered up to God, even the Father, by the accountability of men being made thereafter directly to Jehovah, instead of to Jesus as during the Millennial age (John 5:22). During that age the Father judgeth no man, but hath committed all judgment unto the Son, his agent—man's purchaser—Redeemer.

Thus we get a glimpse of God's plan for bringing *many* sons to glory—some to the glory of the *human* nature and some to the Divine nature. But the glory of the terrestrial (earthly) is one thing and the glory of the celestial (heavenly) is another thing entirely (1 Cor. 15:40). Surely we can say that it is a plan worthy of our God—*full* of Wisdom, Love and Power. "Oh, the depths of the riches both of the knowledge and wisdom of God!"

We understand that now we are in the dawn of the glorious day—it is not yet sunrise—(the shining forth of the Church, Matt. 13:43), but the "Day Star" (Jesus) has arisen in our hearts—we know of his *presence*—and the sunshine will, ere long, dispel the darkness and storm with which this day opens. That this Millennial era commences with a time of trouble, and the pouring out of symbolic plagues and vials, we believe and teach; and we incline to the belief that the trouble and distress will be of a sort at first little appreciated by many. First, the nominal Churches—*systems*—having filled their mission are due to be destroyed. Secondly, earthly kingdoms, having served their purpose, are vessels of wrath fitted for *destruction* (Rom. 9:22); and mankind, long held in bonds of ignorance, under oppression and superstition, is to be released and prepared for their experience with good during Messiah's reign.

As this Gospel age is the time for *trial* of those called to the heavenly nature—the Church—so the Millennial age is to be the time of judgment—*trial* of mankind—to determine who of them are worthy of *human* perfection and the dominion of earth. It will be the time of trial of earth's dead, as well as those living, when that age begins.

STRING OF PEARLS

Now abideth faith, hope, and charity.—1 Cor. 13:13.

Behold this string of pearls, the coronet of diamonds. Each pearl sparkles with the luster of its own individuality. Of the three it is written, "Now abideth faith, hope, love." Of love it is declared, "But the greatest of these is charity." Love the most brilliant of the group; more exalted than her companions: yet Faith, Hope, Love, all essential to vital godliness. There can be no religious experience without these. One cannot be substituted for the other. Like a railroad permit, or passport, they are "not *transferable*." These three graces have their places in the experience of every child of God.

Notice the *order*. Faith is foundational. Hope and Love resultant. This is the Divine arrangement, this God's order. A man is according to his Faith. It is the root of this tree of experience; the vehicle God uses to reveal himself by his Spirit to man's interior nature. "According to your Faith be it unto you." Without Faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Simple as Faith is in the abstract, yet God has been pleased to honor it with results which are glorious. A little girl was asked once the question, "What is Faith?" to which *she* replied, "Trusting God and asking no questions." That simple, brief answer gives a correct idea of the simplicity of Faith, and when exercised, brings results. A Scripture or two: "Therefore, being justified by *Faith*, we have peace with God through our Lord Jesus Christ; by whom, also, we have access by Faith unto this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience: and patience experience, and experience *hope*, and hope maketh not ashamed because the *love* of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 1, 5). The Apostle Paul prayed for a certain church that their faith fail not. He knew if their Faith was gone, all would be gone. The apostle Peter regarded Faith as the basis of character, and the unit in spiritual addition, and besides this, giving all diligence, "*add to your faith* virtue, and to virtue (courage) knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness *charity*. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter 1:5-8). How needed the injunction of holy writ, "Have faith in God." Hope springs from faith, and waits for the accomplishment of faith's object. "Faith cometh by hearing, and hearing by the word of God." Hope comes by experience. A man without hope is like a world without the sun. Hope flings a bow upon the stormiest cloud, kindles a fire in the coldest bosom, and blooms in every soil. While I breathe I hope—is the motto of the race. To expect, when circumstances are at their worst, that they will become better—aye, and better at their best—is as natural as to breathe. The object of the hope referred to in this wonderful group is the appearing of Christ to receive his bride, and transform them into his likeness. "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:13-14).

"O what a blessed hope is ours,
While here on earth we stay,
We more than taste the heavenly powers,
And ante-date that day,
We feel the resurrection near,
Our life in Christ concealed,
And with his glorious presence here,
Our earthen vessels filled."

—*Words of Faith.*

FORETOLD AND FULFILLED

It would not be difficult to form a tolerably complete dictionary of the meaning of the Apocalyptic symbols by placing over-against each, passages of Scripture in which the same symbol is employed in contexts which indicate its meaning; or in historical narratives, ceremonial observances, or legal enactments which throw light upon it. To search the Scriptures, is to find the solution of many a difficulty in this book, for it is more closely related to the rest of the Bible than would by superficial readers be supposed.

We proceed, however, briefly to examine two of the leading prophecies of the Revelation, a clear understanding of which is, of itself, sufficient to determine its whole scope and character. They are two of the most important symbolizations in the entire series, they occupy several whole chapters, and are alluded to in others; they are closely related to each other, and one of them is *divinely interpreted*. This is the vision of BABYLON THE GREAT, in the seventeenth chapter of the book, a prophecy which, by its synchronical connection with almost all the other predictions of the Apocalypse, furnishes a most valuable clue to the meaning and application of the whole series of visions. This prophecy has besides, a solemn practical importance, rendering it peculiarly needful that it should be rightly interpreted.

Immediately prior to the fall of Babylon, described in the 18th chapter of Revelation, a voice from heaven cries, "Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." Is it not all-important that Christian people should be very clear as to the system thus solemnly denounced by a voice from heaven? And similarly, immediately after the fall of Babylon, "a great voice, as of much people in heaven," is heard saying, with reference to it, "Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up for ever and ever." . . . .

The depravity attributed to "Babylon the Great," the peculiarly solemn adjuration to God's people to come out of her, and the utter and awful destruction denounced against her, all combine to attach great practical importance to the inquiry, *What system is intended by this symbol?*

A perusal of the xvii. and xviii. chapters of the Book of Revelation shows that "Babylon the Great" represents a system which should last long, exert a subtle and extensive influence, and be guilty of exceeding iniquity and cruelty. This system must *still be in existence* seeing its destruction takes place simultaneously with "the marriage of the Lamb," an event which we know to be still future; and seeing also that up to the moment of its destruction, or very nearly so, children of God will be found more or less connected with it, so that a need will exist for the urgent call, "*Come out of her, my people.*"

This system is prefigured as a cruelly persecuting one, as one that would "shed the blood of saints and martyrs of Jesus," one on whom the Lord God would "avenge the blood of his servants." The Lord Jesus Christ, who loves his Church, foreseeing the existence and career of this terrible system, forewarned, and thus fore-armed her by this prophecy. He furnishes her with abundant marks whereby the foe may be recognized, and solemnly warns her against making any truce or compromise, while he stimulates and encourages her for the long and bitter conflict by a view of the final result. He would have his people in no perplexity or doubt on so momentous a question, so he has made this prediction peculiarly clear; has placed it in marked and intentional *contrast* with another prophecy, which makes its meaning still clearer; and he has added besides, *an explanation* which leaves no room for the candid student to err.

Let the reader note the contrasted features of the two symbolic prefigurations:

"THE WHORE THAT SITTETH UPON MANY WATERS."
"BABYLON THE GREAT."

"There came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will show unto thee the judgment of THE GREAT WHORE that sitteth upon many waters.

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, Mystery, BABYLON THE GREAT, the mother of harlots and abominations of the earth.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 1-6).

"THE BRIDE, THE LAMB'S WIFE."
"THE HOLY JERUSALEM."

"There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee THE BRIDE, the Lamb's wife.

"And he carried me away in the spirit to a great and high mountain, and showed me" (the bride, the Lamb's wife, under another symbol). (Rev. xxi.)

"To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. xix. 8).

This Bride is described as "THE HOLY JERUSALEM, descending out of heaven from God, having the glory of God; and her light like unto a stone most precious" (Rev. xxi.).

The dragon "persecuted the woman," and "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ" (Rev. xii. 13-17).

As to Babylon John adds, "when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? *I will tell thee the mystery of the woman.* . . . The seven heads are seven mountains, on which the woman sitteth. The waters are peoples, and multitudes, and nations, and tongues. . . . . And the woman which thou sawest is that great city, which reigneth over the kings of the earth" (Rev. xvii. 7).

These prophecies present two broadly contrasted *women*, identified with two broadly contrasted *cities*, one reality being in each case, doubly represented as *a woman*, and as *a city*. The harlot and Babylon are one; the Bride and the heavenly Jerusalem are one.

It is evident that the true interpretation of either of these double prefigurations must afford a clue to the true interpretation of the other.

The two women are contrasted in every particular that is mentioned about them; the one is as pure as purity itself, "made ready" and fit for heaven's unsullied holiness; the other, foul as corruption could make her, fit only for the fires of destruction.

The one belongs to the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast, and with the kings of the earth, who ultimately hate and destroy her.

The one is clothed with fine linen—righteousness; the other is attired in scarlet and gold, in jewels and pearls, gorgeous indeed, but with earthly splendor only.

The one is represented as a chaste virgin, espoused to Christ; the other is mother of harlots and abominations of the earth.

The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, *seated on* a beast which has received its power from the persecuting dragon.

The one sojourns in solitude in the wilderness, the other "reigns in the wilderness" over peoples, and nations, and kindreds, and tongues.

The one goes in with the Lamb to the marriage supper, amid the glad hallelujahs of heaven; the other is stripped, insulted, torn, and destroyed, by her guilty paramours.

We lose sight of the Bride amid the effulgence of heavenly glory and joy, and of the harlot amid the gloom and darkness of the smoke that "rose up for ever and ever."

It is impossible to find in Scripture a contrast more marked; and the conclusion is irresistible, that whatever one may represent, the other must prefigure *its opposite*. They are not disconnected visions, but a pair—a pair associated, not by likeness, but by contrast.

Now, Scripture leaves us in no doubt as to the signification of the emblematic bride, the Lamb's wife, the heavenly Jerusalem. We read, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." "For we are members of his body, of his flesh, and of his bones." The purpose of Christ's love, as regards his blood-bought church is, that she should be with him, and be one with him forever; that she should behold and share his glory, being perfectly conformed to his image. Here, in prophetic vision, we see this blessed design accomplished, and the complete and perfectly sanctified church, clad in spotless robes of righteousness, brought to the marriage supper of the Lamb. We see her persecuted like her Lord, and like her Lord and with her Lord, glorified. Beyond all question, the New Jerusalem bride represents *the true church of Christ*.

What then must the contrasted symbol, the Babylonian harlot, represent? *Surely some false and apostate church*, some church which, while professing to belong to Christ, is in reality given up to fellowship with the world, and linked in closest union with the kings of the earth; a worldly church, which has left her first love, forgotten her heavenly calling, sunk into carnality and sin, and proved shamelessly and glaringly faithless to her Lord.

Be it observed, that these symbols, a woman and a city, prefigure definite systems, corporate bodies, not merely a multitude of similar but disconnected individuals. The tares of a wheat-field, the bad fish in the net, may represent such; but here we have neither true Christians nor worldly professors, as *individuals*, but two corporations, two definite bodies. The true church of Christ is a body; its members are united in the closest union to their Head and to each other; one life animates them: "Because I live, ye shall live also;" one spirit dwells in them; they are one habitation of God. The link that unites them is, however, a *spiritual* one; the body is consequently invisible *as such*. A false church can have no such spiritual link. The bond that unites *it* must therefore be carnal, outward, visible; the church represented by Babylon must be a *visible church*, an earthly corporation, and as such capable of being discerned and recognized. . . . . The woman and the city are one—if we can discover the name of the city, we shall be able to identify the church intended.

The last words of the angel to John seem to leave no possibility of mistake as to the city. "The seven heads are seven mountains on which the woman sitteth. . . . And the woman which thou sawest is *that great city which reigneth over the kings of the earth.*" That city was that? There was but *one* great city which, in John's day, *reigned over the kings of the earth.* It was ROME: and Rome is the *only* city that *was* great then, *has been* great—in one way or other ever since, and *is* so still. And Rome was seeated on seven hills—"the seven mountains on which the woman sitteth." Her common name with the classic writers of St. John's age is "the seven-hilled city;" an annual festival used to be held in honor of the "seven-hilled city;" every Latin poet of note, during a period of five hundred years, alludes to Rome's seven hills. The medals and coins of the day *represent Rome* as a woman sitting on seven hills; and her titles show, with sufficient clearness, how thoroughly she *reigned*. She was styled "the royal Rome;" "the mistress of the world;" "the queen of nations." Her sway was all but universal. She was the metropolis of that fourth great empire which Daniel had foretold would break in pieces and subdue all things, "dreadful and terrible and strong exceedingly;" and, at the time of the Apocalyptic visions, her power was at its height. Rome, and no other city, can be intended here; the woman is in some way identified with *Rome*. We previously saw that she must represent a church; now we know what church. The harlot is the *Church of Rome;* for simple minds there seems no escape from this conclusion. "The woman which thou sawest is that great *city*" "which reigneth over the kings of the earth."

The question, however, naturally suggests itself, If the woman be identified in some way with ROME, why is her brow emblazoned with the name of BABYLON? The answer is evident; the Apocalypse is a book of mysteries; things are represented by signs; realities are veiled; and it would have been altogether inconsistent with the whole style of this prophecy to have written ROME on the harlot's brow. The woman is a figure of the church, a corrupt, idolatrous church; that is, the *symbol* seen by John was suggestive of something widely different from itself; so the name with which the symbol was stamped, was also suggestive of something widely different from itself, though mysteriously similar. The harlot is "Mystery, Babylon the Great."

The above extracts are from the pen of an English writer. We supplement them as follows:

Names were formerly given as expressions of character or work; as, for instance, Mary was commanded to call her child's name Jesus, which means deliverer or saviour, because he should *save his people* from their sins. The name Babylon, applied by the Spirit to the Church of Rome, expresses her character, for Babylon means mixture—confusion (see Lev. 18:23). This union of the woman (church) with the beast (empire) constitutes the spiritual harlotry of which she is guilty.

But the same (Babylon) applies to her entire family; her daughters inherit both her nature and name, for she is a "*mother* of harlots," and her works they do. Some of her daughters have followed very closely in her footsteps, in mixing Church and State. Such are "The Church of England" and other State Churches. And such would other daughters be, also, if they could find empires willing to support them.

The same spirit of *confusion*—the Church walking in unlawful union with the world—is seen on every hand. The Church (nominal) and the world walk hand in hand, unite their interests, and make merry together. It is the worldly element and its wealth that is sought by every sect to support and sustain the Church in the degree of luxury she wishes to enjoy. Alas, the name Babylon is emblazoned on the brow of *every sectarian system* the world over! Yet they all, like the mother system, hold forth "a golden cup (the Word of God) full of abomination *for* (Greek, *kai.*) the filthiness of their fornication," without a blush for their shame, and, in fact ignorant of the fact that it condemns them.

But the cup of Divine indignation is now full. The Lord will have pity and patience no longer, and though, until this harvest time, he permitted wheat and tares to grow together, the imperative command now is, "Come out of her, *my people.*" The magnet of truth is gathering out the Jewels, and the reproaches of the world and the nominal Church are refining

and fitting them for the Master's use.—Rev. 18:4; Mal. 3:16, 17.

He is thus seeking out the "little flock"—the true Church—whose names are written in heaven, who, during his absence, have waited for him, searched carefully every letter of his, which would inform them of his coming and glory, and of his will concerning them; those who have made and performed the sacrifice of earthly interests, to secure with him the higher and more enduring pleasures and honors than any which the world can offer. Yes, "They shall be mine, saith the Lord, in that day when I make up my jewels" (Mal. 3:16-17).

Cyrus, who conquered the typical Babylon, and set free the typical Israel in bondage in her, is undoubtedly a type of Christ. In the overthrow of the type, not only was the capital city (Babylon) overthrown, but the empire with all its provinces and cities. So, too, Babylon here is to fall, and it implies not merely the *great* city—the capitol and leading system of the apostate Church (the Roman Church)—but *all* under the rule of the world—all of the mixture, all of the confusion—mother and daughters.

It is Babylon that falls and is dashed in pieces in this day of the Lord, but the true and faithful virgin shall be gathered and made perfect, and, as the Bride and joint-heir, shall share Christ's glory.

"Dear is this Church to God,
Her walls before him stand;
Dear as the apple of his eye,
And graven on his hand."

THE CONSUMMATION OF OUR HOPE

Some of the Lord's dear children, sorely pressed by the adversary and longing for the glorious consummation of our hope, anxiously inquire how long must we tarry here, and in what manner shall we go? For these, and for refreshing the memory of all, we briefly review what the Scriptures teach on this subject.

It has been an old and cherished idea with Christian people, and ourselves among others, based on a misunderstanding of some scriptures, and an overlooking of others, that those who remain unto the coming of the Lord should not pass through the ordeal of physical death. We took more interest in this thought than other Christians, because we had learned that we were living in the day of the Lord's presence. We never claimed this as new truth, however; it was simply an old idea applied to the time in which we learned we were living, which idea we had not discovered to be erroneous until a little over a year ago.

The scriptures upon which that idea has been based, when critically considered, do not (in our judgment) support the thought; and other scriptures seem to teach positively that all who will be members of *the body*—Christ—must like their head, example, forerunner, die physically. Carefully examine the subject in the light of the following remarks on texts usually regarded as the basis of the idea that some will be exempted from physical death:

In 1 Thes. 4:15, 17, we read: "That we which are alive and remain unto the coming (*parousia—presence*) of the Lord shall not prevent [precede] them which are asleep. For the Lord . . . . shall descend . . . . and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together [or also] with [or to] them, &c."

Now we do not claim that anything here mentioned indicates that the saints, as new creatures, who remain over to this time of the Lord's *presence will die;* but we do claim that nothing in this text teaches that their human bodies will not die. This scripture does not mention what *change* they will undergo before being joined to the Lord; in fact the *change* is not mentioned here at all. But the same apostle elsewhere informs us that a *change* must take place, because "flesh and blood" cannot inherit the kingdom of God—we must all be "*changed*" to spiritual bodies.

Let us next look at 1 Cor. 15:51, for it mentions the change particularly, and let us notice carefully whether Paul says we shall be changed without *dying*, as we have always supposed he does. We read: "Behold I show you a mystery; we shall not all *sleep*, but we shall all be changed. In a moment, in the twinkling of an eye; . . . . the dead shall be raised incorruptible, and we shall be *changed.*" We received the *impression* that our earthly body would not die, from the above statement regarding *sleep*, but the human body might be dissolved and we—the *new creatures*—be delivered from it so quickly, clothed upon with our spiritual body, that not a moment for *sleep* would intervene. If time should intervene between the dissolution of our earthly house (human nature) and the receiving of our spiritual body, we should be obliged to sleep, as the apostles and "all who sleep in Jesus." But that sleep has always been an undesirable thing; therefore with the Apostle we can say that we are anxious, not to be *unclothed* (*asleep* without either human or spiritual body), but we prefer, if the will of God be such, that we should be of the class alive when the Lord has come, so that, instead of being even for a moment in the unclothed (or sleep) condition, we might be clothed upon, or receive the spiritual at the same moment we part with the *old* human house. And this in substance Paul here states—all will not *sleep*, for to some the change will be in a moment, in the twinkling of an eye.

One thing is sure, we must leave the *flesh* sometime, and whenever or however it may be, it will be the *death* or dissolution and end of the human to all who become full recipients of the divine nature.

Now, notice the words of Jesus concerning John. John, we have long since seen to be a type or representative of the last part of the church—those who are alive and remain unto the *presence* of the Lord and who shall be changed. Jesus said of our representative, John: "If I will that he tarry till I come, what is that to thee," Peter? Then went that saying abroad among the disciples, that that disciple should *not die;* howbeit, Jesus said not that he should not *die*, but if I will that he tarry till I come," &c. (John, 21:22). Just so, dear brethren, it has been with the company typified by John; the saying has gone abroad and has been generally received that this part of the church will *not die.* Howbeit, when we examine the evidences, we find that neither Jesus nor the apostles said we should *not die*, but that we would tarry till the Master's presence and be changed in a moment and *not sleep.*

Now, notice the positive teaching that all of the body will die, and then mark the necessity of death. It was no less authority than Paul who said: If we be dead with him we shall also live with him; and if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection, therefore we are to be made conformable unto his death.

Does some one object that these words are applicable to the daily life of Paul and of us and suggest that we are to be "*living* sacrifices?" Very true, but while our dying commences at our consecration, it does not end there. As in the case of our "Captain," it does not end until the human is dead. While we begin, as "*living* sacrifices," yet, when the sacrifice is *finished*, all that is human is *dead.* The thing that dies at once is the *human will*, and when this is accomplished we *reckon* ourselves dead; but the death actually is in progress day by day until the sacrifice is complete. We cannot receive the spiritual mind unless we surrender the human mind or will, so also we cannot receive our spiritual body unless the earthly body is surrendered. Remember that Jesus said to all the churches: "Be thou faithful unto *death* and I will give thee a crown of life."

It is in harmony with these thoughts that we understand the words of Jesus (John 11:26): "Whosoever liveth (at this time) and believeth in me [or is one of the *faith*-ful] shall never die." The class referred to are reckoned *dead* to the human will, nature, hope, etc., and are alive toward God as new creatures. Such *new creatures* who are now living will not sleep—will not die—but immediately, in the twinkling of an eye, will be transferred to their *new* body like unto Christ's spiritual body. What matters it to us, if the earthly house of this building be dissolved in death, we shall not be unclothed but clothed upon with an heavenly one.

Now, as we have seen, that in Jesus' case the human was surrendered to death forever, (He was "put to death in the flesh but quickened in spirit"), and that, had he taken back the human nature, it would have been taking back our *ransom price*, so we have seen that it is a privilege granted to us as his body, to fill up that which is behind of the afflictions of Christ—to share in the world's redemption, with him who loved us and bought us with his own precious blood—to suffer with him, being made conformable unto *his death.* In a word, if Jesus must needs be obedient *even unto death*, and if he says to us: "Be thou faithful *unto death*," then it is clear that the dissolution or death of the human being is necessary.

But we find still more positive teaching on this point. Turning to Psa. 82:6, we read: "I—I (Jehovah) have said God's ye are, and sons of the Most High all of you; but as man ye die, and as one of the heads ye fall" (Young's Trans).

Our high calling is so great, so much above the comprehension of *men*, that they think we are guilty of blasphemy

when we speak of being "*new* creatures"—"partakers of the *divine nature.*" When we claim, on the scriptural warrant, that we are begotten to a divine nature and that Jehovah is thus our father, it is claiming that we are divine beings—hence all such are Gods. True, we are only in the embryo condition, now spiritually minded, but by-and-by we shall be perfected. Thus there is a family of Gods, Jehovah being our father, and all his sons on the divine plane, being brethren and joint-heirs: Jesus being the chief or first-born.

Nor should we wonder that so few discern this grand relationship, into the full membership of which we so soon hope to come. The apostle tells us that "the *natural* man receiveth not the things of the Spirit of God . . . . *neither can he know them,* because they are spiritually discerned" (1 Cor. 2:14). Just so it was when our great Head and Lord was among men. Having consecrated the human at 30 years of age, he was begotten of the spirit, and became a part-taker of the divine nature. When Jesus said he was *a son of God* the Jews were about to stone him, reasoning thus, that if a son of God, he was making himself to be also a God, or of the God family. [Just what we claim: "Beloved, now are we the sons of God"—"The God and father of our Lord Jesus hath begotten us."] (1 John 3:2 and 1 Pet. 1:3).

Jesus does not deny that when he said he was a son, he implied that he was of the divine nature, but he quotes to them the above passage from the Psalms as being good authority, and it seems as though it satisfied them, for they did not stone him. Jesus said, "Is it not written in your law, I said, Ye are Gods"? Then he proceeds to show that the "Gods" there mentioned, are the ones who receive obediently his words and example, and concludes his argument by asking whether if God calls such ones as receive his (Jesus') teachings, Gods, whether they think that he, the teacher, whom the Father had specially set apart as the head of *those Gods,* could be properly said to blaspheme, when he claimed the *same* relationship as a son of God (John 10:35).

These sons of God, like him from whom they heard the word of truth by which they are begotten, are yet in disguise; the world knoweth us not for the same reason that it knew him not. Our Father puts no outward badge or mark of our high relationship, but leaves each to walk by faith and not by sight all through the earthly pilgrimage—*down into* death. His favor and love and the glory and honor which belong to our station, we can now see by the eye of faith; but soon it will be realized in fact. Now we appear like *men,* and as men all die, even as others; but in the resurrection we will rise in our true character as Gods—partakers of the Divine nature (2 Peter 1:4).

"It doth not yet appear
How great we shall be made;
But when we see him as he is,
We shall be like our Head."

How forcibly this is expressed by the prophet, and how sure it is, too! Jesus says—it cannot be broken.

Then the whole Christ—head and body—are addressed as *one,* as they will be under Christ their head, saying: "Arise, O God, judge [rule, bless] the earth; for thou shalt inherit all nations."

We, as new creatures, who are living in this favored time of the Lord's *presence,* expect to be translated, or changed to our own spiritual condition, but we expect the change to take place at the moment of the death of the "earthen vessel"—we will not be obliged to *sleep* as did the new creature Paul and others, but will be "changed in a moment."

Of this favored time Jesus told us in words never understood until due, saying: "Blessed are the dead which die in the Lord *from henceforth:* Yea, saith the Spirit, that they may rest from their labors; but their works follow with them" (Rev. 14:13—Emphatic Diaglott).

Uniformly throughout the Bible, except in this one instance, death is represented as a dreadful disaster, a terrible enemy, a devouring monster, and the grave as a great prison, permitted of our loving Heavenly Father, only because men had become sinners and must be destroyed. And the great hope held out before the world has been, that *Christ,* having given himself a ransom for the sinners—having "tasted *death for* every man—the just for the unjust—will soon commence the great work of destroying *death* by restoring all mankind to life. Thus will he "swallow up *death* in victory" (1 Cor. 15:54).

When he has exalted his church to the glory of kingdom (symbol, *mountain,*) power, then he will spread before *all people* a great feast, and, through this kingdom, (mountain) he will destroy the vail of ignorance and the covering of death—*i. e.,* "He will swallow up death in victory" (Isa. 25:6-8). Then he will break open and abolish the great prison-house of death and set at liberty all the captives. Of this deliverance to the captives and opening of the prison doors to them that are bound, Jesus preached, saying, The day is coming in the which all that are in their *graves* shall hear the voice of the Son of man and come forth (John 5:28).

Paul recognizes death as the greatest of all enemies, and, speaking of Christ's Millennial reign, he says: "He must reign till he hath put all enemies under his feet: The last *enemy* that shall be destroyed is *death* (1 Cor. 15:25, 26). It is the same Apostle who, speaking of the object of Jesus' coming into the world and dying for our sins, says that he took the human nature, that "through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). It is also affirmed that he will open the prison doors of them that are bound (captives of death) and proclaim liberty to the captives (Isa. 61:1).

In view of the general expression of enmity to death in the Scriptures, the above solitary text, speaking of it as a blessing, is rather peculiar, until we notice, that the application is limited by the word "*henceforth.*" Not always, but henceforth, death may be a blessing. But, notice another limitation. It will not henceforth be a blessing to *all* mankind, but only to those "in the Lord"—members in particular of the body of Christ, the little flock, to whom it is the Father's good pleasure to give the kingdom—to all others *death* will continue to be an *enemy* until its final destruction in the Millennial reign (Hos. 13:14).

Again, it is unusual to speak of those already *dead* as dying; but the Spirit uses this seemingly incongruous expression, evidently desiring to limit the application of the death blessing to a certain class: "Blessed are the *dead* [those dead to the world—crucified with Christ—"Ye are dead and your life is hid with Christ in God,"] *henceforth* who die in the Lord."

Now, we are full of interest to know when, from what time forward, will it be blessed, for the special class mentioned, to die. These words were written for our edification, and we should be able to know *when* they apply, especially if we are *in* the Lord and *dead* to the world; for it was part of our Master's promise that the Spirit should guide us into an understanding of the truth, and show us things to come (John 16:13). If, as we believe, the last members of the body of Christ are now living—"The feet of him"—it is time that we had an understanding of this passage, which clearly refers to *the feet.*

We look backward at the context to ascertain if possible when this blessing is due. The seven preceding verses give, we think, very clear testimony on the subject. They mention three specific messages which must be proclaimed in the church (symbol, *heaven*) which, we believe, have been in process during the first seven years of harvest just ended, from 1874 to 1881. The first message embodies not only the age lasting good news (Gospel) but also the time element. "*The* HOUR *of his judgment is come.*" This is precisely what was preached by quite a goodly number of us, viz.: that the glad tidings of great joy should yet be unto *all people,* and that the "*harvest,*" or *time* of trial, (judgment) commenced with 1874, and would last for forty years—the first seven years being specially devoted to the church for the harvesting of the first-fruits.

You will recall that up to 1878, though Restitution was the key note, and entire consecration was always urged, yet the *time* element was one of the most prominent features always. Since 1878, however, though the same time element is recognized in all our preaching and teaching, and is repeatedly referred to as a proof of our position, yet the direct teaching of *time* has almost stopped among all the preaching brethren—and this, too, without any preconcerted arrangement, and without any other reason than that other elements of truth came into greater prominence.

It was in the spring of 1879 that, seeing clearly the parallelism between the nominal Jewish chourch and the nominal Gospel church, we were enabled to know just where the latter was finally rejected of the Lord and spued out of his mouth (Rev. 3:16), no longer to be his mouthpiece. We saw that this was due in 1878, as the parallel of the rejection of the Jewish church when Jesus, just prior to his crucifixion, wept over them and said: "Your house is left unto you desolate." The Jewish church was there likewise cast off, or spued from his mouth.

We were led to see very clearly that the nominal church of the Gospel Age is Babylon, (the confused, mixed condition of worldly-mindedness and lukewarm Christianity), described in Rev. 18:2-4.

This spuing out, or casting off, of the nominal church as

an organization in 1878, we then understood, and still proclaim, to be the date of the commencement of Babylon's fall, as recorded there. And since then we feel ourselves led of the Spirit, through the unfolding of this portion of the word of truth, to say, in the name of the Lord, to all God's true children in Babylon: "Come out of her, my people, that ye be not partakers of her sins and receive not of her plagues" (verse 4). This seems to accord wonderfully with the second message, "*Babylon is fallen*" (Rev. 14:8).

The third message (14:9-11), was that concerning the *worshipers of the Beast and his Image*—showing the nominal church in the colors in which the Word of God paints it, pointing out how all who remain in her, either in spirit or name, in opposition to the Word of God, saying, "Come out of her," will be subject to torment and vexation so long as they are worshiping creeds and doctrines and organizations of men, the remembrance of which distress (smoke of torment) will never be forgotten.

As with the preceding two, so with this third message—it could not have been more accurately fulfilled than it was. [And here we would remark, that the resemblance of the teachings of our company, to the messages here given, was only noticed after they had been proclaimed]. All three of these messages continue and will doubtless continue to be *repeated* by others so long as they contain truth due to the Lord's children; but, as special messages in the sense referred to in the prediction of the Revelator, they had all been given before the fall of 1881, and this was the time which corresponded with the end of the seventieth week of Daniel's prophecy. Since then we are in the time of patient waiting for our "*change*" described in verse 12. And here it was in the fall of 1881 that, for the first time, we were able to read understandingly the words, "Blessed are the *dead* who die in the Lord from *henceforth*." Evidently the blessing is to the members of *the* Christ now living.

But, we inquire, in what respect will death be a blessing to us now? We answer, that now we shall not *sleep*, but we will be instantly invested with our heavenly (spiritual) bodies, being changed in a moment, dropping all that is human and earthly, and being clothed upon with our heavenly condition. In the case of Jesus, there were nearly three days of sleep—the unclothed, unconscious, dead condition between the times when the earthly body was resigned and the heavenly body was received. Paul and others have been nearly two thousand years waiting "*unclothed*," or "asleep in Jesus," and this is one of the principal reasons why death was undesirable even to Christians. We don't wish to be unclothed, even for a moment, but we do desire to be clothed upon, or to have the *change* an instantaneous one (1 Cor. 15:52).

Herein consists the blessing to those of the body now taken. Death to the *human* will be instantaneous with the perfecting of the *divine* nature, hence it will be a *blessed* "change." "Yea, saith the Spirit, that they may rest from their labors; but their works follow *with* them."

To the class thus "blessed," there will be no interruption of work. Already dead to the world and alive toward God, their work is in harmony with the kingdom work now going on, and they merely step to their higher plane of "divine" perfection and power, and there continue the same work. It is only the *labor* (*toil*,) incident to the mortal body—the frail "earthen vessel" which ceases. Not so highly favored in this regard was the lot of any of the members of "the body" which preceded us. Quite a period elapsed in Paul's case between sufferings and glory. When he had fought a good fight and finished his course he looked forward, not to a change in a moment, but to a sleep from which he would be awakened to receive his reward in the kingdom. So he expresses his hope. "Henceforth there is *laid up for me* a crown of life which the Lord, the Righteous Judge, shall give me *at that day*" (2 Tim. 4:8).

"How beautiful are the *feet* of Him," how many favors and blessings are for us. Truly, "Blessed are the dead who die in the Lord from *henceforth:* Yea, saith the Spirit, that they may rest from their labors and their works follow with them." Rejoice and be exceeding glad—but

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous task will not be done,
Till thou hast gained thy crown."

The human must be entirely sacrificed before the divine is perfected—"Be thou faithful *unto death* and I will give thee a crown of life," are the words of our Lord and Forerunner in whose footsteps on the narrow way, we must follow, to gain the prize of our high calling—"Glory, Honor and Immortality."

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VIEW FROM THE TOWER

It is written in the Word: "My people are destroyed for lack of knowledge." Students of science expect to study assiduously the scientific text-books and to put their knowledge in practice. And thus it should be with those who come to the study of the greatest of all sciences—God's Revelation. Our text-book, the Bible, inspired by the Great Creator, should engage our profoundest thought and most diligent study.

While the readers of the Tower are, perhaps, more studious of the Scriptures than most Christian people, yet we cannot but feel that the special tests and trials of faith in this Day of the Lord, in which we are living, would be much more easily withstood if each saint would study both the Word and plan of God about four times as much. The trial of your faith is much more precious than that of gold, and if you are building with other than truth every such beam or support of error is a real weakness of your faith-structure, and will assist the enemy in his attack upon you. Every error held is weakness, every truth clearly and firmly held is a power—a part of the power of God unto your salvation. Hence when we pray for *power* and strength to overcome the world and its spirit, we should eat and thoroughly digest the spiritual food which God has provided for this purpose. Thus God answers our prayers. Just as in the natural things we receive strength from God by eating of natural food which he provides.

We desire again to mention the helps to study—the pamphlets Food and Tabernacle—and suggest that if you have not read them within six months, you would, doubtless, be profited by re-reading them—especially chapters 6 and 8 of "Food." We know this, from the many questions contained in your letters which are fully answered in those chapters.

Oh, how needful the panoply provided by our Captain! But we must needs put it on and use it, or it will be useless to us. Bear in mind that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12); and that every effort to veil and obscure the truth, whether done by a willing, or deceived and unwitting agent, is the device of our unseen adversary to retard our progress in the narrow way.

Our adversary not only makes the attack more fiercely in this Day of the Lord, but also increasingly surrounds us with "*cares of this life*," and presents deceitful views of earthly allurements, that thus he may engage our every moment and talent, and hinder our putting on the armor, and weaken us for the conflict with error.

Truly the hour of his judgment is come—Who shall be *able* to stand?—He that hath clean hands and a pure heart. And how can this condition be reached except under the influences of the Word of God and its exceedingly great and precious promises? Hence the indispensableness of a true and well-founded faith to a saintly life.

We almost tremble as we realize that, in this hour of trial, it begins with the house of God, (1 Pet. 4:17.) It has begun with us, and error after error is being promulgated, and our adversary seeks to appear as an angel of light—a messenger of truth. *Who* shall be able to stand? It shall deceive, *if it were possible*, the very elect. But, no; they shall *stand*, having their loins girt about with truth—having on the breast plate of *Christ's* righteousness—the helmet of *his* salvation—the shield of faith in *his* blood by which we have redemption, even the remission of sins. They are shod for this narrow path with the preparation which comes from a proper appreciation of the glad tidings. They are, also, armed with the Sword of the Spirit which is the Word of God. Yes, these shall stand—the elect through the foreknowledge of God, through sanctification of spirit (mind) and *belief of the truth*. (1 Pet. 1:2; 2 Thes. 2:13.) This implies that God foreknew and forearranged that those should be chosen to this high calling who, believing the truth, were sanctified by *it*. This implies the searching for truth as for hid treasures. Let so many of us as would be perfect, be thus minded, and stand *complete in Him*.

Hold fast that thou hast: let no man take thy crown. If you are one of the sanctified *in Christ Jesus*, there is a crown laid up for you until you may finish your course; but if any man draw back he shall lose his crown; for the Lord shall have no pleasure in him, neither delight thus to honor him—and the Lord can find another to wear his crown.

We have been struck with this thought recently. There seems to be so many consecrated ones coming into greater knowledge of the truth, and prepared, seemingly, for crowns, we have wondered if any others were in danger of losing theirs through the wiles of our adversary.

Letters are constantly coming to hand, from out of way places, telling how truth has been recognized and appreciated and is feeding the consecrated ones wherever they may be. We cannot doubt that every consecrated child will be brought in contact with the light now shining on the sacred page. During the past month we have heard from two deeply interested Indians, one of them a preacher; also, from a missionary in China. It is glad tidings of great joy to the ends of the earth, wherever God has children unfettered by traditions of men.

There are many inquiries for preaching—many from out of way places where we could not send. All should remember that the fact of a *necessity* for preaching is *a call* to those who have truth, to freely give what they have freely received of God. It is a call to *preach*, of the genuine sort, and each child of God is a witness—a light bearer. Let your light so shine as to glorify your Heavenly Father.

There is a number of ways of preaching. Among the most telling methods is private conversation, backed up with well chosen articles marked for their reading and study. One sister writes us from Virginia that she began to tell what she had recently been learning to a few neighbors privately, and so many came that presently a school-house was needed to accommodate them, and it even was crowded. So, each one willing and anxious to labor in the vinyard, will find the master ready to use his service, and a door of some sort will open. Make use of small opportunities, and greater ones will come in *due time*. Only, be sure you do all in the *love of the truth*, and not in a spirit of combativeness. Then assuredly you will be blessed while blessing others.

We append extracts from letters which will interest you:

Chefoo, China.

EDITOR OF ZION'S WATCH TOWER: DEAR SIR:—A few days ago a number of your paper was brought in to me as a *curiosity*. I am somewhat out of the orthodox ruts and fancy I may read your paper with profit and pleasure. If you will send me the paper I will try and get the subscription to you in some way—for, though a self-supporting missionary, I cannot quite call myself one of the "Lord's poor" to whom you offer the paper gratuitously, for *Our Father* has bountifully supplied all my needs, since I gave up my salary, three years ago. I think I can get a few subscribers among my friends in China, for I find not a few who are trying to reconcile the "mercy that endureth forever" with the final irrevocable doom of *all who, since the fall, have died without a knowledge of the Redeemer of the world*. We have no "Post-Office Order" arrangements here, else I would send the subscription at once.

———.

Rome, Pa.

BRETHREN OF ZION'S WATCH TOWER: I have been a Bible student for many years, and for more than a quarter of a century I have been trying to show my fellow-men the way to life in a public capacity. Many a time I have been at a loss to make one passage of Scripture agree with another. I am done with human creeds forever, for I consider them an unmitigated curse, a greater plague than any that fell upon the Egyptians; but the light begins to dawn. The other day I came across your little book, "Food for Thinking Christians." It is a rich treat and food indeed to my hungry soul.

My only ambition for years has been to know what the Bible teaches—Now, *brethren*, if so I may call you, as you have set my soul athirst for solid, sober, study of the sacred Word, I look to you to supply the want. You say, "ask and ye shall receive."

I can find a place and use for anything you send me that will illustrate and explain the Scriptures. I leave the matter with you as to *what* you send—anything you may think I need the most. Yours in the truth, ———.

Later from the same Brother:

BROTHER RUSSELL:—Your letter of a recent date has been received. To say I thank you for the favors you have sent is poorly to express my feelings. I am learning at the age of sixty what I ought to have learned forty years ago. Well, never mind, the past can't be recalled, and I am thankful that your book fell into my hands even now. I have literally *devoured* both "Food" and "Tabernacle," and while reading them, find myself exclaiming with wonder and astonishment, "strange," "strange" indeed that I could not have seen all this long ago.

I have been a student of the Bible for more than forty years, can read the Hebrew, Greek and Latin Scriptures, yet the creeds of men blinded me for many years. Well, I will rejoice and be thankful that light and comfort have come at last.

I wish that others may see and feel what I have seen and felt—"The Truth" that makes us free indeed. Yours truly,

———.

THE PASSOVER

By appointment in our last issue, the anniversary of the slaying of the Passover lamb, which *typified* the death of the Lamb of God which taketh away the sin of the world, was celebrated by saints in various places on Saturday evening, April 21st. We have heard from several meetings, and from others whose isolation prevented communion with other saints except in spirit.

The Pittsburgh assembly numbered about one hundred. We had the pleasure of greeting two brethren from New York State, one from Illinois, and one from Missouri, besides seven from different sections of this State. We believe all felt it good to be there; and in our communion with the Master, the lonely and scattered ones—members of the same body and fellow-heirs of the same glorious promises—were all remembered.

We broke and ate the unleavened bread thinking of its antitype—the true and living bread which came down from heaven to give life to the world—the pure and sinless (unleavened) Jesus. As we broke it we thought of his body as broken for us—How "Christ died for our sins according to the Scriptures." In the cup of wine which we drank, we recognized the blood of Christ shed for many for the remission of sins—the blood of the New Covenant—and we appreciated it as the blood of the covenant wherewith we were sanctified. It was to us no *common* thing, as we esteemed his death no ordinary death. It was viewed as the *precious* blood of Christ, as a lamb without spot or blemish, whose blood speaketh better things for us than the blood of bulls and goats—even the remission of sins for ever.

And looking further, under direction of the Word, we saw that these emblems meant *still more*—the sharing of *them* represents how we as his church, after justification through *his* blood, are permitted to *share his sufferings* and his death. It is thus that we have fellowship and communion with him—"filling up that which is behind of the afflictions of Christ."

As we reflected on this symbolism as expressed in Paul's words (1 Cor. 10:16, 17): "The cup of blessing which we bless, is it not the communion of the body of Christ? For we, being *many, are one bread* [loaf] and one body: for we are all partakers of that one bread." We rejoiced that the plan of God was such as to enable us, after partaking of the sin-cleansing benefits of Jesus' death, to sacrifice our justified humanity with his, and thus become heirs of the divine nature—joint heirs with Jesus Christ our Lord. Thus we esteemed it our privilege to count the present trials and offense of the cross all joy, knowing that they shall work out for us a far more exceeding and eternal weight of glory—if we are rightly exercised thereby.

Brother Sunderlin, who was present, called to mind Jesus' words at the first supper—"Verily one of you which eateth shall betray me"—and remarked, there have been many such betrayers since. Then he asked, and doubtless all questioned, Lord, Is it I? and prayed, Forbid it, Lord. We remembered, too, that to the most earnest disciples that hour of trial was severe. All forsook the Lord, and some *denied* him. We prayed, "Lead us not into temptation," yet felt that we were really stronger in his power because of our recognized weakness in our own strength.

Our communion was very sweet indeed, and long to be remembered. Then we sang a hymn and went out thinking of the scenes and circumstances attending and succeeding the first supper—the garden of Gethsemane, Pilate's judgment hall, Herod's soldiers, Calvary.

It will not be out of place to remark that what we celebrate is not the *feast* of the Passover, but the *killing of the lamb* which precedes the feast.

"LET HIM BE UNJUST STILL"

"He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy let him be holy still."

To some minds the text here quoted is considered strong evidence against the position taken by the WATCH TOWER favoring a future probation for the *world*.

Indeed, it seemed to us so, for a long time after we saw from other Scripture (1 Tim. 2:4; Ezek. 16:48 to the end of the chap; Matt. 11:24, 25; 12:32; Eph. 2:7; John 11:9; 1 John 3:8, and many others) that a future probation was a doctrine of the Bible.

Although so many Scripture texts *seemed* plainly and *unmistakably* to establish the doctrine of a future probation, still *this* one seemed to be an unyielding argument against the position; and yet we did not feel satisfied, for the stronger reason that as an argument against future probation (or judgment, *trial*, for the *world*, John 1:24—R. V.) it would be out of harmony with the teachings in the Scripture texts referred to. The thought that God would give *permission* to be unjust under *any circumstances*, is out of harmony with his past dealings with men, and out of harmony with *his own character* as well as his word. Ever since we saw clearly that God is "of purer eyes than to behold evil" (with *allowance*), we have been convinced that he will not forever *permit* the vile thing to pollute his universe.

He will not "*let*" nor *consent* to endless transgression of his law. But what *is* meant, then, in the text we have called attention to? That we may understand it better, let us go back to the first verse, and find, if we can, what events are to transpire at the same time, which may help to an understanding of this.

In connection with the scenes spoken of in the first and second verses, it is said (in the third verse) "there shall be *no more curse*" (the Adamic death having been destroyed); this, then, is at a time when, if a man dies, it will be for his *own sin; now* all die on account of *Adam's* sin. "By *one* man sin entered into the world and *death* by sin" (Rom. 5:12). "By *one man's* disobedience the many were made sinners" (19th verse), though a man may *shorten* his life by violating the laws of the physical nature. At the time spoken of here, too, the truth of God (1st verse), "clear as crystal," is flowing to the nations *without obstruction* directly from "the throne." It is, moreover, at a time when "the leaves of the tree" (wood, or *trees*, plural—Young's trans.) are for the healing of the nations." As the nations are not *yet* healed, and will not have been healed when Christ takes the kingdom (Rev. 11:15, 18,) it must be at the time spoken of here, which is after Christ comes to judge (give *trial, probation* to) the *world*. And notice that "*the time* ("for the *healing* of the *nations*," "and [when] there shall be *no more curse*") *is at hand:*" and *just at this time* "he that is unjust, let him be unjust still," etc.

We ask, Would the popular construction put upon it, namely, that it signifies that the condition of the wicked when Christ comes, is to eternally remain the same, *i. e.*, that as they were found in that condition at his coming, they are forever to remain in it with his decree of *"let";* we say, *Would* that be in harmony with the preceding part of the chapter, saying nothing about the Scriptures referred to above? How very inconsistent it would seem in connection with the statement, "There shall be *no more curse;* but with the generally received opinion regarding it, there would be an *unspeakable*, indescribably awful curse still resting upon the world of mankind.

But perhaps some one is ready to say, "That is a description of the city of the New Jerusalem, and it is *in the city* that there is to be no more curse." Well, let us read on a little; leaving the 11th verse we will begin with the 12th: "Blessed are they that do his commandments, that they may have right to the tree of life, and *may enter in through the gates* into the city"; *the* city (kingdom of our Lord) will finally absorb all except the "death and hell" element of the 15th verse, including whosoever *loveth* and *maketh* a *lie*, which dregs shall finally be disposed of in the "second death" (chap. 20:14). 16th verse: "I, Jesus, have sent mine angel to testify unto you (John) these things *in the churches.*"

Now, we submit this understanding of the 11th verse. During this *Gospel* age, the *standard of judgment* concerning our acts is *God's revealed word;* by *it* the saints (God's children, the elect) judge themselves, and when the righteous rule of the *next* age is inaugurated, and the curse *removed*, even with so *great a change* in some important respects, "*still*" the *same law* will continue in force, and will be the *standard of judgment.*

He that is unjust by the standard of judgment in *this* age, will ("let him") be unjust *still.* Justice being one of the attributes of God, there can be *no other* standard, and he who is unjust must, by his holy law, *i. e., according to it*, forever be declared unjust. Not that he must *remain* unjust; but that while he *is* unjust he will always be declared, or judged so, by this standard. And he that is judged holy by that law *now* will *then* (in the age or "ages to come") be holy still. Mark *well* now, that when the statement in 11th verse is in force, the 17th verse is also. "And the Spirit and the Bride say come (this must be after the marriage of the Lamb): And let him that heareth, say come. And let him that is athirst come. And *whosoever will*, let him take the water of life *freely.*"—*J. C. Sunderlin.*

THE THEOCRATIC KINGDOM

Brother G. N. H. Peters, of Springfield, Ohio, is an old acquaintance and friend. He is a believer in the redemptive work of Christ, and hence a Christian brother. He is a believer in the future reign of Christ and the saints, for which cause sake he has suffered the loss of *some* things—some of the esteem of the nominal church. We regret to have it to state, however, that he is not free from Babylon's shackles, being yet identified with the Lutheran sect—hence has been hindered from a fuller development in grace and knowledge of the word and plan of God than if he stood in the full liberty wherewith Christ hath made us free.

Our brother has spent a large part of the past thirty years in preparing a very comprehensive work on *Escatology*, entitled—"THE THEOCRATIC KINGDOM." It treats of the kingdom of God to be established, from the standpoint known as "Pre-millenarian." It gives voluminous reports of the hundreds of views entertained on this subject—advocating in the main the so-called "Premillenarian" view. While the author does not ignore the teachings of the Apostles, he lays greater stress and value on the opinions of the "Fathers" (the Christian teachers of the first five centuries) than we could acknowledge as proper.

The work will comprise three volumes of about 600 pages each. The publisher says that the price should be $5 per volume, but if sufficient orders—or promises at $3 per volume—are received *in advance*, then that will be the price.

While we cannot *recommend* it to you more than as above, to briefly state the facts and circumstances, yet if you should conclude to order it or a prospectus of it you should address our brother and friend as above.

GOD KNOWS WHAT IS BEST

Things are not what they seem. God alone perceives their true value and lasting results. He is infinitely wise, and cannot err; infinitely strong and cannot fail; infinitely kind and cannot neglect. He will keep back nothing that is good, however we may depreciate it; nor give us what would injure, though we beg for it with outstretched arms.

If the vine were sensitive and could speak it might utter a cry at the stroke of the pruning-knife; but, if it were wise and gloried in its fruitfulness, it would acknowledge that if the vine-dresser had cut it less, he would have withheld a good thing. If the cornfield were sensitive and could speak, it would not, if wise ask to be spared the plunging plow and the torturing harrow. This is our culture time, in view of the great harvest. That is best which promotes the fruitfulness in which God delights, and which will be our true glory by his grace. Christians must not judge of things as men do whose possessions and hopes are limited by the present. We are pilgrims, and must estimate circumstances in view of their influence, not so much in making us comfortable on our way as in helping us home. Nobler aims involve severer toil, fiercer conflicts, costlier sacrifice. If we seek a nobler goal, let us not envy others their smoother path. If we would win a richer prize, we must fight a sterner battle. If we would attain a loftier height we must clamber up sharper crags.

"The easy path of the lowland hath little of grand or new;
But a toilsome ascent leads on to a wide and glorious view.
Peopled and warm is the valley, lonely and chill the height;
But the peak that is nearer the storm cloud is nearer the stars of light."

—*Newman Hall.*

WAS IT AN ERROR?

In our February issue the argument of a contemporary, that Paul made mistakes, and *misquoted*, we answered by quoting and properly punctuating the Psalm referred to. Our contemporary, in its last issue, effects to treat the argument lightly, and *pretends* to quote our argument. It appears to do so, but strangely enough omits the very pith of the quotation, upon which our argument rested. Was this a mistake—an accident—or did our contemporary think it would be *more like a misquotation* thus? Charity bids us hope it was a mistake.

THE DIVINE WORD

BY MRS. LIZZIE FENNER BAKER.

"Heaven and earth shall pass away, but my words shall not pass away."

Dearer with every passing hour
Is God's sweet Word to me,
To its blest truths as to a tower,
In troubled times I flee!
For while the heavens and earth shall last
Its promises are sure—
Yea! when they both are with the past
Its glories shall endure.
The word of Him who cannot lie,
Who by His own will stand.
When the swift whirlwind sweepeth by,
And in the desert land,
Who sendeth out his angel guard
Above his loved ones' way,
And turneth, by his rod of power,
Their darkness into day.
Whose blessings, promised to the meek,
About their pathway rise,
Like blossoms in a wintry-waste,
Or stars in storm-tossed skies.
O, I have proved each word of thine,
My God, as gold is tried—
Never to tear or prayer of mine
Was thy strong help denied.
I bless thee for each step I've trod
By the dark waves of woe;
With faith and peace my feet were shod
Through the wild flood to go!
Hast thou not said, "But for a night
The weeping shall endure—
Joy cometh with the morning light!"
O, promise sweet and sure!
Where is my joy?—to dwell apart,
From earth's poor bonds set free,
Hidden within thy faithful heart,
To find my all in Thee.

—*Guide to Holiness.*

"THIS ONE THING I DO"

Human experience, as well as the divine word, attest the importance of concentrating energy upon some *one* thing if we would achieve the best results.

It was Jesus who said, "No man can serve two masters." —"Ye cannot serve God and Mammon." It was James who said, "A *double* minded man is unstable in all his ways."

Today the keenest business men of the world are endorsing this teaching of Scripture by applying the principle in their business. In the various trades as now conducted, one man does a part of the work. In the making of shoes, watches, pianos; in fact in everything it is found expedient to subdivide the work, so that each man may do a certain part only and thus become more proficient. This *one thing* he does and thus becomes proficient in it.

The same principle is becoming recognized in the higher walks of life. A successful business man not unfrequently fails utterly when he attempts to branch out into politics. Where two prizes are aimed at, neither will be fully achieved. The man who seeks the top-most round of both wealth and politics will fail of one and most likely of both.—No man can serve *two* masters. Recognizing this, we find the successful men pursuing some *one* object or aim in life.

If this be true as regards earthly things, how much emphasis it places upon the words of Jesus and the Apostles as relating to spiritual things. And not only their words but their lives attest the principle. The words of Paul—"This *one thing* I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. iii. 13, 14)—has only an empty sound until we thoughtfully consider *what things* he had left behind, and what was *now* the aim or prize for which he was running. And since we are exhorted to follow his example in the race, it may be well for each to examine himself to see how like, or unlike, his course is to that of Paul (Phil. iii. 17).

Looking back we find that Paul had superior advantages and prospects as a man. He had "much learning," having been educated under one of the best teachers of that day, "Gamaliel." Education was more rare then than now and more costly. Consequently the opportunities and influence of educated men were proportionately greater.

Paul was a Doctor of Divinity, or, as they were then called, "Doctor of the Law"—a member of the Sanhedrim. Being thus a "Master in Israel," all may see that he occupied a place of great influence and dignity among his fellow countrymen. And to these honors the fact that by birth, he inherited "Roman citizenship," and we find a man with brighter prospects than one in ten thousand of his countrymen for gaining a place of pre-eminent distinction either in the State government or in the Jewish Church.

Whether or not Paul also inherited wealth we are not informed, but it is reasonable to suppose so. At all events his "Roman citizenship" was worth "a great sum" (Acts xxii. 28).

But, summing up all these possessions, the ambitions which they stimulated and the prizes which they pointed out, Paul turned his back on them all when his eye caught sight of the heavenly prize of the high calling in Christ Jesus. He counted them all but as *dross* when compared to the true jewel. It is when reviewing this course of action that he uses the words of our text.

"Whatever things were gain to me, these I have, on account of the Anointed One, esteemed as a loss. But then, indeed, I esteem all things to be a loss on account of the *excellency* of the knowledge of the Anointed Jesus my Lord; on whose account I suffered the loss of all things and consider them to be *vile refuse*, so that I may gain Christ, and may be found in him: . . . . to know him and the power of his resurrection, and the fellowship [sharing] of his sufferings, being conformed to *his death*.

"Not that I have already received it, or have been already perfected, but I pursue, if, indeed, I may lay hold on that *for which I* was laid hold on by Christ. Brethren, I do not reckon myself to have attained it, but *one thing I do*—even forgetting the things BEHIND and stretching forth towards the things BEFORE, I press along the line towards the PRIZE OF THE HIGH CALLING of God by Christ Jesus.

"As many, therefore, as are perfect should be of this mind; and if in any [other] thing you think differently, God will also reveal this to you" (Phil. iii. 7-15—*Diaglott*).

Though Paul had sacrificed so much, there is no evidence that he ever regretted it, or desired to have those things back. On the contrary, his ambition seems to have been such that he could have wished that his possessions and hopes had been yet larger in order that his *sacrifice* might thus have been the greater. In his case there was no "looking back" like Lot's wife, but a *forgetting* of those things which he had sacrificed. He thus avoided a temptation common to many today, who, though they have left very little, comparatively, continually look back at it and recount to themselves how much they have suffered and lost, thus hindering a completion of the sacrifice and race begun. Let us take a lesson from this, and forget, too, the things behind—forget our old hopes and earthly aims and ambitions, and fill our minds only with those aims and hopes which are before—laid up, in reservation for us. But what was the *one* thing which Paul did? We are apt to forget that Paul and the other Apostles were men much like ourselves. And though the common affairs of life are scarcely mentioned, but only the more public ministrations, nevertheless all of these entered into their life experiences much as with us. Remembering this will enable us the better to appreciate their examples. Hence we answer that the *one* thing which Paul was

doing was not preaching, nor writing, nor singing hymns, nor traveling, but the one thing he did was, as Jesus expressed it—doing the will of God. It was in harmony with this will of God that Paul traveled, preached, made tents, was persecuted, imprisoned, etc.; and it was necessary, as Paul knew, to lay aside and forget all the aims and masters in order to render acceptable service to him who declared, "No man can serve two masters."

Looked at thus, beloved, if we would be acceptable to our Master and win the prize of our high-calling, we must determine also—"This *one* thing I do." Did you once have an ambition for wealth and luxury? You must forget that, as one of the things that were, but are not. Were you ambitious for fame, worldly honor, or office? Let these all fade away in the light of the greater honor and glories now before you in prospect, for which you are now running and striving—"A far more exceeding and external weight of glory." This is the one thing to be sought now, and *all our doings* must be with reference to it if we would win it. To divide our attention would be to lose it.

But, does some brother or sister say, Alas! then I can never win this great prize? I cannot give all my attention to doing this one thing; I must spend time and strength daily, laboring for the meat that perisheth. Ah, brother, I am glad you mention it. I can encourage you on this point I hope. Let me remind you that Paul made tents for a living—"labored, working with his hands." Now, I ask you, was he not as truly in the service of God while making tents as while preaching? Was he not as really doing the *one thing?* The fact that you have *less time*, and doubtless *less talent* to spend in declaring the unsearchable riches of Christ, does not change the matter. God knows your circumstances and *necessities*, and he declares it to be his will that you care for those whom his providence has placed under your care. Hence, in thus caring for them, you are doing his will who declares, That "if any provide not for his own, and especially for those of his own household, he hath denied the faith and is worse than an infidel" (1 Tim. v. 8).

But, on the other hand, let us see that our attention to earthly things is limited by *necessity*. There is danger that our necessities be too liberally considered, thus tending to cultivate pride and desire, and to hold us back and hinder our race. There is always danger lest the *needful* affairs of this life develop into matters of aim and object which would interfere and conflict with the one aim before us.

In a word, then, whether we eat or drink, or whatsoever we do, let us do all to the glory of God. If we find certain food to incapacitate us and interfere with—this *one thing* we do—then we should deny ourselves of it. Can we glorify our Father more by great plainness of dress, or great plainness of speech? Then that alone and not *our* convenience or will, but His will be done. This is doing the same one thing and seeking the same prize in the same way exactly as did Paul. This, too, is what Jesus meant when he said, "Seek ye *first* (chiefly) the kingdom of God."

It will be noticed in Paul's argument, as above quoted (Phil. iii. 15), that he concludes that as many as are standing complete in Christ, should have "this mind" to seek the *one* thing—the prize before and to forget those behind. And when he adds, "And if in any [other] thing you think differently, God will also reveal this unto you," it seems that he meant to have us understand, that wherever *this entire consecration* to the will of God exists, based on the *ransom* as expressed in verse 9, *such* consecrated ones are in the right way; and though they might, perhaps, hold minor errors, it was only a question of time when they would come to appreciate the truth. Beloved, let us who claim to stand complete and perfect in Christ Jesus, be thus minded, and thus, in all we do, press along the line, keeping in view only the one aim and prize of our high calling.

CONFIRMATIONS OF THE TRUTH OF THE BIBLE

In Deut. 27:11-13, and Josh. 8:32-35 we are told of the blessings pronounced on the children of Israel from Mount Gerizim, and the curses from Mount Ebal; the full record of which may be found in the 28th chapter of Deuteronomy. It has doubtless seemed strange to many how these utterances could be heard from one mountain to the other; but here we have an explanation of it.

"Dr. Faunce said that he stood on Gerizim and his traveling companion, G. W. Gardner, now of Iowa, stood on Ebal, and alternately read these blessings and cursings, while others stood in the valley and responded 'amen'; and that all could hear every word distinctly, although the readers were a mile apart."

These mountains or peaks are eight hundred feet high, and are separated by a green, well-watered valley of five hundred yards wide. What a grand auditorium this valley was; and how admirably arranged by nature's great Architect, that "blessings" and "cursings" could be heard from cliff to cliff and from the valley below. How impressive the scene must have been!—*Selected.*

"THE INVISIBLE THINGS OF HIM"

While it is true that the child of God must walk by faith and not by sight, it is blessed to find that the wisdom and love of our Father has provided crutches for us to lean upon when faith is weak or lame; for, "Like as a father pitieth his children, so the Lord pitieth them that fear him," even though they may be weak and lame, as we all are, more or less, owing to the hereditary taint of sin. We need help according to the exigencies of the hour and the times in which we live.

Under the Jewish dispensation men had to contend against flesh and blood; and though that is still true to a certain extent, yet our *chief* warfare now, during the Gospel age, is "not with blood and flesh," but "with the potentates of this darkness, with the spiritual things of wickedness in the heavenlies." (Eph. 6:12.—*Dia.*) This began to be the case when Paul made this statement, and it is growing more emphatic every hour.

The time was when the foe of man was visible, and though some forms of evil are still visible, yet, as we said, the great conflict of the Christian is with an invisible power. The foe is growing more subtle and more intangible, but not the less *real*, for he knows "he has a short season" (Rev. 12:12); therefore, those who conquer must do so "through the BLOOD of the LAMB and through the word of their testimony" and "love not their *life to* death" (11th verse). Anciently, when God communicated with man he made use of some visible means, and when he sent the Redeemer into the world he took the form of man, having "a body prepared" for him. But now, though some of his agencies are still visible, yet the mighty powers are invisible and the visible agencies have but little power, comparatively, and would have none, were it not communicated by the invisible.

Some men have no faith in the invisible, and can look only at the things which are seen. They have but little faith in an invisible, intelligent, Almighty personality called God, and none in an invisible, intelligent, mighty personality called Satan; and yet the invisible things of *both* are "clearly seen, being perceived by the things which are made."

Some who have a little faith in the invisible *occasionally* look away to the unseen, and feebly believe in them, while their *principal* interest and faith centers in the seen, the material, the temporal.

Man has always had some helps for his faith in the invisible, but our Father has graciously provided more of such helps as the time approaches for us to enter the unseen "house not made with hands."

We are already beginning to live, to a goodly extent, in the invisible. We do not now refer to our *thoughts* of God and invisible things in the sense in which it is said by the Apostle—"Our conversation is in heaven"—nor to supposed intercourse with spirits, but to the *fact* that we are standing not only where the "ends of the world" (ages) meet and blend, but where two *domains*, the visible and the invisible, mingle. The door of the invisible stands ajar, and we peer into the domain of unseen things. Many of the affairs of *this* life are now being conducted by means of invisible powers.

It is but little more than a century since invisible forces came into *practical* use in the ordinary affairs of life, if we except the unseen power called life, which animates all living beings. But now these unseen powers have become such constant companions that we seem to be familiar with them, and they are *so intimately* associated with visible things that we almost forget that they are invisible.

When we are rapidly drawn from place to place by the power of steam, we hardly realize that it is an *invisible* and *silent* power. We think we see and hear it; but when we *see* it, it is dead, and what we hear is its dying groan. Its effects may be seen and heard, but the power is silent and invisible.

The mysterious power of electricity which is supposed to pervade space, and is thought by some to be the secret principle of life, has lately been our newsboy, is now our speaking-trumpet, by which we hold a pleasant conversation with our friends a thousand miles away, and the aged and infirm may, at home, listen to the church services in a distant city. This same power now gives us almost the light of day in our streets and dwellings, and proposes to be general house servant and detective.

Who can step up to the telephone for the first time and converse with a friend a hundred miles away as easily and pleasantly as though he stood by his side, hearing all the modulations of his voice and his subdued laugh in such a manner that he *recognizes* that it is his friend, and not feel as though he stood in the open door-way leading to the "unknown land?" Though we cannot *demonstrate* the connection between these wonderful developments and the stately steppings of our God, yet there are so many things which so strongly indicate the connection that it is easier for us to believe it than to disbelieve it.

There seems to be a striking coincidence between the words of Jesus in Matt. 24:27 and what has and is taking place at this time, when those who are looking for the fulfillment of his words discern that "the time is at hand." "For, as the lightning cometh out of the East and shineth even unto the West, so shall also the coming of the Son of man be."

Father Miller, upon whom so much reproach has fallen (but who was a devoted Christian man of irreproachable Christian character), saw that there was an important, prophetic point in about 1843, and supposed that Christ was to personally and visibly appear to the world at that time, and that it would be the closing up of earthly affairs; but, when disappointment came, unlike many of his followers, he was not despondent, but believed that the Lord would lead his people to a further understanding of his word and designs, and that in the fullness of time he would come.

That awakening set many Christians to examining the Word with extreme care, the result of which is that many interesting parallels between the Jewish and Gospel ages have been discovered, and it is now convincingly known that the first step toward the second advent *did* take place at or about that time, but not in the *manner* that Father Miller had expected. If he had understood "the plan of the ages," he would have known better *why* Christ was to come again, and that God's *first* lesson to the world, that of making known the exceeding sinfulness of sin, had not yet been finished.

That which was "finished" upon the cross being the reconciling of the *world* "to God by the death of his Son," after which, "being reconciled, we shall be saved by his life." If he had understood that God was in Christ reconciling the world unto himself, and that from among the reconciled ones he was "taking out a people for his name," and that *when* taken out he would "come again and receive them unto himself," and that this had all been done for *a purpose*, which would be made known "in the *ages to come*, showing forth the exceeding riches of his grace; we say if he had known this (not then due, as we understand), he could have had a better understanding of the *manner* of his coming, and would not have expected him to come in a manner which would make it proper for men to say "Lo, here is Christ or lo, there." (See "Food," pages 27 and 56: "Why will there be a sceond advent," and "How will Christ come.") In connection with what has been said above, including the words of Jesus referred to (Matt. 24:27), let us see if any notable events mark the time of *expectation*.

In *1833* "Father Miller" began to lecture upon the second coming of Christ, and premised that it would take place in the fall of *1843*. In 1832 the electro-magnetic telegraph was *conceived* by Morse while on a transatlantic voyage, and it was *born* in 1835, "when he put up a half mile of wire in coils around a room and exhibited a telegraph in operation."

"In the morning of March 4, *1843*, he was startled with the announcement that the desired aid of Congress had been obtained in the midnight hour of the expiring session, and thirty thousand dollars placed at his disposal for his experimental essay between Washington and Baltimore. In 1844 the work was completed and demonstrated to the world.

In 1843, it is believed, occurs the *first suggestion* of the project of the Atlantic Telegraph (American Cyclopedia, Vol. 11, page 850), and a few years after was realized the *fact* (*whatever* bearing it may have upon the subject) that real lightning, conveying intelligence, shone from *"the East"* to *"the West,"* and vice versa.

While we would not be fanciful nor morbidly imaginative, we would not be too slow to mark the striking coincidence of events which seem to indicate the fulfillment of prophecy. Could any one who is most familiar with the railroads of the present day give, in so few words, so clear and vivid a description of locomotives and railroad carriages as is given in the second chapter of the prophecy of Nahum in these words? "The chariots shall be with flaming torches in the day of his preparation, and the *fir-trees* shall be *terribly shaken*. The chariots shall *rage in the streets*, they shall *jostle one against another* in the broadways: they shall *seem like torches*, they shall *run like the lightnings*." But, says one, that is a prophecy concerning Nineveh. Very true, but like most or all of the prophecies, it doubtless has a two-fold significance.

Like the prophecy concerning Babylon, which is generally understood to refer to the apostate Church of Rome as well as to the ancient city of that name, so this prophecy is understood by some, and with good reason, we think, to refer to the world, and to conditions affecting both the church and the world, and has an application in this time. But whatever may be thought concerning it, one thing is *evident*, that no carriages or chariots in Nineveh, nor anywhere in the history of the world, would so well answer to the description here given.

See how they "rage in the streets"; notice how, at their "couplings," they "jostle one against another in the broad ways"; and how, in the night time, they "seem like torches," and the very same forceful, though exaggerating term, is used by the prophet to convey an idea of their speed: "They shall run like the lightnings." So the modern term has been applied to a fast train, "the lightning train."

But is some one saying, "How about the 'fir-trees,' are they not as symbolical as the rest?" Certainly. In Rev. 2:7 there is an evident reference to Jesus Christ as being "the tree of life," harmonizing with the statement which he made in John 6:55: "My *flesh* is *meat* indeed, and my *blood* is drink indeed." So these fir-trees, referred to by the prophet, we understand to be a class of people, and as the fir-tree is spoken of in scripture as a "goodly" tree and *"choice,"* and is evergreen, and as the Lord's people *are* spoken of in Isaiah 14:8 as "fir-trees," we conclude that in this prophecy his people are represented by the fir-trees; and, we ask, are not these "fir-trees terribly shaken" just *now?*

Ye "trees of righteousness," who are being bent and "terribly shaken" before the storm blast, begin the 61st chapter of Isaiah and dwell with loving gratitude and joy upon the 3rd verse. In harmony with this, we find in Daniel 12:4 the statement that in "the time of the end many shall run to and fro and knowledge shall be increased."

But, some say, that is only a general statement; men have always run to and fro, and knowledge has been increasing from the beginning. Very good, but do not events particularly *emphasize* that statement just now? You know very well that men never could *run* to and fro as they can now; in comparison, they had to crawl to and fro.

No longer ago than when "Father Miller" and his contemporaries were boys it would have taken a man as long to travel from New York to Ohio and back as it does *now* to travel around the world; and only one decade ago, with all the helps for faith in unseen things which were in the world *then*, if any man had soberly stated that within ten years we could sit in our easy chair in New York City and talk, not by *signs*, but by word of mouth, to friends in Cleveland, Ohio, it would have been said that he was extravagant in thought, or deprived of reason.

The telephone, substantially as it is now, was first practically introduced in the fall of 1877, and the following spring of 1878 was the time when, we understand, favor to Israel was due to begin, and, according to the Berlin treaty, actually *did* begin.

Three thoughts are (to "the watcher") noticeable here, whether significant or not. The Jewish year commences in October, and in the *same year* and at the time which marks the ending of the age, according to our understanding of the chronology, two noted events took place, whether they have any connection or not, they are historical *events;* the introduction of the Electric Telephone and the Berlin Treaty. Those at least who love *his* appearing are pleased to note

in these things the fulfillment of at least one prophecy: "Many shall run to and fro and knowledge shall be increased." . . . . "Many shall be purified and made white, and *tried;* but the wicked shall do wickedly, and *none of the wicked shall understand,* but the wise shall understand." They see, also, that these things have been "closed up and sealed *until the time of the end.*"

In conclusion, we would say with another (H. Grattan Guiness), that we "would strongly deprecate the false and foolish popular notion, that all study of prophecy is unpracticable—a notion too often propagated by passing, but mischievously influential allusions to the subject, from pulpit, platform and press, made by those who know little either of it or of its effects."

It ought to be a sufficient rebuke to the levity that hazards such an assertion, or admits such an idea, to recall the facts, that one-third of the Bible consists of prophecy, and that our Lord and Master said, "Search the Scriptures"—not a portion of them only.

The apostle Peter expressly tells us that we *do well to take heed* to the "More sure word of prophecy, as unto a light shining in a dark place, until the day dawn and the day star arise."

Is it unpractical to make use of a good lantern in a pitch-dark night in traversing a dangerous road? Or is it not rather unpractical and unreasonable to attempt to dispense with it? Noah was a student of unfulfilled prophecy, and Scripture presents no more practical preacher of righteousness than he was. All the prophets were students, too, of their own and of each other's predictions, and especially of their chronological predictions.

"The prophets inquired and searched diligently, searching what, or what manner of time, the Spirit of Christ which was in them did signify" (1st Peter 1:10). Daniel was a student of unfulfilled prophecy, yet he was not only a practical statesman, but a man of singular holiness, classed with Noah and Job as one of the most righteous of men. There is everything in the nature of the study to make those who pursue it both practical and holy. It imbues the mind with the counsels and judgment of God about the affairs and the events of earth; it reveals what shall be, and thereby lessens the inordinate power of that which is *now,* bringing the spirit under the influence of things unseen and eternal, and thereby weakening that of things seen and temporal. It affords to hope much needed food, lacking which we must languish and grow feeble, and to faith and love peculiar stimulus and enjoyment.

Without intelligent acquaintance with the teaching of the prophetic word, no man of God is or can be thoroughly furnished to all good works, for it is a part of the "all Scripture" given by inspiration, and is *profitable* for the purpose of rendering him so.

Perhaps one reason for the prevailing neglect of prophetic exposition and preaching will be found, on reflection, to lie, *not* in the fact that it is *unpractical,* but rather in the fact that it is so *peculiarly practical* that few have the boldness and courage to face the ridicule, opposition and contempt it is sure to incur in the world. So far from the study and exposition of the prophetic word being profitless and vain, we believe it is impossible to estimate the loss sustained by the church, or the injury done to the world, by the very general and unjustifiable neglect of it. Is it not our *duty* to declare the whole counsel of God? Those who have carefully looked into this subject, solemnly and with good ground, believe that the word we are commanded to preach is full of evidence that the long predicted and long delayed judgments on all the powers of evil which are not only already begun, but are fast accomplishing before our eyes, are to issue, and that speedily, in such a burning of Babylon the Great as will light up all Christendom with the lurid glow, the accompaniment of the glorious advent of the King of kings; yet multitudes of Christian teachers, without even taking the trouble of examining into the subject, still preach the contrary, or imply it in their preaching, not from well-grounded convictions but from prejudice or force of habit.

Is this right? Ought not every minister of the Word to study for himself the teachings of Scripture until he is satisfied that he has attained the truth on this momentous theme?

For, if we are right, if there be unequivocal evidence in the inspired volume, evidence that no previous generation of Christians was in a position to *appreciate,* as Christians can *now,* that the day of Christ is at hand—if we be right in believing that scarcely a single prophecy in the whole Bible, relating to events *prior* to the second advent of Christ, remains unfulfilled—*if we be right,* then surely every pulpit in the land should be ringing with timely testimony to these truths; surely these solemn and momentous facts ought not, in the preaching of any of God's faithful ministers throughout the world, to be passed by in silence. And who, that has *not studied* the subject, can be in a position to say that we are not right—that these things are not so?

May such a spirit, as the Bereans of old had, be granted to the Christians of this generation, that they may diligently search the "more sure word of prophecy," and draw direct from that sacred fountain *the truth as to the fast approaching future* which God has graciously revealed.

It seems hardly necessary for us to add that no *faint* and *feeble* efforts in the study of the Word will be sufficient to "thoroughly furnish" us, for *many* will and to seek it in that way, and no man who shall "strive to enter in at the straight gate," who does not take pains to *understand* his "Master's will" so as to "strive *lawfully,*" can expect to be crowned (2d Tim. 2:5).

J. C. SUNDERLIN.

REPRESENTATION—SUBSTITUTION

The "World's Hope" is at hand, and complains that we misstated its teachings. It finds it easier to cry *"unfair"* than to answer a few pointed questions regarding the very fundamental principles of Christianity, which we presented as a test of its *faith* or *unbelief* in the death of Jesus as the ransom for our guilt and penalty. Our contemporary, if it still belongs to the household of faith, seems to have forgotten the exhortation of the Apostle to be able to *give a reason* for the hope that is in it, with meekness. Whether it has forgotten this injunction, or had no *reasons* to give, or was not *able* to give them, we are yet in doubt; for instead of offering *even now* an answer to the questions, which would have set at rest all *"misrepresentation,"* and what it terms *"unfair"* statement, it raises a dust of mixed and confusing statements, some of which we quote below:

We are sincerely glad to note, however, that even though it be under great pressure, yet it seems to be getting *nearer* the truth on the subject of *ransom, bought,* etc., and seems reluctantly to admit now that Jesus was man's *representative* IN DEATH, which is just what we claim in the *fullest* sense. It says: "Let the *full* light of His representative relation to the race be seen, and it all becomes plain. If he STOOD FOR —or was reckoned to be *the world of mankind*—then the *sin,* all the sin of the world, must have been on Him." And again, "That Christ was thus made the *sin-bearer* is shown by many Scriptures; and, in order to bear the sins of the world, he had to become the world—the man."

We are glad to note this approach toward a full confession of truth, and pray that it may *go on.* At the same time we must criticize a little, and say that the expression relative to Jesus *becoming the world* is certainly very ambiguous. We, and doubtless most of its readers, will understand this to mean that Jesus was a representative, substitute, or ransom for all the world. But if our contemporary meant this, why did it not state itself plainly? We wonder if it has anything to hide under this ambiguous expression, or, if it did not like to use words so nearly the expressions of the TOWER, which it seems to regard as an enemy, which it is not. Like Paul, when such momentous questions are in dispute, we must for the good and safety of each other, and all the flock, use great "plainness of speech." Let us remember, that without a child-like and humble spirit we are not well pleasing to our Father, and that the spirit of truth is to acknowledge an error if we find that we had fallen into one.

Again, it says: "A most clear prophecy of this *sin-bearing* relation of Christ to us, is given in Isa. 53: Surely he hath borne our griefs and carried our sorrows: . . . . He was wounded for *our* transgressions, He was bruised for *our* iniquities; the chastisement of our peace was upon him, and by His stripes we are healed. All we (sinners, 'every man,' Heb. 2:9) like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." This Scripture is surely in fullest harmony with the thought of Jesus being our *ransom substitute,* or representative, in receiving *for* us the wages of our sins—death.

But, stop! we read further: Some "may think because we believe he is the World's Sin-bearer, that we are *virtually* maintaining the doctrine of *Substitution*—the punishing of the innocent *instead* of the guilty." Why, of course, we would—who could think otherwise? Does it fear that its readers will draw this legitimate conclusion? It seems so, for

it continues: "But nothing is *further* from our thought if we understand the meaning of words or have any idea of justice. We place Representation AGAINST Substitution."

We must confess that we are puzzled. Our contemporary has *evidently* some *private* meaning for words, and when, in the above quotations, we hoped we were getting at agreement, supposing it used the word *representative* the way other people use it; but now we are entirely lost as to its meaning, for, by *its* Dictionary, representation and substitution are opposites—or *against* each other in meaning.

If every writer should adopt a *special* meaning for his words, it would be useless to read at all, for the reader would never know what the writer meant. It is for this reason that people adopt some general *standard* by which to determine the meaning of words. We suggest *Webster's Dictionary* as a standard, and here give its definition of the words our contemporary understands to be opposites, or *against* each other in meaning, that *all* may see how *very* closely the words are related in meaning, and how far from being opposites.

WEBSTER'S DICTIONARY

REPRESENTATIVE.—An agent, deputy or *substitute*, who supplies the place of another.

SUBSTITUTE.—One who, or that which is substituted, or put in the place of another.

SUBSTITUTION.—The *act* of substituting or putting one person or thing in the place of another; as the substitution of an agent, attorney, or *representative*.

Now, we ask, What two words in the English language could more nearly mean the same thing? If our contemporary is so astray on this point, may it not be equally in error as to what constitutes a proper idea of *Justice?* Who can show that God was *unjust* in *permitting* Jesus to become man's *substitute*, *ransom*, or *representative*, or that, in laying upon Jesus—the willing *Ransom*—the iniquity of *us* all, there was anything cruel, unkind, or contrary to Justice or Love.

Again, arguing against Substitution, it says: "If the premises were correct, Christ, being the substitute for man, should not have been raised at all." We answer, that it is important to keep in mind the distinction between *the man* Christ Jesus who died, and the *new creature* Christ Jesus who was raised and ever lives. It was the *man* that was substituted for *mankind*, as Paul tells it: "Through a *man* (Adam) there is death, through a *man* also (Jesus) there is a resurrection of the dead." (1 Cor. 15:21—*Diaglott*).

Again our contemporary says: "We admit that Jesus was not raised in the same, but in a much higher *condition* than that in which he lived before; but, to say that he was a substitute for man because he laid down a condition, and was then raised to a higher, is to make the *condition* and not Christ *himself* the substitute for man." We reply that this is just exactly the Scripture teaching and our claim, viz: That the pre-existent one who was in a spiritual—mighty—form, took upon him the form or CONDITION of a man—*became a man*—that he, by the grace of God, should taste death *for* every man—(Phil. 2:7, 8). In due time he gave that *human condition* (with all its rights) a RANSOM for all—as the *price* for all—and thus a right to perfect human *conditions*, was bought for every man. Now, did he in the resurrection take back again the *human condition*—human nature? We answer, No. He was "put to death in the flesh—quickened *in Spirit*" (1 Pet. 3:18). "Sown an *animal* body, raised a *spiritual* body." (1 Cor. 15:44—*Diaglott*.) Hence our contemporary admits our position exactly, if the expression last quoted conveys its real meaning. We do not claim, and never have claimed, that Christ Jesus the *new* creature, the Spiritual being, was our *substitute*, but the reverse; it was the *man* Christ Jesus who gave himself a ransom for all, and who, *because of this work*, was highly exalted by the Father to his present divine nature and excellent glory (Phil. 2:8, 9—*Diaglott*).

Does any one suggest that our last position, being true, proves that the leaving of the spiritual *condition* for the human *condition* was a *death* or a *sacrifice* also? We answer that Paul shows that the leaving of the previous condition and becoming a man was a part of the "*humbling*" connected with the sacrifice. But recall, that *life* was not given up or lost there, or "laid down" even for a moment, but was transferred to the Babe of Bethlehem; hence, that was not the sacrifice or *death*, but only an incidental preparation for death as a man. On the contrary, when he died—at Calvary—life was given up, lost, laid down completely, for he was *dead* three days—all existence was at an end—He gave "all that he had" (Matt. 13:44). After three days he received life as a *new creature*, as a "gift of God," as a reward of obedience; but he took not again the *human nature or* CONDITION, and never can do so. For if he were to take that back, it would be taking back the price, with which he bought us.

From some of the foregoing quotations it will be seen that our contemporary is either really, or seemingly, again *approaching* the truth on this very important doctrine, and we would not in the slightest hinder the work of *reformation*, but rather bid it God-speed, and welcome back again to the sure foundation him who, in times past, was a true "yoke-fellow." But, true reformation should be accompanied by repentance and a very *plain*, correct restatement of things misstated.

It will be seen by the following quotations from our contemporary's January issue, page 59, that, referring to the *sacrifice* which atones for our sins and reconciles to God, it teaches that by the destruction of sin by each individual *in himself*, each thus RECONCILES *himself to God* by the destruction of the enmity [sin, or curse] in himself. Each sinner *thus* reaching a condition of *at-one-ment* with God, instead of as Paul states it: We were reconciled to God *by the death of His son*—while we were yet sinners (Rom. 5:10).

"The shedding of the blood of the beast represented the killing of the life principle of the lower nature—the *enmity*, the *carnal mind*, the will of the flesh—and was required, because nothing but the complete RECONCILIATION, *which the destruction of the enmity involves*, could satisfy law or justice and yet save the man." Again: "As the carnal mind cannot be subject to God's law (Rom. 8:7), ITS destruction is a necessity to man's salvation, so *this killing sacrifice is the* RECONCILING ACT." If this does not directly deny, it does entirely *ignore the reconciling act* mentioned in Scripture, *viz:* "While we were sinners, we were *reconciled* to God by the DEATH OF HIS SON." Again, it says: "What the Law could not do,—set man right—*the GOSPEL* of Christ accomplishes."

Here is just the point. It claims that man's salvation is a *moral reformation*, hence, whatever leads men to reform, saves. We claim, on the contrary, that *before* reformation could be of any value to men, they must be *redeemed, ransomed, bought*. The Adamic sin must be canceled, and the condemnation too, and death must be lifted by the sacrifice of man's *ransom, substitute*, or *representative*—the man Christ Jesus. *Then* comes the *gospel*—the good news—that man *is ransomed*, and it is the love of God thus manifested in our redemption which leadeth men to repentance and reformation. Yes, *the* gospel is that which Paul preached, saying: "I delivered unto you *first of all* that which I also received [first of all], how that Christ died for *our* sins according to the Scriptures" (1 Cor. 15:3).

In our contemporary's issue of December last it says, speaking of the death of Christ: "The real death which he died, and which gave him such *power* to draw men to himself, was that of which the physical death on the cross was but a *shadow*." "He died out of the old dispensation of law into the dispensation of grace. Being the first, He established that dispensation. He died *out of the Adamic* LIFE (?) and rose into the perfect life of the second Adam." . . . . "He will, therefore, draw men *out of law* into grace; out of *the life* (?) of the first Adam into that of the second Adam." Again, page 42: "Christ died to the *old relation* which he had COME INTO *by Adam's sin*." And again, "The blood which must be shed, *without which* there is no remission of sins, IS *that which is the evidence of the death of the* ENMITY WITHIN US—death *to* sin."

These quotations, we think, can be construed only as we did construe them in our last issue—"WE ANSWER FOR THEM." However, we will say this: If our contemporary does attach a proper weight to the death of Jesus as *our ransom*, it is not well expressed in the above quotations from its columns; and we further suggest, that it *can* set at rest the entire question by *clear* and straightforward answers to the six *questions* on the subject, proposed in our February issue, which we answered in our last. *Let the truth be known.*

As in contrast with the utterances of our contemporary, we wish to present to its readers and ours, an article from the pen of its Editor when he was a "true yoke-fellow," a valued correspondent of the TOWER, and defender of the value of the *ransom* as the price of man's release from death.

The article is on this very topic, and it should be noticed that it is a clear, straight-forward statement of the scriptural views as still held and presented by the WATCH TOWER. It does not abound with ambiguities and non-understandable expressions, as present theories of this writer seem to make necessary—such as "He became the world," etc. The article below is a reprint from "ZION'S WATCH TOWER," October, 1879. Would to God that he might return to this foundation. For this we most earnestly seek and pray.

"For if, when we were enemies, we were reconciled to God

by the *death* of his Son much more, being reconciled, we shall be saved by his life."—Rom. 5:10.

One of the prominent features of God's plan, by which his love is manifested, is Christ's *death*.

Perhaps no other feature has been opposed so much as the idea that the death of Christ should have anything to do with man's salvation; and much effort has been made by some to explain it away, or so modify the teachings of the Bible on this subject as to make it palatable to the natural mind.

The bold and reckless spirit that declares, by word or action, that we will believe nothing unless it accords with our reason, may be characteristic of the age in which we live, but it does not savor of the meek and quiet spirit that trembles at the word of the Lord. We do not oppose the searching and comparing of the Scriptures to ascertain what they teach. That is really the disciple's work. And it is right also to bring all theories to the test of God's word—to "prove all things [by that standard] and hold fast that which is good." And in all this we shall find room for the exercise of the faculty of reason; but if in our searching we find a fact stated, the philosophy of which we cannot see, it is hardly becoming in a Christian, to ignore or belittle the fact.

We may fail of seeing for two reasons—either because God has withheld his reason, or because we are still ignorant of some other revealed fact which in due time will be made plain. Better, *if need be*, to say, "I do not understand," than to deny the facts.

No careful student can fail to be impressed with the stress that is laid on the death of Christ. That some have overlooked other truths, and so laid too much stress on the death, we will not deny; but that is no excuse for our belittling the death by overexalting other features. A morbid desire for something new and peculiar, should be checked by a careful reading of the context before using a verse, or a small part of it, in proof of a new theory.

"When we were yet without strength, in due time Christ died for the ungodly. Scarcely for a righteous man will one die; yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6-8). How can Christ's death show or commend God's love to us unless that death meets a necessity in the sinner's case?

To do for us what *we could or must do for ourselves* would not be an expression of benevolence. To say that he *died* to meet our necessity would be a strange thing indeed, if it were only his *life* that could help us. But verse 10 shows us the value of both the death and the life, and should forever prevent us from confounding the two or ignoring either one. "*Reconciled* [atoned] to God by the *death* of his Son, ... *saved* by his *life*."

That there is an atonement by the *death* of Christ the above passage clearly teaches, and is so translated in verse 11. And even if the salvation by his *life* is elsewhere called reconciliation, or if there should be discovered a dozen other reconciliations, still it remains true that we are "*reconciled* to God by the death of his Son," and it is an expression of God's great love for the world of sinners.

That this atonement, by the death of Christ, has no reference to the breaking down of the middle wall between the Jew and Gentile, is clear, because the apostle goes on to explain, and shows as plain as words could make it, that the atonement secures to mankind *what was lost through Adam*.

"*Wherefore*," in the 12th verse, relates back to the atonement of verse 11, and it is stated that as by one man all men were condemned to *death*, so by the atonement all men are justified to *life*. To overlook this is to ignore the "wherefore" and "therefore" of the apostle, verses 12-18. We do not overlook the fact or value of Christ's *obedience* any more than we overlook Adam's sin. Sin brought death, and righteousness brings life. But that the *death* of Christ, the *righteous* one, was a necessity, is the idea for which we here plead.

Now, if any one can read carefully the whole passage and not see that *Christ's death* secures to man *recovery* from DEATH, it will prove that the human mind is greatly biased by its own determinations.

It is not an isolated text, however, that teaches the *recovery from death* by the death of Christ.

ATONEMENT IS THE BASIS OF RESURRECTION

The apostle has shown us that Christ's *death* is the *atoning act*. We shall, therefore, expect to find the death of Christ associated with man's *recovery* from death.

We are not forgetting the resurrection of Christ, nor overlooking its value as the entrance of the Head into endless life, and, therefore, as the key of immortality for mankind; but we are seeking to give his *death* its place as the PRICE of redemption or recovery.

Certainly *man's recovery from death* is one thing, and *the gift of immortality* is another, and they should be so considered, though they are intimately related to each other. The former is the *basis* of the latter, and the latter is the object for which the former is accomplished; hence it is said, "Reconciled by his death, saved by his life."

"He died for our sins." It is not said that he *rose* for our sins. He is the *Lamb* that taketh away the sin of the *world*. The world's sin is Adam's sin. "In whom all have sinned" (Rom. 5:12—marg.). "He bore our sins in his own *body on the tree*." "He became a *curse* for us." "*Wounded* for *our* transgressions." "By his *stripes* we are healed." "Christ sent me not to baptize, but to preach the gospel—not with the wisdom of words, lest the *cross* of Christ should be made of none effect" (1 Cor. 1:17). If Christ's *death* in itself does nothing, then it *is* of no effect. The cross must refer to the death and not to the after life. "The preaching of the *cross* is to them that perish *foolishness*, but to us that are saved it is the *power* of God" (verse 18).

"The Jews require a sign, and the Greek's seek after wisdom, but we preach Christ crucified" (verses 22, 23). "I determined to know nothing among you save Jesus Christ and him crucified" (Chapter 11:2). From what he said in the first chapter, we know Paul made a specialty of the *death* in his preaching.

The cross is the basis of all the glory. He laid down his life for the sheep. "No man taketh it from me. I lay it down of myself." To Pilate he said, "Thou couldest have no power at all were it not given thee from above."

After the *hour* for the *Passover* (he being the antitype, and it must be fulfilled on *time*) he no longer sought to protect himself, nor allowed others to protect him, but gave himself into their hands. *His* hour had come; then and not till then "they killed the Prince of life." "He gave his life a *ransom* for many."—"A ransom for *all*, to be testified in due time." Hence, being redeemed—"*bought* with a *price*"—we are not our own.

That Christ died in the same sense in which men die, and in which men are *counted dead before they die*, must be true, or there would be no relation between his death and theirs. Here, again, the love of Christ constraineth us, because we thus judge that if *one died* for all, then were all *dead* (not all *actually* dead, but *counted* dead)—"death (sentence) passed on all." His death was of the *same kind*, MET THE CLAIM AS A RANSOM, so that *all are his*, and *counted* alive, for the object as stated, "that he died for all, that they who *live* should no longer live unto themselves, but unto him who died for them and rose again." The idea is here suggested that he gained the right to *control all* for whom he died. . . .

This work of redeeming by *death*, is not to be confounded with the work of the second Adam, which is to impart spiritual life.

CHRIST DID NOT BECOME THE SECOND ADAM UNTIL HE WAS MADE A QUICKENING SPIRIT

That our Lord Jesus is the antitype of Adam, as Head of a new race, is true, but he is *more* than that. Adam, besides being head of a race, was lord of all [the earthly] creation. So, too, Jesus died and rose again that he might be *Lord* both of the dead and the living (Rom. 14:9). So, too, the uttermost parts of the earth are to be his possession (Psalm 2). That this is not a baseless assumption is shown in Heb. 2. There we learn that the very purpose for which Christ took our nature was, that "by the grace of God he *might taste death* for every man."—"That through death he might destroy him that *had* the *power* over death, *i. e.*, the devil, and *deliver* them who, through fear of death, were all their lifetime subject to bondage." He binds the strong man, the prison-keeper, and delivers the captives. He delivers them from the death of which they were afraid during their lifetime. They never had a spiritual lifetime, and never dreaded a spiritual death. Christ took the natural that he might redeem *the natural*, and possesses the spiritual that he may impart the spiritual, is the evident teaching of the Bible. The same thought of his having power over the *dead* is brought to view in Rev. 1:18. "I am he that liveth and was dead: and behold I am alive forevermore; Amen; and have the *keys* of *Hades* and of *death*." . . . .

This is in keeping with all the rest. Christ *died* that we might live, and *lives* that we might live forever. This view of the subject does not shut God out of the work and plan, for it *is* his plan to work in and by the Lord Jesus. That the terms death and life are used figuratively, sometimes, we freely admit, and the context will determine it; but when speaking of the penalty of sin and resurrection from it, the death of Christ must serve as the key. J. H. P.

THE COUNCIL OF NICE AND THE CANON OF SCRIPTURE

A portion of the skeptical class of the community are intelligent and somewhat candid, but unfortunately are not familiar with the subjects about which they talk, and hence are led into most egregious errors.

There is, perhaps, no statement more current among infidels at large, whether of high or low degree, than that the canon of New Testament Scripture was defined and settled by a vote of the bishops assembled at the Council of Nice in the year A. D. 325. Over and over has this assertion been made and reiterated. And many infidels have settled it as one of the articles of their faith, and upon this basis proceed to deride Christians for their folly and superstition.

I recollect meeting this story in Marlboro', Mass., where it had been written out by a leading infidel, and printed in a newspaper. The writer declared that this account of the origin of the New Testament rested upon the authority of Papias, an early Christian bishop. I replied that there was one little difficulty about that story, namely, that Papias had been dead and buried 150 years or more before the Council of Nice was ever heard of; but suggested that, as they might have obtained their information from "the spirits," the fact of his death was no insuperable difficulty in the way of their theory. The skeptic arose to explain, and said the person alluded to was not the right Papias, but that the one he referred to was an "obscure Christian bishop of the fourth century." The writer replied that he was no doubt very "obscure," so obscure that *no one had ever heard of him before or since.*

It seemed desirable, however, that this statement about Papias should be looked up, and so, turning to a well known infidel book written by an English author, and published at the office of what has long been the leading infidel paper of America, these words were found:

"The following fact, mentioned by Pappius in his 'Synodicum of the Council of Nice', is however, worth all the preceding, valuable and curious though they be. Pappius informs us of the manner in which the true Gospels were selected from the false at that memorable council: 'This was done', says he, *'by placing all the books under a communion table,* and upon the prayers of the council, the *inspired* books jumped *upon the table!* while the false ones remained under!' What a test of *truth!* What a proof of inspiration! It is quite a *stirring* argument. Who, after this, will venture to doubt the authenticity of the Scriptures? . . . . And if these councils are not to be depended upon, we have no means of ascertaining which of the immense numbers of Gospels, Acts, Epistles, and Revelations, are really genuine, or if any are so. All is confusion, doubt, and uncertainty. A curious state of things when a book is said to of *divine* origin."

Similar statements are found in numerous infidel publications, and are received with unquestioning confidence by infidels who taunt Christians with their credulity in believing the Bible. This story, as quoted above, was referred to as "an historical record translated from the Greek," in an article published in a Boston infidel paper.

Briefly stated, the Council of Nice did nothing of the kind during its sessions, as this question did not come up for consideration there. This foolish story occurs in a book entitled "Synodikon," which was printed from an old Greek manuscript, first discovered by John Pappus, a German theologian, but written no one knows when, where, or by whom; but as it refers to events which occurred in the year A. D. 869, we *know* it must have been written at least 544 years after the Council of Nice was held. Pappus probably discovered this romancing old document in some library, and printed it as a curiosity; and infidels have swallowed it whole, as if it were the authentic history of an eye-witness.

We propose now to show briefly, the absurdity and falsity of the assertion that the New Testament was concocted by a pack of priests, or an ecclesiastical council.

Robert Phillip's "Life, Times and Missionary Enterprises of John Campbell," the African Missionary traveler, contains (pp. 215-216) the following anecdote by Mr. Campbell:

I remember distinctly an interesting anecdote referring to the late Sir David Dalrymple, better known to literary men abroad by his title of Lord Hailes, a Scottish judge. I had it from the late Rev. W. Buchanan, one of the ministers of Edinburgh. I took such interest in it that, though it must be about fifty years ago since he told it, I think I can almost relate it in Mr. Buchanan's words:

"I was dining sometime ago with a literary party at old Mr. Abercrombie's, father of General Abercrombie who was slain in Egypt at the head of the British army, and spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?'

"The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

" 'I remember it well,' said I, 'and have thought of it often, without being able to form any opinion of conjecture on the subject.'

" 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven (or eleven) verses, (I forgot which,) which satisfied me that I could discover them also. 'Now,' said he, 'here was a way in which God concealed or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who tried to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.'

"The labor of effecting this feat must have been immense; for the gospels and epistles would not be divided into chapters and verses as they are now."

The Ante-Nicene Library, published by T. & T. Clark, of Edinburgh, comprises some twenty-four octavo volumes, averaging about five hundred pages each. In these 12,000 octavo pages of printed matter, which stand on a shelf by my side as I write, are comprised nearly all the extant writings of some fifteen or twenty of the most eminent Christian authors who lived *before* the year A. D. 325, when the Council of Nice was convened. One of these volumes also contains such remains of those spurious, uncanonical and fictitious Gospels, Acts, etc., as have come down to us from early ages. In these twelve thousand pages, all of which are accessible to skeptics in the English translations, and which can be compared with the originals by those who are competent to do so, will be found an avalanche of evidence upon the question of the origin of the New Testament Scriptures.

These men, some of whom are contemporary with the Apostles, and others who, as their immediate successors, were well acquainted with their associates and contemporaries, give in these writings the most positive and unmistakable evidence as to the New Testament books which they received, and as to the estimation in which those books were held. They quote passage after passage and page after page of the same Scriptures that are quoted today and read in every Christian assembly. They quoted the books which we quote; they quoted them as we quote them; they received them as we received them, and this, long before the Council of Nice or any other council had anything to say about the canon of the Scriptures.

Polycarp, who was martyred A. D. 155 or 156, after having served Christ eighty-six years, and who was, during some thirty years of his long Christian life, contemporary with the Apostle John, whose disciple he was, quotes in his epistle to the Philippians, nearly forty passages from our New Testament; Justin Martyr, who wrote about A. D. 140, or some forty years after the decease of the Apostle John, quotes again and again the very words which we now read in the New Testament; and in the writings of Irenæus, A. D. 178; Clement, A. D. 194; Tertullian, A. D. 200; and Origen, A. D. 230, are to be found 8,728 quotations from the New Testament, including *every book* which we *accept as canonical.**

*TERTULLIAN, in the thirty-sixth chapter of his work, "Against Heretics," written about A. D. 200, when the parchment writings of the apostles, being less than one hundred and fifty years old, should, with ordinary care, have been in perfect preservation, thus speaks concerning the authentic writings of the apostles, then read in the churches: "Come, now, you who would indulge a better curiosity, if you would apply it to the business of your salvation, run over the apostolic churches, in which the very chairs of the apostles are still pre-eminent in their places, in which their own *authentic writings are read,* uttering the voice and representing the face of each of them severally. Achaia is very near you, in which you find Corinth. Since you are not far from Macedonia, you have Philippi, you have the Thessalonians. Since you are able to cross to Asia, you get Ephesus. Since, moreover, you are close upon Italy, you have Rome, from whence comes, even into our hands, the very authority" [of the apostles].

Dr. Alexander Keith, in the sixth chapter of his "Demonstration of the Truth of the Christian Religion," records the number of quotations from the New Testament which can be found in works which are still extant, by the writer whom we have named. He reports seven hundred and sixty-seven (767) passages quoted by Irenæus, from every book in the New Testament except the third epistle of John and the epistle of Jude; three hundred and eighty-nine (389) passages quoted by Clement from every book except the epistle of James and the second and third epistles of John, and the epistle of Jude; eighteen hundred and two (1802) passages, or, if repetitions are included, more than *three thousand* passages, quoted by Tertullian, from every book in the New Testament except the epistle to James, the third of John, the second of Peter, and the epistle of Jude; while the works of Origen yet extant, contain five thousand seven hundred and sixty-five (5,765) quotations from the New Testament, including every book contained therein, and *excluding all of the so-called apocryphal books, about which infidels sometimes talk so freely.* Many works of Origen and other authors of those times have perished, but it is probable that if Origen's entire writings had been preserved, if the New Testament had been lost, it could have been reconstructed from them alone.

These authors which we have named comprise but a portion of the authors who wrote *before* the Council of Nice; but these are sufficient to settle forever this question of the authenticity of the New Testament Scriptures.

The fact that councils, at a later date, published to the world lists of books which they received as of divine authority may be important to the council, but is of no importance to the books themselves. A town meeting or a village caucus might publish to the world the volumes they receive as the statutes of the state or the general laws of the nation, but their publication of the fact has *no possible connection with the authority of those laws.* If they receive them as authoritative, well and good; if they do not receive them, other people do; and the government is abundantly able to enforce them. So this talk about councils and priests concocting the New Testament out of a jumbled-up lot of doubtful and questionable books, is an evidence of that skeptical credulity which is so abundant among infidels as a class.—*The Armory.*

QUESTIONS ON SUBSTITUTION

Ques. If Jesus was man's *substitute* in death, why should men continue to die *since* his substitution of his life for ours? Is it not an argument against his view that men continue to die; For, if God be just, he could not hold both the sinner and his substitute for the same Adamic sin.

Ans. It is not only a scriptural statement that Jesus "died for our sins" as our representative or substitute, but also that "He *bought* us;" and, to appreciate the matter fully, we must give this its weight also.

Jesus was man's substitute in the sense that he met in his own person the penalty which God's broken law had charged against us. Consequently, God *no longer* CONDEMNS, because Christ died (See Rom. 8:34). This much, then, is settled—the *condemnation.* But now comes the question, if the *Law* is satisfied why is not the executioner, who has the power of death (the devil—Heb. 2:14), stopped at once? To solve this question, we must remember that while all the work and will of Christ is that of the Father, yet, in the *legal* aspect of the case now being considered, we see that men are not *now* amenable to the Father, but to His Son who *bought* them. The fact then that the enemy is not interrupted in his work is in no way chargeable to injustice of Jehovah; and as to the purchaser, Jesus, while he has announced his intention to exercise his authority and release all in his own *due* time, yet, who shall find fault with Him who bought for us a *right* to life, if he does not bestow it immediately. Surely we may know that he has some *good* reason for the delay, even if we cannot know the reason; for we remember that he loved and pitied us; for "greater love hath no man than this, that a man lay down his life for his friend."

But while we could trust his wisdom and love in ignorance of the *wherefore,* as thousands of our brethren in past ages have done, yet, we thank God that we are living in the time when it is pleasing him to reveal to us more of his plans, and to show us *why* death is permitted still to *reign,* even after Jesus has legally conquered it, and has "the keys (power to open), of death and hades" (Rev. 1:18).

It is because God has purposed, not only the *restitution* of mankind to the perfection of their nature as it existed before marred by death and its cause—sin—but *also* the selecting out from among men of a "little flock," who, by a change of nature from human to divine, should be "new creatures," like unto Christ Jesus the Lord in his exaltation, and shares of his work and glory—especially in that of restoring mankind.

Now, all can see that this little flock—the Bride, who shall share *his throne* and work—must be *selected* FIRST, before "the times of restitution" begin, else she could not share. And if Jesus, immediately on having redeemed men, had begun to restore them—as soon as he had (the keys) "all power given unto him," (Matt. 28:18)—then it would have precluded the selection of the chaste virgin to be his Bride and helpmeet in the work.

We are glad, very glad, that it was in the plan of God that Jesus should delay using his *great power,* trusting that, by the grace of God, when he shall take to himself his great power and reign, we too shall be glorified together with him and share in the exercise of his power as he has promised, saying, "*Greater* things than these shall ye do," referring to his miracles which were mere shadows of the coming restitution of all things.

It might be asked, Why did Jesus not delay his first coming until the Bride had been selected and the restitution work had become due? As it is closely connected with our previous question under discussion, we here answer it:

Not only was it needful that we should *sacrifice* with Jesus the human nature, in order to share with him the divine nature and glory, but *our* human nature, being imperfect and already condemned through Adam, it was *necessary* that it should be redeemed, or bought from the condition of condemnation, *before it could be* an acceptable sacrifice for Jehovah's altar—upon which must come no blemished offering. It will be seen, then, at a glance, that the sacrifice of Jesus, as our ransom from sin, was necessary BEFORE the call could come to the Church to share his sacrifice and glory.

Notice further, that it was not only needful that time should elapse between the *ransom* and *restitution,* in which time the little flock may share in his sacrifice, but it was *necessary* that, during this time, EVIL *should rule.* Consider for a moment, that if our Prince were ruling now, and right-doing were rewarded and evil-doing punished, etc., it would be impossible for the little flock to be tried and tempted by evil, hence impossible for them to *sacrifice* themselves for truth and right. So, too, with Jesus' sacrifice; had it not been for the reign of evil, his witnessing for truth would have needed and brought no reproach, rejection, thorns, or cross, or death.

In the Millennial age, under the reign of Christ, it will be no longer possible to "overcome evil with good," for the dominion of evil will be ended and the reign of righteousness begun.

Those who regard the putting away of sins as the *sacrifice* (the discontinuance of evil practices, drunkenness, profanity, etc.,) will not appreciate our position. But those who see sacrifice to be something far beyond—the surrender and sacrifice of human *rights, privileges, comforts and welfare*—will appreciate the statement that such sacrifice can only be accomplished while there are evil conditions making them possible.

It is thus that the Gospel age is termed "The *acceptable* year of the Lord." It is the time during which God will accept of all *sacrifices* properly presented. No such opportunity was offered before this age except in type. It was not possible, because the *ransom* was not yet given; all were yet *legally* under condemnation of death as sinners. True, some believing God's plan of favor, looked forward, discerning the better sacrifices for sins, and in faith accepted the results. But that God did not treat sin as actually cancelled until Jesus had finished his sacrifice for sins, and presented it as the ransom price of our sins, is evident from the fact, that even the disciples of Jesus were not accepted by Jehovah as sacrifices until then—until Pentecost.

Jesus was an *acceptable* sacrifice, because in him was *no sin.* Those during this age, who accept of his ransom, share now in the benefits of his sacrifice and are reckoned free from sin and its condemnation. *Such,* being *made free* from sin, may also become acceptable sacrifices—acceptable *through* the beloved—so long as the "Acceptable year of the Lord" lasts. When the "little flock"—the Bride, the Lamb's wife—has been selected according to this law of purifying and sacrificing (or justification and sanctification), then the special call to *change nature* by sacrifice, termed our high-calling, heavenly-calling, etc.—will cease.

The *conditions* of trial during the next age will be much easier than now, and the crown, though gloriously grand, will

be less so than the one for which we are running. Their aim, the perfection of the human nature; ours, the perfection of the divine—one a heavenly, and the other a glorious, earthly image of it. For the glory of the heavenly is one thing, and the glory of the earthly is another thing. The glory and dominion given to the first man (and his Bride), which is to be *restored*, placing him again but a *little* lower than the angels (Psa. 8:5), will but feebly illustrate the superior glory of our Lord—the second Adam (and his Bride)—made so much *superior* to angels, that to him every knee shall bow and every tongue confess. (Compare Psa. 8:5; Phil. 2:9, 10; Heb. 1:4 and 1 Cor. 6:3.)

FOREKNOWLEDGE AND PREDESTINATION

These two words have been the cause of a great deal of controversy among various classes of religionists, and many strange positions have been taken in regard to their Biblical meaning. Generally speaking foreknowledge is made to mean that unlimited wisdom of God which he possessed before the world was. We do not question but what God knew all things from eternity, but does the word foreknowledge, as used in the Scripture, refer to that unbounded intelligence which characterizes the infinite, or does it refer to that system which is revealed to us in the prophets? To us it appears plain that the two words foreknowledge and predestination, have no reference to the infinity of God's wisdom, but have specific reference to the plan of redemption made known in the promise, in type and in prophecy. In other words, the things written in the prophets. Foreknowledge refers to the things foretold. In order to make this point plain, we refer to the Bible proofs.

Take for example Peter's words on the day of Pentecost. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts ii. 23.) The above text seems to be well explained in the next chapter. "But those things which God before had showed by the mouth of all his holy prophets, that Christ should suffer, he hath so fulfilled." In strict harmony with the above, see Luke xxiv. 44. "And he said unto them, these are the words which I spake unto you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets and in the Psalms concerning me."

The reader will notice that Jesus does not refer to any prearranged plan beyond that mentioned in the Holy Writings. Indeed, all that is said upon the subject of foreknowledge of God seems to refer to that which was *written*. It is a matter of relief to feel that the things *revealed* in the promises, types and prophecies of the Scriptures are referred to by the word foreknowledge. Now, as knowledge *precedes* plans or actions, it therefore follows that predestination and election merely refer to that *pre-arranged* system or plan by which God will save all who conform to the image of his Son through the gospel. We do not offer the above in a dogmatic spirit, but as suggestive of a possible solution of a much abused and misunderstood subject.—*Our Rest.*

WHAT DOES IT MEAN?

We clip the following from a daily paper of recent date:

"The Pope will attend the coronation of the Czar. The coming together of these two heads of the different wings of the Catholic church, one of which recognizes the Pope as the supreme authority, and the other the Czar, is one of the most important religious events in the history of this century. It indicates a radical change in the prejudices of these two great religious bodies, the Roman and the Greek church, that has been accomplished in the Protestant Church by the Evangelical Alliance."

What does it mean? Is it possible that this is to be the first open step toward a re-union of the Greek and Catholic churches? Is the breach of such long standing about to be closed? Originally, as is well known, the Church was one, with Constantinople as the residence of the Emperor, and the recognized center of religious power. Afterward, a breach occurred, the Church became divided, the Bishops of Constantinople and Rome antagonized each other, and all attempts to heal the wounds and close the breach were fruitless. From that day to this the two have been apart. Rome maintained its supremacy, while Constantinople was wrested from its Greek professors, and has been held by the Mohammedans to this day. It is confidently expected, however, that it will ere long pass into the hands of Russia, and again become the recognized center of the religion of the Greek Church, of which the Czar is at present the recognized head.

In view of the marvelous changes through which the Roman Church has passed during the last twenty-five years, and the recent experiences of the Czar in his own dominions, may we not expect that the differences of the past will be buried, concessions made, and a reunion of the two Churches effected so as to give united strength to the work of restoring order, and checking, if possible, the dreaded opposition so rapidly coming to the front in all parts of Europe. That some change must take place, and that right early, is manifest.—*Our Rest.* [Ans. See Isa. 8:12-16.—ED.]

ETERNAL TORMENT

Many Christians there are, both in and out of the Churches, who cannot endorse the doctrine of eternal torment. They reason, If God, as the Scriptures teach, is the source or fountain of love; if love is his chief characteristic, he little shows it by consigning thousands to endless pain, and thus exercising his unlimited power over helpless humanity. The doctrine, too, though formerly, and even yet by many, considered fundamental, is quite neglected in the pulpit, there being comparatively few who now defend it. Nevertheless, there are some apparently direct assertions of the Word of God which somewhat stagger earnest seekers after truth. A few of these passages will engage our attention at this time.

Among the most prominent, cited in support of this doctrine, is Mark 9:43-50. We think our Lord had in mind, while speaking these words, the literal Hell or Gehenna, which was located in one of the valleys near Jerusalem. Into this were cast all kinds of refuse and unburied bodies of animals and criminals. This mass was consumed by fires which were kept burning continually. It does not require a very vivid imagination to picture the place as one to be shunned. The ignominious end of the wicked is likened to this place of destruction. The language here used is figurative. A literal eye, or hand, or foot could not cause one to stumble in such a way as to affect his eternal welfare. Christ was addressing his disciples, not the world, and when they covenanted to follow him they were to have an eye to his glory, to the coming of his kingdom. There are eyes of the understanding as well as natural eyes. Eye is used as a representative of design or purpose—"Is thine eye evil because I am good"?—"If, therefore, thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness."

The eye is the director of the hand and foot, and whatever these latter represent, is under the control of the former. It is not an uncommon thing for many who have professed to have an eye for the glory of God, to have a much larger eye for business, for literature, for fame, etc. This larger eye is causing many to stumble, and the consequence will be, loss of the prize, the God-life. Better indeed would it be for such were they to pluck this eye out entirely that they might have a single eye to the glory. Christ sought to teach his disciples that things most highly esteemed, those thought by mankind to be necessary, should be given up if they in the least hindered our progress. Paul echoed the same spirit when he said, "I count all things but loss," etc. "Let us lay aside every weight —and run."

Another scripture, misunderstood by many, is Matt. 25:46. A proper understanding of this is dependent, we think, upon the context. *When* the event occurs is all important. In verse 31 we are told, it is "When the Son of man shall come in his glory." This is at the coming of Christ, *after* the exaltation of the Church, when the glory reign has begun. During that reign those who have suffered with him in this age are to sit with him in his throne, while the sheep and the goats represent the world—the nations—whose trial will then be due. With us in this age the test is *faith*, but with them the test will be *works*. "In as much as ye *have done*," or "*have not done*." The separation of men into the two classes, symbolized by sheep and goats, will be the work of *that* age, and, by its close, all shall have come to a knowledge of truth, and had opportunity to come to favor, or right hand position, as sheep. Those *wilfully* wicked, represented by the goats, will go down into destruction, symbolized by fire. All should see that *fire*

is as much a figure as sheep and goats. The interest centers in verse 46. "These shall go away into everlasting punishment, but the righteous into life eternal." The words everlasting and eternal here are the same in the original, and are used to express the continuousness of both reward and punishment. The reward is *life*, and will continue forever; the punishment is what—torment? No, it does not mention here what the punishment is, except in the symbol *fire*, which represents destruction. Other scriptures inform us that "the wages of sin is death." "The soul that sinneth it shall die:" This is *everlasting destruction*, or a destruction or death from which there shall be no resurrection. Thus, we see, the reward and punishment are opposites—life or death, and the trial being over, these conditions are endless or everlasting.

Again, Rev. 14:10, 11 is a cause of stumbling. In the study of Revelation we should always bear in mind that it is a book of symbols. The "things which were shortly to come to pass" were *signified* unto John. A red light on a railroad is not in itself dangerous, but it is the signal of danger, and so of the signals in Revelation. The smoke and noise, the fire and water, etc., are not dangers but indicators. In the passage under consideration fire and brimstone signify destruction. It is no secret that the fumes of brimstone are destructive to life. It is frequently used as a disinfectant. The mention of it here, in connection with fire, is positive proof of utter destruction.

But "the smoke of their torment ascendeth forever." Anything annoying is tormenting. Individuals, with a desire to cling to the "traditions of the elders," are today annoyed by unfolding truth, and the same is true of all *systems* of religion. The confusion already existing in and among these systems and individuals, because of their departure from truth, is well symbolized by smoke which will become more and more dense. All those who are finally brought out of these systems will forever remember how they (the systems—"Beast," etc.) were tormented.

The parable of the rich man and Lazarus, recorded in Luke 15, may be thought by some to have a bearing upon this subject. Our Lord spake in parables, "that seeing they might not see, and hearing they might not understand." Had they understood them his design would have been frustrated. If a literal interpretation were allowed it would not have been difficult for those who heard to understand, and Christ would have had no occasion to explain even the few that he did.

The general view of this parable breathes so much of the spirit of his satanic majesty that we would marvel at its almost universal acceptation, were it not for the fact that he who was a liar from the beginning remains so to this day, and seeks above all things to deceive the very elect. We think the proper view of this parable is that found in "Food," page 154, to which we refer any who may desire information. The above selections are probably the strongest cited in defense of this doctrine of eternal torment. Others there are, of similar import, to which the foregoing can be applied. J. F. SMITH.

THE BATTLE HOT

The warfare between good and evil waxes intense. Right and wrong are struggling for the mastery. Every individual child of God is beset with countless snares and dangers. Temptations and lusts surround them on every side, and—

"The meanest foe of all the train
Has thousands and ten thousands slain."

And yet we need not despair. The Captain of our salvation is able to deliver us, for he himself has met and vanquished every foe. In him we are safe, under him we shall be victorious. He maketh us always to triumph in him. He subdueth our enemies under us. "Thanks be to God who giveth us the victory, through our Lord Jesus Christ." Without him we shall surely die, but trusting him we shall never perish, and no one can pluck us out of our Father's hand.

"Fear not, brethren, joyful stand
On the borders of your land.
Jesus Christ, our Father's Son,
Bids us undismayed go on."

—*The Observer.*

VOL. IV PITTSBURGH, PA., JUNE, 1883 No. 11

VIEW FROM THE TOWER

Looking out in every direction, we note like a grand panorama, the changing affairs of Church and State fulfilling the "sure word of prophecy." Every development in the affairs of the nations or the nominal Church systems, or the true saints, seems to confirm the teachings of Scripture, that we are living in the Day of the Lord. The saints seem to be having a more thorough sifting and testing, which eventually shall separate every tare and garner every grain of wheat. The nominal systems are in distress at the spread of intelligence and thought among their supporters; and the nations in uneasiness are endeavoring not only to form alliances of power, but to protect each other's dominion from revolutionists.

Wonderful things are spoken concerning this dark day—this "Day of the Lord" in which we are living. The student who will take his concordance and reference Bible and search out what is said of "*that* day" will be astonished. Note the following as an example and see if you can find the application, and whether you think the description begins to fit the facts in passing events:

"As I live saith the Lord God, surely because my flock became a prey and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves and fed not my flock; therefore, O ye shepherds, hear the word of the Lord: Thus saith the Lord God; behold I am against the shepherds, and I will require my flock at their hand, and cause *them to* CEASE *from feeding* the flock. Neither shall the shepherds feed themselves any more, for I will *deliver* MY *flock* from their *mouth*, that they may not be meat for them.

"For thus saith the Lord God, Behold *I even I, will* both search my sheep and seek them out. As a shepherd seeketh out his flock *in* THE DAY *that he is* [*present*] *among* his sheep that are scattered: so will I seek out my sheep and will deliver them out of all places where they have been scattered in the *cloudy* and *dark* day" (Ezek. 34:8-12).

This is having a fulfilment in the gathering of the sheep of both folds—the natural and the spiritual Israelites—out of their respective bondages and dispersions, and how pointed and applicable are some of the references to shepherds—they shall *feed* the Lord's sheep no more—they cannot. This is due too at *that day*—into which we have already entered some nine years.

The report from Bro. Seagrin, who for some six months has been traveling among his fellow countrymen, the Swedes, preaching the "*Glad* tidings," will be of great interest to you all. Our brother has only seen these beauties and harmonies of the Word about a year, but the seed seems to have found good ground—prepared—in which it is bringing forth much fruit, as already he has been instrumental in helping about two hundred out of darkness into *this marvellous light*, wherein we stand and rejoice in hope of the glory of God. Of course this means two hundred preachers of "this way" among that nationality.

All this goes to demonstrate the necessity of some tract issues in the *Scandinavian tongue* and the German, but especially the former, who are a more religiously inclined people. We know that it will surprise many of our readers to learn that there are in this land nearly two millions of people (Swedes, Norwegians, etc.), who speak the Scandinavian language, and of these there are very few indeed who can read or understand English. We shall not give up the hope of issuing the tract papers for these as proposed some time since, but must wait until the Lord provides the means. Our regular Tract Fund is still behind, and the special SWEDISH TRACT FUND, started some time since, has not flourished thus far and contains less than thirty dollars. It would require about three hundred dollars to issue a proper edition. Our Master is rich—he owns the cattle upon a thousand hills, as well as the hills themselves, and all the gold and silver are His. If he deems the work necessary he will make the necessary provision. The German Fund has made even less progress, but as the interest in that direction is less we shall for the present be most interested in the Swedes. We deem it proper to thus inform the household of faith and especially the contributors to the Tract Fund.

We here give you extracts from a few of the many good letters which continue to come to our office. May they

strengthen and encourage each of you as they do us, is our prayer.

Fayetteville, N. C.

DEAR BROTHER IN CHRIST:—For sometime I have been thinking of writing to you. I found in the March number of *Zion's Watch Tower*, for 1883, a communication under the caption, *What is Duty?* which answered my inquiry satisfactorily—perfectly. I have been a searcher after truth from youth up. Joined the Baptist Church at the age of 22 years, am now 49. I have been preaching over 20 years, but everything seems new to me since I have read your books. Why is it that such light has not been revealed by some of the so-called wise and great before this? I suppose the time for it had not come. I have not language sufficient to express my gratitude. May the Lord increase you in strength physically and mentally to go on in this great work until thousands like myself shall be able to see the light and beauty of the Bible.

I am determined to heed the words of Paul not to confer with flesh and blood, but to go out of Babylon lest I be partaker of her sins. Last Sabbath I preached from John 6:68, "Lord, to whom shall we go?" I expect to preach my last sermon for them as their elder, from Numbers 22:18, as my course is beginning to be talked of among my friends. I don't know what they will say *more*, but they will not say worse of me than they did of our Saviour. They said He had a devil. I rejoice that I am accounted worthy to be reproached, and to bear stripes for his (Jesus') sake.

Yours in the love of Christ,

_____.

BROTHER SEAGRIN'S LETTER

DEAR BROTHER RUSSELL:—I became acquainted with you through reading *Zion's Watch Tower* publications, some time since, but as I have never given you a very particular account of myself, and endeavors to spread the glad tidings among my fellow countrymen, I do so now, believing that you will be encouraged thereby.

Some time ago finding my Bible teaching one thing and sectarianism quite another, I determined to go out as a lay Evangelist to preach the truth as nearly as I could understand it, among my own countrymen, the Swedes, and in my own language. While traveling and laboring in this way I met a friend in Iowa who had a copy of "Food for Thinking Christians." As he did not fully understand part of its teachings, he brought it to me to know my opinion of it.

In answer to his questions I spent a whole evening trying to explain *away* its teachings, and afterwards retired to spend much of the night in thinking over the subject. The next morning I got the "Food" and my Bible, and began in earnest to compare the two to see if these things were really true—after careful study of the Bible I came gradually to see the beauty of this real glad tidings.

I began in my preaching to introduce the teachings; yet to avoid reproach and secure the favor of men, I was tempted to limit or explain away these glorious Bible truths. Once on a text involving Restitution I had begun to explain it in the old manner, but the Spirit cut me off; I then thought to avoid saying anything to the point, but God did not forsake his Jonah-like servant. I saw at once the evil of so doing, and conquering the tempter, I did plainly preach "the restitution of all things spoken by the mouth of all the holy Prophets since the world began." I have never since compromised with error.

I find many who will listen for hours with close attention. Some reject the truth, but many hear with joy. Some that I thought slow to receive it were only trying the foundations thoroughly, and some of these are becoming its most firm and able defenders, many of these humble teachers with their Bibles in hand, are able to overthrow the wise and learned preachers of traditions.

For nearly a year I have preached this truth with more or less fullness as I gradually came to a knowlege of it. I have suffered much reproach and some trials and persecution for the truth's sake, but never since the time mentioned have I faltered or mixed truth with error to make it palatable to formal Christians. I find some infidels who, hearing the truth, are beginning to think the Bible is true, and some have accepted the truth and are telling the good news to others, showing that the Bible is reasonable when understood.

During the time that I have preached this truth some two hundred Swedes have received it and are rejoicing in it and telling it to others.

As an incident of the work, I mention the fact that in my congregation at one place were two noted infidels, who doubtless came from curiosity, but they listened and evidently had an ear to hear, for the next morning they came to see me very early. I asked them, Well, now do you want to have anything to do with Jesus? They said, Yes, since we have heard of these glad tidings of God's love we do want to have some interest in Jesus. We prayed together, and since I have received a letter from one stating how he had gone to the infidel club room and told them of the *new* Jesus he has found.

Some places, the preachers coming after the people have heard these *glad tidings*, find it hard work to interest them again in the terrible and unscriptural doctrines which bound us and blindfolded the eyes of our understanding for so long. In one place a brother got up after the service and advancing to the desk said, You did not tell us the truth, your sermon was unscriptural; hereafter when you preach we want you to give us God's Word and quote it from the Bible.

The established ministers, called *orthodox*, sometimes oppose me and would hinder me from preaching if they could, but the Lord opens up some place, and the truth hungry are fed and rejoiced. Leaving one such place recently, several brethren bade me good-bye, and with tears in their eyes said, Bro. Seagrin, whatever happens let nothing hinder you from boldly proclaiming this glad tidings, that others may be blessed as we have been.

Many of our nation seem to have an ear to hear, and "He that hath an ear to hear *let* him hear." I urge my Swedish brethren who have been favored with truth, that has brought such joy and strength to them, to try to explain to others that they may rejoice and be strong also; searching out those saints who can discern truth and comforting and stimulating them to run well for the rich prize before us.

Pray for me, dear brother, while I try to labor among our Swedish brethren, and if it shall please our Lord to send the Swedes the October number of the *Tower* in our own language, as you proposed some time ago, I shall be so glad. If we could have Food in Swedish also it would be of great good under the Lord's blessing.

Brother, pray for me that I may be able to do my part of the work acceptably to our Father.

Yours in Christ, CHAS. SEAGRIN.

THE SERVANT HEIR

"Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all."—Gal. 4:1.

We have heard these words frequently quoted to support the theory that Jesus was in no essential respect different from other men.

That he belonged to the fallen race; that he redeemed *himself* as well as the rest of mankind; that he was in "all things" (not excepting his moral nature) just like other fallen men. Another text which is used to support the same idea is that "in all things it behooved him to be made like unto his brethren" (Heb. 2:17).

We regard these texts as strong as any we know of to support the doctrine referred to, but that, we reckon, is no support at all, when carefully examined. In the first place the passage under consideration, including the second verse, is a *general statement*, and by itself alone has no reference to Jesus Christ as an *individual*, but to the Church of Christ; and in the third verse the Apostle makes *an application*, saying, "Even so WE, when we were children, [speaking of the Church while under the shadows of the Jewish age] were in bondage under the elements of the world. But when the fullness of the time was come, God sent forth his SON, made of a woman, made under law." Now, how did it happen that he was under the law? Was he there in the same way that all Adam's race were? No. All the descendants of the first Adam were under law on account of sin; they were there because they could not help it, they were there by *descent*, their father was a bondman, and their lives were all forfeited; the law was to teach them *that*, and their need of a Redeemer and Saviour.

Jesus Christ was "made under law" for *a purpose*, not of necessity, but of *grace*, viz., that he *might* redeem ("buy off;" see Diaglott, interlineary trans.) *those* that were under the law, that we being then (afterward) called might receive the *adoption* of sons.

The Apostle's argument as he advances to the 9th verse

is to show that the law is but the rudimentary part of God's redeeming scheme, and that up to the time of the close of the Jewish economy, the plan of God, and *all those embraced in it* AS SUBJECTS OF REDEMPTION, was immature. He is not speaking of individuals, but of a *system* (in which individuals are included), which was yet in its childhood, and he uses the text to illustrate the subject.

That the Apostle is referring to the immaturity of the *joint*-heirship and plan in its unfoldings during the age of shadows, is apparent from the connection between the last clause of the 3d and 9th verses; wherein he speaks of the time when they "*were* in bondage under the elements (rudiments) of the world," and of their tendency now to "turn *again* to the weak and beggarly elements."

It is very evident that this statement of the Apostle has no reference to Jesus, for the reason that as an individual he differed in many essential respects from those whom he came to redeem; because he bought them with *himself:* gave *himself;* whereas if he had been in all respects, sin included, like them, he too would have been a *debtor to the law;* and COULD NOT redeem *them.*

Though a servant, he was not an "*unprofitable* servant," which he told the disciples to say they *were* when they had "done all which was their *duty* to do." Luke 17:10.

But a "*righteous* servant" who could redeem the *rest,* would be a very *profitable* servant, according to our way of thinking.

But it may be asked, how does that harmonize with the sentiment that he was "made in *all things* like unto his *brethren?*"

We answer that we think it harmonizes *well,* when we consider his own statement regarding *who* his brethren *are.* "He that doeth the will of my Father which is in heaven, the same is my brother," &c. (Mat. 12:50.) "For both he that sanctifieth, and they [notice] who *are* sanctified, [set apart, *consecrated* are all of *one,* for *which cause* he is *not ashamed* to call THEM brethren" (Heb. 2:11).

It is such "as are perfect," *i. e.,* whose will is in perfect accord with the will of "our Father in heaven," who are *reckoned* sons of God and "*brethren*" of Jesus. We are *reckoned,* what he ACTUALLY WAS.

He "did no sin" (1st Peter 2:22), and to the reckoned sons, Jesus' brethren, no sin is *imputed.* Herein is the blessedness of "the man to whom the Lord will not impute sin" (Rom. 4:8).

In view of the gradual development of the "joint-heirs" during their minority, but who are *to become* one by virtue of their union with "*the heir,*" how appropriate the illustration made use of by the Apostle in the text quoted.

J. C. SUNDERLIN.

SECRET PRAYER

Secret prayer has the sanction of lofty examples. Isaac went out into the fields to meditate at eventide. In his chamber, Daniel knelt upon his knees three times a day, and prayed and gave thanks before the Lord his God. Jesus saw the devotion of Nathaniel under the figtree. Peter was at prayer on the housetop when he received his commission to preach the gospel to the Gentiles. Jesus withdrew from the multitude and from the presence of the disciples, and retired to the mountains, or to the desert to pray. Sometimes He spent the whole night in prayer. How often did Olivet witness the devotions of the Man of Sorrows! The last rays of the setting sun, as they fell upon the mountain, revealed Jesus on its summit, kneeling and when the morning dawned He was still there, his locks wet with the dews of the night.

Secret prayer is a test of sincerity. Public worship may be attended from various motives, good or bad. But private devotion, secret prayer—what can induce it but the motives pure and lofty, the desire heaven-inspired and heaven aspiring, the thirst after righteousness, the love of God! Who that loves not God or desires not to love Him, can have any business with Him in private or will seek a private interview? The hypocrite may pray in public, and he may pray in his family. Here others see him. But he will not pray in secret. If he attempts it, he will soon abandon it, for he expects from it neither profit nor pleasure. There is hope for a man as long as he is mindful of his secret devotions. He may have left his love, and the things which remain may be ready to die. But the fact that he still feels after God in secret places, if haply he may find Him, is evidence, first of his own sincerity; secondly, that the Spirit of divine grace is with him, and drawing him to the fountain of life.

The closet removes all the external restraints to devotion. The sentiments of the public service are suited to the general sympathy; and this measure of emotion is not transcended, except in cases of overwhelming power and overflowing feeling, when the impetuous tide breaks through all restraints. But there are no restraints whatever in the closet. There, no feeling need be suppressed. The tear may flow. The passion of penitence may be indulged. The agony of prayer may be exercised. There are none to be annoyed, none to pass the harsh judgment, none to ascribe your feeling to weakness or hypocrisy. In that lone place there is no ear but God's to hear. And are there not confessions to be made which no ear but his should hear? In that lone place there is no eye but God's to see. And who but God can understand and sympathize with your secret sorrows? He is thy Father—thy Father in heaven. "Cast all your care upon him; for he careth for you." And this is the promise of Jesus: "Him that cometh unto me I will in no wise cast out."

The closet is favorable to devotion. It not only removes hindrances, but it furnishes helps. It shuts out things visible. We leave the dusty and crowded thoroughfare of the world, and turn aside to rest a little in the sweet shade of the tree of life—to drink of the spring that gushes from the rock—to commune with God and think of heaven. The world is not there, pride is not there, passion is not there. Eternity is there, God is there, Jesus is there, the Holy Spirit is there, angels are there. We feel as Jacob felt as he lay down to sleep on the rocky knoll, and awoke in the midst of hovering angels. "And he said, Surely the Lord is in this place, and I knew it not. This is none other but the house of God, and this is the gate of heaven."

Secret prayer prepares for all public services. The Christian comes forth from his closet refreshed with grace, filled with the Spirit, his face shining, like the face of Moses when he came down from the mount of communion; active to labor, patient to suffer, ready to serve his generation, and prepared to finish his course with joy.

"The Father which seeth in secret shall reward thee openly." His blessing shall rest manifestly upon you. It will appear in your experience, and in the daily walks of life. It will be manifest to yourself, and visible to others. The Spirit of Jesus shall be with you and in you. It will appear in your voice, in your very looks, and in all your conversation. God will give you the necks of your enemies—the world, the flesh, and the devil. You shall run and not weary, walk and not faint, and mount up with wings like an eagle.—*Selected.*

THE HANDWRITING ON THE WALL

The *Catholic Mirror* caustically remarks:

"When Protestantism began, it was to create a new era in the religion of the world. 'Rome' was to go down with all sorts of crashes, the 'superstitious dogmas' of the Middle Ages were laid aside forever, and a rational creed was to rule the future. Loud and fierce rang the triumphant war shouts of the champions of the new order of things. But soon—wonderful spectacle!—protests began to be entered against Protestantism. At first, feeble and lost in the blatant roars of the blind giants who were hurling things to pieces, they gradually grew louder, as the triumphant cries grew weaker. Time went on, bringing its silent revenges. 'Rome,' so far from being down had recovered her ground in Europe and extended her spiritual empire in other parts of the world. And, meanwhile, Protestantism was splitting into an infinite variety of sects, each powerful in respect of wealth, considering members, but powerless on account of the want of cohesion.

"So the matter stands now. Decidedly, something is the matter. Our beautiful concern is decaying. Protestantism is sick. So, call in all the wise doctors; let's have consultations, conferences, evangelical alliances, and what not. But the end, friends, so far as we can see, is an abundant flow of gabber and endless waste of ink in all sorts of 'symposiums' (vide the *North American Review*), and nothing else. And, indeed, it needs no great insight to pronounce upon the disease's issue, since even James Anthony Froude, its special champion in the past, writes: 'Protestantism is dead.' There is the epitaph in three words. It is dead as a moral force that counts in the world, and slowly the little disintegrated forms are withering around the spirit that gave them life, but now lies mute."

THE TEMPTED AND TRIED

Tempted and tried, Oh! the terrible tide
May be raging and deep, may be wrathful and wide;
Yet its fury is vain, for the Lord will sustain,
And forever and ever Jehovah shall reign.

Tempted and tried, there is one at thy side,
And never in vain shall his children confide;
He will save and defend, for he loves to the end,
Adorable master, and glorious friend.

Tempted and tried, whatever betide,
In his secret pavilion his children shall hide,
'Neath the shadowing wing, of eternity's King,
His children may trust, and his children may sing.

Tempted and tried, yet the Lord will abide,
Thy faithful redeemer, and keeper and guide,
Thy shield and thy sword, thine exceeding reward,
Then enough for the servant that he be as his Lord.

Tempted and tried, yet the Lord at thy side,
Will guide thee, and keep thee, tho' tempted and tried.
Tempted and tried, the Saviour who died,
Hath called thee to suffer and reign by his side.
If his cross thou wilt bear, his crown thou shalt wear,
And forever and ever, his glory shall share.

—*Selected.*

THE ARCH-ANGEL

This term signifies *chief-messenger*, and occurs but twice, Jude 9; 1 Thes. 4:16. It is never used in the plural, and altogether seems to teach that there is but the *one* chief-messenger of Jehovah.

While we are not directly told who is Jehovah's chief-messenger, except that his name was called Michael, the thought suggests itself, Can it be that he who was called Michael—Jehovah's chief-messenger—was none other than our Lord in his pre-human condition? He who "did not meditate a usurpation to be like God, but divested himself, taking a bondman's form, having been made in likeness of men" (Phil. 2:6, 7—Diaglott), and whom Jehovah in consequence highly exalted and gave "a name above every name; that at the name of *Jesus* every knee should bow and every tongue confess to the glory of God the Father"? (Phil. 2:10, 11.)

We call to mind that Jesus was called "*the messenger* of the covenant" (Mal. 3:1), and from what we learn of his pre-human glory (see Dec. issue, "Consider Him"), we conclude that HE must have been *chief-messenger*." Surely we may well reason that Jehovah's first-born, the beginning of the creation of God, would be the chief. And the thought gathers force as we remember that he was the "*only begotten* of the Father"—the only being whom Jehovah *directly* created, and in this sense the Alpha and Omega, the beginning and ending of Jehovah's creation, who "was before all things, and by whom [as Jehovah's agent] all things consist" (Col. 1:16, 17), "Without him was not any thing made that was made."

Surely chief-messenger would be a fitting title for this being. And we inquire, If he was not the *chief*-messenger, who was his superior?

In the above quotation (Phil. 2:6), Paul seems to suggest an inference not directly stated; that he is contrasting the course of the pre-existent Jesus with that of Satan—the rebel-angel—the chief of "those messengers which kept not their first estate." In Isa. 14:12-15 we seem to have an account of how Satan *did meditate a usurpation* of Jehovah's honor and power, saying in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God. . . . . I will ascend above the heights of the clouds; I will be like the Most High."

In his pre-human condition, Jesus, as the first-born and chief-messenger, must have outranked Satan, whose rebellion must have been directed against His, as well as against Jehovah's authority. Thus Paul's language inferentially shows that the very exaltation which Satan sought by pride and rebellion, and failed to reach, is in substance obtained by the chief-messenger who humbled himself and has now been exalted to the Divine nature.

One expression in Scripture may at first sight seem to conflict with this thought that Jesus and the arch-angel are identical. It is Heb. 1:13: "But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool?" Unto none of the angels, we answer, but to Him who was superior, a chief over angels—the only *begotten* of the Father. Thus seen, this Scripture not only does not oppose but supports this view.

Examining the various connections in which the word is found should teach us something. We find Jude using it (vs. 9) with profound respect, as of one in superior control. In Daniel 10:13-21; 12:1, Michael is again mentioned in great respect, and as the *superior* of Gabriel, who himself was one of the most honored angels (Luke 1:19). Further it is significant, that in the announcement of the conception of Jesus, Gabriel was sent (Luke 1:26), a fact which can scarcely be accounted for otherwise than as we now do, by supposing that it was the chief-messenger whose existence was transferred from being in a form of God (a spiritual being), to the babe of Bethelem, to become a man. Doubtless the chiefest messenger *remaining* in the courts of glory was sent on that most marked and notable occasion.

In Dan. 12:1, the prophecy touches the Day of the Lord and its events—the very time in which we are living—the time of resurrection, etc., and instead of saying, Then shall Messiah set up his kingdom, etc., it says, "At that time shall Michael stand up [begin to exercise *his power* and dominion] —the GREAT PRINCE, etc." We reason that this *Great Prince*—Michael—Jehovah's chief-messenger, is none other than the Lord of glory, whose presence we are now proclaiming.

But the key to the whole matter seems to be in our hands when we learn that the name Michael means: "*Who as God,*" or "*Who is like God.*"

Who is like God but him whom God hath highly exalted and given a name above every name; who is partaker of the divine nature, and "the express image of the Father's person," of whom it is written, that "All men should honor the Son even as they honor the Father," also—"And let all the angels of God worship him"? With the meaning of the word Michael in this last text how significantly it reads: At that time shall he *who is like God* stand up—come into power—the *Great Prince.* Yes, he shall take to himself his great power and reign. (Compare Dan. 12:1, 2; Rev. 11:17, 18.)

Paul's mention of the Arch-angel is in harmony. "The Lord himself shall descend from heaven with a shout, with the voice of the *chief-messenger* and the trump of God, and the dead in Christ shall rise," etc.

Yes, beloved, we believe that the great chief-messenger is present, and is even now standing up or assuming control and organizing his kingdom; hence the unrest among the kingdoms of earth, which are tottering to their fall—the voice (of command) from the chief-messenger is now distinctly heard by those who have an ear to hear, hence the dissolution of present systems. "He uttered his voice, the earth melted" —symbolically. (Psa. 46:6).

THE SEVEN CHURCHES

We began some months ago a series of articles on The Seven Messages to the Churches, of Rev. 1 to 3.

Absence from home and other reasons have hindered their continuance. We have already examined the first four, but it is suggested that we partially review these before proceeding.

We hold that the book of Revelation is a book of *symbols.* We are told that our Lord "sent and signified [made signs] by his angel unto his servant John" (Rev. 1:1).

We know that the book abounds in symbols or signs, and we are satisfied that these are the rule, and the literal—when unavoidable—is the exception.

To be in harmony, then, with the rest of the book, "the seven churches which are in Asia" must be symbolic: and as the book is chiefly "history written beforehand," they must also symbolize seven successive stages in the history of the Christian Church; covering the period between the first and second advent of Christ. The fulfillment, we think, proves the correctness of this position.

In the first chapter we have a description of "one like

unto the Son of man," as seen in a vision by John. Some one or more of the features of this description are peculiarly appropriate to each of these successive stages of the Church; and in each case he who sends the message is thus described.

The names of the churches are also characteristic, as we shall see when we come to look at them.

The last part of each message, or the promise to the "overcomers," is also peculiarly adapted to the different periods.

To give a sort of birdseye view of the arrangement, we would notice their chronological position. *Ephesus* covers the period during the lives of the Apostles; *Smyrna* during the time of the Pagan persecution, reaching to about A. D. 323, when Constantine became sole Emperor of Rome, and declared in favor of Christianity. *Pergamos* embraces the transition period in which the Papal Church had its rise; *Thyatira* the space during which the true Church was in the wilderness, and the mother of Harlots sat as a queen, cohabiting with the kings of the earth. *Sardis* takes in a short interval just before the Reformation. *Philadelphia*, from the Reformation until recent times; and *Laodicea*, the nominal Church of today.

Ephesus means, *first, desirable*. In this period our Lord "holdeth the seven stars in his right hand," etc. (compare chap. 1:20). The messengers of the Churches (Paul, Peter, John, etc.) during that period were so powerfully led and kept in the grasp of the Lord Jesus that we accept their teachings as we accept his, believing that their words were really his. This Church is commended for its faithful, patient *labor*, and its discernment of truth and teachers (Acts 20:28-30, 1st Cor. 11:19). It was a characteristic of that period that "they forsook all and followed him;" they took joyfully the spoiling of their goods; they sold what they had, and gave to those in want. Though often deprived of the bread of *this* life, they not only had the living bread, but the promise of *"the tree of life which is in the midst of the Paradise of God."*

Smyrna means *bitter*, [*Myrrh* and *Marah* (Ex. 15:23) are kindred words]. It was the period of most bitter persecution, under the Roman Emperors from Nero to Diocletian. "The *devil* [Pagan Rome] *shall cast some of you into prison that ye may be tried, and ye shall have tribulation* ten *days*" (last and most severe persecution, A. D. 303 to A. D. 313).

Those who have read the history of this period can understand the depth of the words, "that ye may be tried." Some of the most sublime pictures of Christian endurance that the world has ever seen were enacted during the Symrna period.

The call was for faithfulness *"unto death;"* the promise was "a crown of *life*." Also *"he that overcometh shall not be hurt of the* second *death."*

Pergamos means an *earthly elevation*. The speaker is he who has *"the sharp two*-edged [Greek, two-mouthed] *sword"*—the Word of God. During this period, while the nominal Church was growing popular, the true Christians were tested by the introduction and development of Pagan and Papal ideas. The Pagan priests, unwilling to lose their positions of honor and influence among the people sought to bend their theories to fit the new religion; and while nominally professing Christianity they brought many of their ideas with them; which were eventually engrafted upon the true stock. Thus the Church was led into error, evil practices, and away from God. This is what is alluded to in the reference to Balaam and Balak. Balak tempted Israel to sin, and thus brought about what he could not accomplish by his own powers (Num. 31:16). So these priests taught the Church to indulge in spiritual fornication, and thus brought upon her the withering blight of God's wrath.

The doctrine of the Nicolaitanes seems to be the theory of lordship or headship in the Church. Nicholas means a *lord*. The strife as to who should be greatest existed among many of the Patriarchs (fathers) of the prominent churches. At their councils there was a bitter fight for supremacy. The tendency was toward an earthly head, and of course many wanted the honor. The patriarchs of Jerusalem, Antioch, Constantinople and Rome, were most prominent. The first two dropped out, but the strife continued several hundred years between Constantinople and Rome, and was only settled by a division of the Church: the Eastern, or Greek Church accepting the Patriarch of Constantinople for its head, and the Western, or Papal Church acknowledging the Bishop or *Pope* (*Father*) of Rome.

Many of the true in the churches denounced this attempt to disobey the direct command of Jesus, "Call no man Father" (Matt. 23:9), and of course received the persecution promised (2d Tim. 1:12). This class in Pergamos our Lord commends under the symbol of "Anti-pas my faithful martyr." In the Greek, *anti* means *against*, and *Papas, father*, so in the usual formation of words Antipas would mean an Anti-papist, one who protests against the Pope or Father.

In this age also those who sought to be popular received the emoluments of the Church, but the promise to the overcomers is of pleasure and honor that shall be eternal.

Thyatira seems to mean "The sweet perfume of a sacrifice." It was the period of the Papal persecution. The Antichrist had seated himself in the temple of God, announcing himself through his minions as "Our Lord God the Pope," ruling the nations and the churches with a rod of iron; dashing in pieces like a potter's vessel those who would not acknowledge his authority. The virgin church was enduring the hardships of the wilderness, while the harlot, reveling in her lewdness, sat on the throne of her royal paramours.

The message is sent by one who has *"eyes like a flame of fire"* to watch over his faithful ones as they wandered through the dark valleys, or hid in the darker caves of earth; and *"feet of hard brass"* to walk by their side as they scale the rugged mountains, or wander footsore and weary seeking a place to plant the seeds of truth. An allusion is made to a faithful old prophet who had to flee for his life into the wilderness from the idolatrous wife of a king. This picture is from the history of Elijah, Jezebel and Ahab. Jezebel was the protector of the priests of Baal. Her husband was king, and she wielded his power for her own ends. The drouth of three and a half years was evidently a type of the "time, times and a half"—1260 years—of the spiritual famine, "not of bread nor of water, but of hearing the words of the Lord" (Amos 8:11). *"And I gave her space* [*chronos, time*] *to repent. . . . And she repented not. Behold I will cast her into a bed* [*sleep, stupor*], *and them that commit adultery with her into* [the] *great tribulation."* A symbolic "time" is 360 years, as the three and a half above. Her time for repentance has been, of course, since the light of the Reformation dawned upon her. On Oct. 31st, 1517, Luther nailed his ninety-five propositions on the church door in Wittenberg. The news and light spread rapidly. Dating the beginning of this "time" from the spring of 1518, allowing the intervening months for the light to spread, 360 years bring us to the spring of 1878; when, according to the *parallels*, the announcement was made, "Your house is left unto you desolate;" and the fall of Babylon was due to begin. * The "world" who supported her are also already entering the "time of trouble." *"And I will kill her children* [daughters] *with death."* Spiritual death is what ails the Churches of today. The Physician has given them up and the spiritual gangrene is surely doing its work. [See article Seven Last Plagues, by ED., 1st Plague, in this issue].

The characteristic of this Thyatira period was the reign of the false church, therefore the promise to the overcomers is, *"To him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father."*

The false Church claimed infallibility, that she alone could interpret the Scriptures; but to the faithful is here promised not only light before the day, but the same proof of the time of night and of the dawning—*"I will give him the morning star."*

W. I. M.

THE SEVEN CHURCHES

SARDIS, REV. 3:1-6.

"To the messenger of the congregation in Sardis write." Sardis is said to mean—*that which remains;* as if it were perhaps a useless remnant; or something out of which the life or virtue had gone. *"I know thy works, that thou hast a name that thou livest, and art dead."* They had the appearance of being what they were not, having the form of godliness, without the power. Hypocritical, perhaps, without knowing it. A kind of carnelian, *Sardian stone*, is found near *Sardis*, from which it received its name. It is of a blood-color, sometimes covered with a thin layer of white. Thus it may look like purity, but a close examination will reveal the deep red or *flesh*-color below the surface. To outward appearance and by profession spiritual, but in heart animal, fleshly, carnal. Sardis was the remains of the true Church which had been driven into the wilderness; but when persecution began to abate, her zeal also subsided. Persecution has always developed the life and vigor of the Church: ease brings langour. Thyatira was specially commended for her

* [Volume VII, Scripture Studies, explains this Chronos as *ending* in Luther's time instead of *beginning* there, and with evident propriety, for if the Philadelphia epoch coincided with Luther's day, as stated by Bro. Mann in the third paragraph on this page, and by Pastor Russell in issue of Nov. 15, 1916, then the Thyatira epoch was two epochs *earlier*, and this Chronos, to have been appropriate to them, must have begun in their day.]

works (Rev. 2:19). Sardis for the opposite—"*I have found no works of thine fulfilled before my God*" (REV. VER.)

Their love and understanding of the Scriptures had evidently decreased. They were warned to "*Remember how thou hast received and heard, and hold fast and repent.*" God's Word is spiritual food. He who continually feasts upon it will grow vigorous, healthy and powerful. He who neglects to eat, or fails to *digest* this living bread must be weak and sickly; remaining at best only a spiritual dwarf, powerless to discern "the signs of the times," ignorant of what the Lord is doing, or what his plans are.

Many having the Sardis characteristics are living today; to such there is a fatal warning in the declaration: "*If perchance, then, thou mayest not watch,* I WILL HAVE COME *as a* thief, *and in* nowise *mayest thou get to know* during *what kind of hour* I SHALL HAVE COME *upon thee.*" (Rotherham's trans.)

They do not expect him to come "as a thief," *stealthily, silently.* Seven times his coming is so described. To those only who are watching is the thief's approach known. Those who are in bed know nothing of his whereabouts until after he has *entered* the house. Those *asleep* will only be awaked after he has taken full possession. As he progresses in his work of destruction they gradually wake up. They wonder what that noise means. They rouse themselves, but it is too late; they have been "overtaken." Thus he will be *present* —invisible and unknown (except to the watchers) for some time (years) after his arrival, and will only be recognized by the sleepers as the noise gradually increases, and they slowly realize what it is. The reason many cannot comprehend his *presence* now is that they are looking for, first, a *fleshly* Christ, visible to the fleshly eye, and with an imposing demonstration, which they cannot mistake; secondly, they suppose that from the moment of his coming there will be commotion in nature and among men. Thus they are unable to understand "the signs of the times." Failing to recognize the fact that spiritual bodies cannot be seen (without a miracle) by human eyes, they cannot understand HIS PRESENCE while all things continue as they were since the beginning of creation.

"*But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me* in white, *for they are worthy.*" Here are a little flock who are pure all the way through; these are entitled to wear a covering of spotless white: they are what they appear to be. "*He that overcometh* shall thus *be arrayed in white garments; and I will in nowise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.*" Having been once cleansed and having our name written in the book of life is no guarantee that we shall always retain this position. We may become so defiled that our Lord will be ashamed of us, and drop our names from the record. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

When the Lord would revive his work and bring to an end "the dark ages" by giving increasing light and knowledge in spiritual things, he did not give it to Sardis. She was "dead." He went into the stronghold of idolatry, and called one out who, like Abraham, cared not whither he went so long as he knew he was led of God. Luther came out of Rome.

It was easier to start a new tree from fresh and vigorous seed, even in a "Romish dunghill," as he called it, than to cause to sprout a decayed and lifeless stump. Even so it is now. The nominal Church has become too proud to represent the Meek and Lowly One, who humbled himself and preached the gospel to the poor. The Lord is calling out those who will speak his truth and do his bidding without consulting Babylon. W. I. M.

TWO REIGNS CONTRASTED

It may help some, to grasp the scriptural teaching relative to the coming reign of Christ and the present reign of Satan —the prince of this world—to contrast them as below.

God placed man in dominion of earth; Satan beguiled him and made him his willing slave, and thus became ruler of earth—"the prince of this world" (John 12:31). His power and dominion is to cease in due time, and though so long as it continues he seeks to oppose the will and law of God on earth, yet, under the guidance of our all-wise God, even the rule of evil is made to work out an ultimate blessing.

SATAN'S REIGN

EFFECTS ON SINNERS

"And now we call the proud happy—yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (Mal. 3:15.)

"And judgment is turned away backward and justice standeth afar off, for truth is fallen in the street and equity cannot enter." (Isaiah 59:12.)

"I have seen the wicked in great power and spreading himself like a green bay tree." (Psa. 37:35.)

"But as for me, my feet were almost gone, my steps had well nigh slipped: For I was envious at the foolish when I saw the prosperity of the wicked.

"They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness; they have more than heart could wish.

"Behold, these are the ungodly who prosper in the world; they increase in riches." (Psa. 73:2, 3 5, 7, 12.)

EFFECTS ON SAINTS

"Men shall say all manner of evil against you falsely for my sake; rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 5:11, 12.)

"He that departeth from evil maketh himself a prey." (Isa. 59:15.)

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." (2 Tim. 3:12.)

"The disciple is not above his Master." (Matt. 10:24.)

"In the world ye shall have tribulation." (Jno. 16:33.)

"If the world hate you, ye know that it hated me before it hated you. . . . If they have persecuted me they will persecute you." (John 15:18-20.)

"If we suffer with him, we may also be glorified together." (Rom. 8:17.)

"We fill up that which is behind of the afflictions of Christ." (Col. 1:24.)

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19.)

Would that all of God's children appreciated the teaching of His Word relative to what constitutes marks of his friendship and favor—during this present age. They might then realize that earthly prosperity and wealth are *not* marks of divine approval and favor—that whom the Lord loveth he chasteneth often, and that the wealth of the saints in this age consists of our abundance of *grace* and *knowledge* of God.

But now contrast this treatment of the righteous with their favor and exaltation under the incoming reign of the Prince of Peace who will make wars to cease unto the ends of the earth. (Psa. 46:9.)

THE REIGN OF CHRIST

EFFECT ON EVIL DOERS

"In those days they shall say *no more*, The fathers have eaten a sour grape and the children's teeth are set on edge. [The Adamic sin and curse being cancelled by the Redeemer, men will be freed from that condemnation.] But every one [who dies—the second death] shall *die for* his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29, 30; Ezek. 18:2-9.)

"The workers of iniquity . . . shall soon be cut down like the grass and wither as the green herb: . . . for evil doers [those who persistently sin against the high and helpful influences of the Millennial Day] shall be cut off." (Psa. 37:1, 2, 7, 9.)

"For yet a little while, and the wicked shall not be." (Psa. 37:10.)

EFFECT ON RIGHT DOERS

"Then shall ye return [turn around—everything will be turned around] and [ye shall *then*] discern between the righteous and the wicked, between him that serveth God and him that serveth him not." (Mal. 3:18.)

"To you that fear my name shall the Sun of righteousness arise with healing in his wings." (Mal. 4:2.)

"In his days shall the righteous flourish."

"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." (Psa. 72:7; 92:12.)

"Those that wait upon the Lord shall inherit the earth." (Psa. 37:11.)

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace."

Amen. Thy kingdom come thy will be done on earth, as in heaven. The whole earth shall be filled with thy glory—and all nations which thou hast made shall come and worship thee—when the kingdom is the Lord's and He is the governor among the nations. (Matt. 6:10; Psa. 72:19 and 22:27, 28; Rev. 15:4.)

"FOOLS HATE KNOWLEDGE"

"When the wise is instructed he receiveth knowledge."—Prov. 21:11.

In this age of advancement investigation and proofs, truth and falsehood, light and darkness are engaged in a hand to hand struggle for supremacy; old theories, old creeds, and refuse of the dark ages, are being weighed and found wanting. Truth also is being assailed, twisted and distorted by the enemy of all truth and those whom he has only too well succeeded in blinding; therefore, "Prove all things, hold fast that which is good." The struggle is a vital one; none should be indifferent; and especially those who claim to be soldiers of Christ should not be unarmed, for we war not against flesh and blood, but against spiritual wickedness in high places. therefore take the whole armor of God—"The sword of the Spirit," "the shield of faith," "having your loins girt about with truth," by which only can we "fight the good fight of faith," "Till we all attain to the unity of the faith and of the knowledge of the Son of God. . . . . So that being truthful

in love we may grow up in all things into him who is the Head, the Anointed One." (Eph. 4:13, 14). While fools—those who act foolishly, wickedly—love not the truth, hate knowledge, the wise love the truth and seek it diligently. And none of the wicked shall understand, but the wise shall understand.

To know God we must gain knowledge of him, and knowledge is assured belief, enlightenment, acquaintance with or understanding of God, his plans and purposes as revealed in Christ, for it hath pleased the Father that in him all fulness should dwell, therefore he could say, "I am the way [to the Father] and the truth [relating to him] and the life" [from him], "the light of men." Jno. 1:4. "No man cometh unto the Father but by me; If ye had known [understood] me ye would have known [understood] my Father also." John 14:6, 7. "Ye are my friends if ye do whatsoever I command you. . . . . I have called you friends; for all things that I have heard of my Father I have made known unto you." John 15:14, 15. If he is not making known his plans to us we cannot be his friends, "for the servant knoweth not what his Lord doeth." "But God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea the deep things of God." 1 Cor. 2:10. And "if any man have not the spirit of Christ he is none of his." "And his sheep hear his voice [obey his word] and follow him, for they know his voice. A stranger will they not follow. . . . they know not the voice [word] of strangers." Many who profess to follow him are being led by the "voice of strangers," words of men, and abide in darkness, but "the path of the just is the shining light, which shineth [with knowledge of God] more and more unto the perfect day." These take heed unto the sure word of prophecy, as a light that shineth in a dark place until the day dawn. 2 Pet. 1.19.

Christ is become unto us who have received him, all things —"Wisdom and righteousness and sanctification and redemption." 1 Cor. 1:30: Wisdom is the right use of knowledge, however small, and the putting forth of determined effort to find more, and the maintaining of the teachable spirit that will receive instruction in God's way; for "If thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver and searchest for her as hid treasure, then shalt thou understand the fear of the Lord and find the knowledge of God." Prov. 2:3-5. Many who lift up their voice—pray for knowledge—do not seek it as "*hid treasure*," therefore they do not find it.

To know God we must know his Son. He is the word, the mouth-piece or declaration of the Father. "He hath declared him," manifested his name, his power and character. He that receiveth him, receiveth him that sent him, and "this is life eternal." Jno. 17:3. And as Christ reveals the Father, the written word reveals him, and we "beholding as in a glass the glory of the Lord are changed into the same image" or likeness to his *character;* and when born of the Spirit—born from the dead—likeness to his *person*, for "we shall be like him."

But "though I understand all mysteries and all knowledge, ... and have not love, I am nothing," (1 Cor. 13:2), "for he that loveth not, *knoweth not* God, for God is love." 1 John 14:8. We cannot know God without loving him and those who bear his likeness, for we "are taught of God to love one another." "He that saith he abideth in him ought himself also to walk as He walked." (1 John 11:4, 6). And verily he pleased not himself, but delighted in doing the Father's will. Knowing that it was the Father's will that he should give his humanity a "ransom for all." "He was obedient unto death, the death of the cross." Phil. 1:8. For "without shedding of blood is no remission." . . . . "So Christ was once offered to bear the sins of many." (Heb. 9:22-28). And because of this willing obedience to the Father's will he could say, "Therefore doth my Father love me, because I lay down my life that I might take it again [in resurrection he took it on a higher plane—a spiritual]. . . . I have power to lay it down and I have power to take it again. This commandment (or authority to say this) have I received of my Father."

Since we are to be co-heirs and partakers with him, members of the body of the anointed when we shall be united to him (for no virgin, 2 Cor. 11:2, is a member of the body of her espoused husband until united to him in marriage—then the twain become one flesh) we should also be sharers in his sufferings, and show the same willing obedience that he did, for "he is the author of eternal salvation to all them that *obey him*"—continue in his word—in his teachings—in the truth. "And the truth shall make you free" from deceptions of men, who are deceiving and being deceived; and from the snares of the world. "For the fruit of the Spirit is in ALL goodness and righteousness and truth" (2 Cor. 5:9). Truth is the mirror in which we behold—recognize—understand God, and we are sanctified through it. "Sanctify them through thy truth, thy word is truth." (John 17:17). But if we take one-sided views we do not behold the image of the glorious God; but are suffering ourselves to "be turned out of the way."

"God our Saviour will have all men to be saved [from the Adamic fall] and to come unto the knowledge of the truth." (1 Tim. 2:4). In no other way but by the reception of the truth when testified to them can the world be saved. Conscience cannot save them, for Paul was chief of sinners "in all good conscience," nor can the deeds of the law, for "By the deeds of the law shall no flesh be justified in his sight." But when the living and the dead will be brought to a knowledge of God "the Lord alone shall be exalted in that day" (the millennial day) and the prophecy will be fulfilled. "The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad. . . . His lightnings [truth] enlighten the world . . . . the heavens [heavenly rulers—the saints] declare his righteousness and all the people see his glory" (Psa. 97:1-4).

S. O. BLUNDEN.

"THE EARNEST OF OUR INHERITANCE"

The inheritance of the saints is the crowning theme of all the messages to the Church since the day of Pentecost. Before that time no mention of it was made. In all his teachings Jesus never referred to it, but it was one of the many things he had to tell his disciples, which they were not then able to bear because the Spirit had not yet come. (John 16:12.)

To the readers of the *Tower*, it is not necessary here to point out, the grandeur of the prize for which we are striving; it has been our central theme from the first up to the present time. The *Tower* has endeavored to continually hold it before the Church as the goal of their aspirations, and to point out with precision and care the "narrow way" which leads to it, and the dangerous snares of the adversary to arrest their progress.

Some with anxious solicitude now inquire, Is it possible for me yet to attain the High Calling, since the acceptable year of the Lord ended in the fall of 1881, as we have learned that any consecrating since that time though acceptable to the Lord, are not acceptable as sacrifices, as candidates for the High Calling—the reign with Christ? Of all such inquirers we would ask, Have you "the earnest," or pledge of the inheritance, which is the Holy Spirit? If so, then you must have received it "after that you believed" (Eph. 1:13)—after you were justified and when you consecrated yourself entirely to God, as has been frequently explained, whether you can recall the time of your consecration or not. If, then, you have the earnest, or *pledge*, in due time you may have the inheritance also.

Addressing the consecrated ones Paul says, "Having [first] believed, ye were sealed with that holy spirit of the promise" (Eph. 1:13). The natural man, we are told, receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned (1 Cor. 2:14). Now, if we are able to appreciate the High Calling to such an extent that we find our hearts filled with an intense desire to obtain it, and a disposition to drop all the weights of earthly treasure and run with patience the narrow, difficult way, then we may be sure that this desire receives its impulse, not from the natural man, but from the new creature begotten of the Spirit. The old things—old aims, old ambitions and desires—you find have passed away, and you are reaching out after the things unseen and hitherto unknown.

Your ambition now is to share with Christ, not only in his glory, but also in his sacrifice and humiliation. Now, Paul says those who have thus received the spirit (intent or meaning) of the promise have in that fact a *pledge* of its fulfillment. By the Spirit which we have received, and which enables us thus to comprehend the magnitude of the promise, he says we are *sealed*—marked off—stamped as sons of God, adapted to the spiritual plane. If we find others who cannot understand or rightly value the High Calling, it is because they are natural men, and we should not upbraid them for not running for that which they cannot see or value. And as few can appreciate our hopes, we must expect to be a peculiar people and to be misunderstood by others.

In the light of these scriptures, any may readily know if they are sealed with the Spirit or not; and each time they contemplate the grandeur of the prize, they should gather courage and strength from the thought that this is an earnest

or pledge of their inheritance. Praise God for such an anchor to our faith!

But one inquires as he discerns this blessed assurance, Is it now settled beyond all peradventure that I shall obtain the inheritance? Well, let us see how Brother Paul regarded it. He certainly understood and rightly valued the High Calling, when, as he said, for it he "suffered the loss of all things," if "by any means" he might attain it. Yet, though he had this pledge of the inheritance, he says, "Brethren, I do not reckon myself to have attained it; but one thing I do, even forgetting the things behind, and stretching forth towards the things before, I press along the line towards the prize of the High Calling of God by Christ Jesus." (Phil. 3:8-14—Diaglott.)

To illustrate—a son becomes heir to his father's inheritance, and as a pledge or earnest of that inheritance he receives from his father a deed signed and sealed; yet he may lose that pledge by carelessness, or in an unguarded moment, having his senses stupefied by intoxication, he may barter it away, and so never come into possession of the inheritance to which he once was lawful heir.

In the same way, it is possible that though we realize that we are sealed, stamped, marked out as heirs of our Father's inheritance, we may nevertheless, through lack of care, lose it, or becoming intoxicated with the spirit of the world, and our spiritual senses becoming stupefied, we may barter it away for a trifling gratification of the old nature. Let us, like Paul, watch and continue to press "along the line" marked out—the line of sacrifice, even unto death.

R. W.

CONVERTING A SINNER

"He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—Jas. 5:20.

Some have supposed that this scripture conflicts with the teaching that there will be a *restitution of all.* They reason that if the *converted ones* are saved from death, then *death* must be the unalterable doom of all not converted. This seems a logical conclusion; but let us view the statement as it stands related to the context, and we will see that, instead of applying it to the world, James applies it to backsliders from the truth. This will be seen by reference to the preceding verse. It is more clearly expressed in the Emphatic Diaglott; therefore we quote from it: "My brethren, if any one among *you* wander from the TRUTH, and some one turn him back; know you that he who turns back a sinner from his path of error will save his soul from *death* and will cover a multitude of sins."

From this we may see that the converting, or turning back, is of one who has once been enlightened and tasted the good word of God—the truth—but who had wandered into error. If men had penned this they probably would have said, wander from *morality,* or wander into *vice.* Few would think of laying so great stress upon what some would term "merely getting the *head wrong on some doctrinal matter.*"

It is far from our aim to speak lightly of vice, or to declare "that it matters not what a man may do if he has a correct theology;" but we do say that the two, *faith* and *character,* are very intimately related, and we caution all against the too prevalent view that "it matters not what you believe [truth or error] if you live morally." This is a device and snare of the devil, by which he hinders many from searching for *the truth,* and thereby hinders the complete sanctification which is *impossible* without a knowledge of *the truth.*

Jesus attested that knowledge of truth was *indispensable* to entire sanctification; when he prayed the Father for his disciples, "Sanctify them *through thy truth;* thy Word is truth." And our text implies that to lose the truth, to wander into error, will result in the loss of the *sanctifying power*—hence a loss or cessation of their sanctification, which, if it continue—if they be not *turned back* from error—must result in *death.*

This does not apply at all to "the world of sinners." To turn such from a life of sin to one of morality and virtue would not "save a soul from death." No, none can thus save himself by a moral reform, for if so Jesus would not have *died* for our sins. It does apply to those who, having been justified freely from the Adamic sin and *reckoned* free from Adamic death (the first death), have become candidates for the divine nature and are reckoned as having begun life again as "*new* creatures." Yes, it is these, our "*brethren,*" and it is the more impressive when we remember that it is the new life which might be forfeited, or the *second death* incurred, by turning aside from the truth.

Looked at thus, with what carefulness should we hold fast the truth ourselves, and with what earnest solicitude should we endeavor to help the brethren who have "wandered from the truth," and to shield the flock of Christ from the snares of error!

The word "*wander*" well expresses how all errors gradually grow and stealthily intrude upon the sanctified. Seldom or never does our Adversary *commence* with open error or direct infidelity; but the danger lies in the fact that Satan seeks to clothe himself with a mixture of truth, so that as "an angel of light" he may cause the unguarded to wander. (See 2d Cor. 11:14.)

While many are seeking to turn the world to God, few are claiming the promise of our text by seeking the wanderers of the flock.

While watchfulness against the encroachments of the enemy has been very necessary all through the age, it is specially so now. As a "roaring lion" he has gone about in times past terrifying and persecuting the Church, but they fought the enemy in the open field, and many sealed their testimony with their blood. But in these last times our enemy, still the same, pursues a different policy. Assuming the garb of an angel of light, a messenger of truth, he seeks to poison the food of the hungry household of faith.

Those who are drawn into the "snare of the fowler," and who unwittingly become his agents in disseminating error, are doubtless honest in a way, being first deceived themselves ("deceiving and being deceived"). And since error fast subdues the new nature and brings into prominence the proclivities of the old, it will not be strange if the endeavor to pluck them from the net of the enemy and to expose the danger to others, will, at least for a time, be misunderstood and bring the wrath of the Adversary upon the faithful servants of God. But if in the face of the foe a soul may be saved from death (the second death) that should be sufficient reward.

We cannot better express our feelings here than in the language of Paul: "We would that ye knew what great conflict we have for you [whom we address through the *Tower*] and for them at Laodicea [the Lord's children still in the 'spewed out' nominal Church], and for as many as have not seen our face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the *full assurance of understanding* to the acknowledgment of the mystery of God. . . . . And this we say, lest any man should beguile you with enticing words: . . . . As ye HAVE RECEIVED Christ Jesus the Lord, so walk ye in him: *rooted* and *built up* in him and established in the faith. . . . . Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ" (Col. 2:1-8).

We can readily afford to let the work for the world wait God's due time while we spend all our little talent in ministering to the pressing necessities of the household of faith (Gal. 6:10), in view of the fact that this age is about ended and that the testing and proving for the new nature will soon be over, and the opportunity for gaining the *divine nature* forever ended—in view also of the fact that the "overcomers" will soon be invested with power, and cause the knowledge of the Lord to fill the earth: thereby accomplishing the turning of *all* men unto God. In view of both these facts it is pre-eminently our privilege and work to use our utmost endeavor to turn back the wanderers to the truth, and thereby to the sanctification upon which the new life depends. While thus employed, we rejoice to know that some benevolent human hearts sympathize, and some loving hands minister, to the temporal necessities of the suffering world; now "groaning and travailing in pain waiting for the manifestation of the sons of God." (Rom. 8:19-22.)

In conclusion, we remark that there are *many* truths. There are philosophic and historic, and scientific truths, but from all these we may *wander* without loss of life. These are all good and valuable, and furnish excellent employment for the *natural mind,* and both in this and in the coming age will tend to bless and elevate. But these are not the truths commended to the *sanctified in Christ Jesus.* No, it is *divine* truth. "Sanctify them through THY TRUTH. Thy word is truth." We question whether it be possible to be proficient in more than one line of truth. Hence the propriety of following the examples set us, and giving all diligence to make our calling and election sure, receiving truth, which working in us, will sanctify us to the service of him who is "*The Truth.*"

OUR CONTEMPORARIES

We mean those with whom we have had recent discussions on the nature of our Redeemer and of the redemption which he has effected. These contemporaries seem to be puzzled by the six simple questions recently propounded to them in these columns, and doubtless feel annoyed because of the weakness of their theories, which will not permit an answer to them without showing to all their readers their untenable position, and in fact that their theories *make void* the plain statements of Scripture relative to our ransom and purchase with the precious blood of Christ—which scriptures they quote frequently and thus prevent the lameness of their theories from appearing too prominent.

These theories, however different in some respects, are alike in that they ignore the *ransom*, which we have already noted as being the coming and fast-growing form of *infidelity* among Christians, which Satan seems to be stirring up in these last days. Another paper has recently been started in defence of this *no-ransom* theory, called *The Millenarian*. This is the third paper in advocacy of this error started within a year and a half. Our Adversary seems able to supply both talent and money for the promulgation of such blasting and blighting heresies. But his power shall continue only for a little season —"He knoweth that he hath but a short time," for

"He who was slain on Calvary's mountain,
Soon shall reign a thousand years."

Now, since they cannot answer our questions in a straightforward manner without showing their theories in their true light, they endeavor to turn the attention of the flock away from the real issue—*the importance of the truth in question*—by seeking to enlist sympathy, as though they were being personally abused. And one throws out the inference that it is a martyr, and that it is more difficult to hold its peace than to reply, but says it will answer the question, on which they have already been deliberating for months—*in time*.

We answer, that if a man be suspected of any crime and be questioned regarding it, if he is innocent, it is his duty to state the facts, to answer the questions, that thereby he might *clear himself*. And what would be thought of such a one if, instead of *answering*, he should claim that he could answer, but thought it more noble and martyr-like to stand accused, merely claiming that the accusation was untrue, but refusing to give the evidence and so clear himself by plain answers? We answer that to the mind of every right-thinking person he would stand justly condemned as guilty. Who would crown such a one with a martyr's laurels? But if such a course be condemned in an individual matter, what shall we say of a periodical which attempts to be a religious teacher, a feeder of the flock of Christ, who is accused of mixing poison with the children's meat?

Regarding personal attack, we would say that we have been no more personal than were our Lord and the Apostles, and that it would be impossible to so point out the error and danger that *all* the flock may be able to recognize it, without plainly mentioning the periodicals containing those errors. The names of the editors have never been mentioned, though if it were necessary for the truth's sake, we should not for a moment hesitate. Our personal solicitude for those is as great as for any of the flock, though we greatly fear the baneful tendency of their present course and error on themselves. It is a fearful thing to deceive others, but it generally begins in self-deception and then progresses in blindness. We believe that all these errors originate with the great Adversary; therefore we claim that "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—places of influence.

We have mentioned *pointedly* your Adversary (the devil) and those whom we believed to be forwarding his cause by publicly spreading error. His servants ye are *to whom* ye render service. (Rom. 6:16). Among others we have mentioned Mr. Ingersoll, the out-spoken denier of the RANSOM, and Mr. Henry Ward Beecher, *The Day Star*, and *The World's Hope*, and *The Millenarian*, as those who quoted scriptural phrases and arrayed themselves thus in a "garment of light," while they really made *void* the doctrine of the *Ransom* by their unscriptural *theorizing*. These are all *public* teachers, and the flock of Christ could in no way be guarded against their *wily* twisting of Scripture, without mentioning them so as to be unmistakably understood. The truth, and especially this truth, *the Ransom*, never needed more to have the sword of the Spirit unsheathed in its behalf by every true soldier of the cross than now, and by the grace of God we hope to fight a good fight until called higher.

And now, relative to their claim that they will answer these six troublesome, yet simple questions, *in time*, we feel that it will be in interest of *truth* for us to tell their readers how *we interpret* this: It means that when they think their readers have forgotten the *points* of the questions and their relationship to each other, then they will take them up one at a time, and devote a whole article to each little question, weaving the web of sophistry (false reasoning) around them, so that when they have read it none will be quite *sure* just what is meant. Their expressions will be so carefully guarded that none could find a single quotation which would show their true position. We thus judge from the past.

We protest. This is not the right way to deal with any subject, much less a religious one. A child, a babe in Christ, who had nothing to cover or conceal, nor any *theory* to sustain, should be able to answer those questions in one column or less. That the fundamental character and *simplicity* of these questions may be remembered, we repeat them here, at the same time declaring that by the grace of God we will agree to answer any six questions which they will propound on the fundamental doctrines of Christianity. And on any more advanced subject we are willing *to give* A REASON for the hope that is in us with meekness, *in our* OWN WORDS.

The questions were as follows:

(1.) Why did Jesus die?

(2.) How does it affect our sins?

(3.) How did he *put away sin* by the sacrifice of himself?

(4.) In what way did he give "himself a *ransom* [Greek, *antilutron*—an equivalent price] for all"?

(5.) In what way was he a "*propitiation* [satisfaction] for *our* sins"?

(6.) In what sense were we "*bought with a price*"?

The answer to these six simple questions would promptly decide the matter of our contemporary's faith or lack of faith in the ransom. It must not forget that it is on trial before *its readers*, and it must have little confidence in the intelligence of its readers to suppose that they will not discern the weakness of its policy. In the light of *facts* we can call its dealing nothing but *policy*—such as is indeed common among secular papers on political subjects, but which should not be once named among *you* as becometh saints.

The few changing expressions of our contemporary in its recent issues we cannot regard as an indication of reform on this subject. We could have no confidence in a reform unaccompanied by an acknowledgment of past errors. The retraction should be as public as the original statements. This appears to be God's unalterable law. Until it shall make a full, clear, unequivocal statement of its position, such as the answer to the questions propounded would involve, we must question whether the recently changed *expressions* mean anything more than that it is *more guarded* as to its phraseology since our criticism.

We quoted from its teachings in our last, and now we give some extracts from its very first issue (October, 1882) as proof that its teachings *did* deny that the Lord *bought* them; *did* deny that we were *bought* with a *price*, even the precious blood of Christ. Under the heading ATONEMENT it sneers at the doctrine of substitution, claiming that it places our Father "in the UNGRACIOUS attitude of *demanding the full payment of the sinner's debt* before he will forgive." Is this an attempt of our contemporary to appear more gracious than Jehovah, who says he "will by no means *clear* the GUILTY," and who for this very reason "sent his only begotten Son that he should BE A PROPITIATION [*satisfaction*] for our sins," and who "by the *grace* [favor] of God tasted death for every man"?

Our contemporary continues to sneer at what it terms "the gross *injustice* of transferring the consequences of sin from the guilty to the innocent, *allowing* the innocent to suffer instead of the guilty." We answer that we are thankful that Satan has led us into no *theory* which would incline us thus to contradict the word of His testimony who *bought us*, who *redeemed us*, who "died the *just* FOR *the unjust*." My soul, come not thou into their secret who call good evil, and who find it needful to traduce the Almighty's character for *justice* in order to prove their theory, that we were not *bought with a* PRICE; which they claim has *too much of a "commercial idea"* to suit their æsthetic tastes and theories, and who deny and make light of those precious words:

"Jesus died and paid it all,
All the debt I owe."

Now, hear its own statement of its faith. Our contemporary continues: "Repentance—complete change of heart and life—and forgiveness are the Lord's *cure* for the difficulty [sin]; and when this is accomplished '*the enmity*' [see Eph. 2:16] is surely destroyed and the man RECONCILED TO GOD." No one can *mistake* this statement; and what is it? It is *another* and a *different* gospel from what the Apostles delivered. (See Gal. 1:8.) THIS *gospel* has no need of the

death of Jesus as our *ransom* from the wages of sin. It has no place for Rom. 5:18, 19: "Therefore, as by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." It claims that *repentance* is the thing which saves men—that if they *repent* God will FORGIVE, and it calls this the Lord's CURE. We call this a man's remedy and theory, and in the name of Jehovah declare that

"These for sin could not *atone;*
Christ must ransom, he *alone.*"

This was the "Apostles' doctrine," viz.: that Jehovah laid upon Him (Jesus) the iniquity of us all—and by *His stripes* we are healed.

Notice again that in the above statement of its faith, our contemporary says that *repentance* and forgiveness destroy the *enmity,* but note how contrary this is to the teaching of Paul, who says that the enmity was destroyed by the cross. It declares further that man is *reconciled to God* by repentance and forgiveness, but Paul says: "When we were *enemies* we were RECONCILED TO GOD by the *death of His Son*" (Rom. 5:10).

Truly the justice, rather than the *love* of God is manifested by His rewarding sin with death—but the LOVE, the great love wherewith he loved us, even while we were yet sinners and under proper *condemnation* of his just laws, is manifested by the death of his Son to release us from that *just condemnation*—opening up a way by which God could still be *just* yet the justifier of sinners who believe in Jesus as their ransom. "In *this* was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him" (1 John 4:9).

The child of God who can feel an indifference on this most vital point of all the Gospel, this attempt to ignore, deny, and remove the very *foundation upon which* the entire temple of God fitly framed, is builded, shows either that he does not *appreciate* the importance of the question, or else that he possesses so little of the spirit of Christ as not to have the zeal for the Lord's house and work and Word swallowing up all other considerations and interests. An appreciation of the value of the death of Christ is all important as a basis of entire consecration; hence the prominence given it in the Word. It is very important as a part of the truth without which we cannot be sanctified.

We commend to all a careful study of chapters VI and VIII, in "Food for Thinking Christians" as a help on this subject.

In conclusion—we have done our duty by those of our readers who are also readers of our contemporaries. "He that hath an ear, let *him* hear;" and we feel convinced that only such will hear with proper force and power the Word of the Lord on this topic. We have dealt with this subject at the greater length because we believe that *this,* which now assails those of "this way," is but a ripple of the mighty wave of unbelief in the cross of Christ which is even now *beginning* to sweep over the entire nominal Church. It is clearly described by the Apostles as *the form of error* which would be prevalent in the last days of this age. Our hope has been and is, that by clear, forcible and plain statement, we might help some to forearm themselves for the conflict—putting on *Christ* as their helmet, breastplate and shield.

WORSHIPING ANGELS

"Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." Col. 2:18, 19.

The word angel signifies messenger. All of God's children become messengers of truth when they tell the glad tidings to others. All the members of the Church of Christ are taught to help one another. No member of the body of Christ is so insignificant as to be of no service to the others. If any lay away their one or two talents, neglecting to use them, they soon become paralyzed members of the body—dead branches of the vine, and must be cut off. If one member of the body has more talents than another, in carrying out his consecration he will faithfully bring all into service.

Just here our warped human nature is apt to run to either one of two extremes, against both of which we are faithfully warned. Some who have many talents are tempted to become puffed up, and to think of themselves more highly than they ought to think; and that weed, *Pride,* if not promptly dealt with, may soon gain full control and sink its possessor in ruin and death. Others are naturally timid, and neglecting to use their one talent or two, they rely solely upon other members. The latter class is by far the most numerous.

The danger to this class must be very apparent when we call to mind the words of Paul (Acts 20:30): "Of your own-selves shall men arise, speaking perverse things to draw away disciples after them." And in the above text he says they will "vainly intrude themselves into those things which they have not seen"—attempting to wrest scriptures which they do not understand and apply them to their own theories, in their desire "to draw away disciples after them," being "vainly puffed up by their fleshly mind." Such, ministering to their own exaltation as teachers, would lead the flock into dangerous paths.

How strange that it should be so! but the flock of Christ is not left without warning, and a way of escape, narrow though it be, is open to every faithful follower of the Lord. How natural is the disposition to worship, to give undue honor to the messengers of truth. While we should honor and love all of God's messengers, we should ever bear in mind that all truth comes from Him, and that no human skill ever discovered the hidden treasures of infinite wisdom, until, in God's due time, *He* has chosen to reveal it. All honor and praise to him; and we may love for their work's sake the humblest instrument he may choose to make his messenger.

John, the Revelator, who typified the living Church in the last days, when he had received in symbol the truths now made plain to the saints, made the same mistake that many now are prone to make. He fell at the feet of the messenger to worship him. But the faithful messenger said: "See thou do it not; I am thy *fellow servant,* and *of thy brethren* that have the testimony of Jesus; for the testimony of [concerning] Jesus is the spirit [import] of prophecy—worship God." (Rev. 19:10.)

Yes, we are all servants one of another and messengers of the glad tidings as fast as we receive them; and we are all brethren who have received the testimony of the Scriptures concerning Jesus. Our worship must not be one of another, but of the great giver and author of the wondrous plan. Who can tell which brother messenger will prove faithful to the end, neither becoming puffed up, discouraged, overcome or weary in well doing? Indeed we are told some will run well for a time and then fall away, becoming the enemies of the cross of Christ; if worshiping or leaning on such messengers how insecure would be our standing.

Many think it is a mark of humility to discard reason and blindly follow others. It is against such "voluntary humility" and worshiping of messengers that Paul warns the church, saying that in so doing there is danger of losing the reward—the High Calling.

To the Master we look for example and direction, though not ignoring each other, for all help that comes through our brethren and fellow servants comes from him. But while we esteem them very highly in love for their work's sake, rejoicing in the talents through them given to the whole body, the little flocks should ever remember to hold our Head, our Bridegroom in highest esteem as our redeemer and guide.

MRS. C. T. RUSSELL.

THE LILY AND THE MIGNONETTE

The lily is my symbol of fortitude, white and pure and royal, even as I have seen some dear children of God triumphant though in darkened chambers, and on beds of pain. The mignonette, most unobtrusive, yet most tenderly subtle, of all things in the floral world, is my emblem of patience. Its perfume pervades its neighborhood.—*M. E. Sangster.*

"We hail thy bright beams, O morn of Zion's glory;
Thy blessed light breaks on our sight
O hail, happy day!
"The day that brings a sweet release,
That crowns our Jesus Prince of Peace
And bids our sorrows cease!
O hail, happy day!"

THE SEVEN LAST PLAGUES*

"And I saw another sign in heaven, great and wonderful, seven angels having the seven last plagues: [last] *because by them the wrath of God was to be completed."—Rev. 15:1.* DIAGLOTT.

Among the weird pictures of this wonderful book of symbols, this one of the pouring out of the "seven vials of wrath" stands out in marked prominence. As its name indicates, it is understood to be the closing act in the drama of this age. An important difference exists between our view and that of many others however, in that they suppose the end of the age to be accompanied by the destruction of the people, and of the earth itself; while we understand that it is the ending of the present reign of evil, and a necessary preparation of mankind for the reign of righteousness. The connections in which we find the vials mentioned in the record are in harmony with this latter; it is followed by the symbolic pictures of the new age—new heaven and earth, binding of Satan, and reign of Christ.

The great source of error in understanding these, as all of Revelation's symbols, is a *too literal* interpretation. It is read as though it were a statement of *facts*, instead of a statement of symbols. Before proceeding to the account of the plagues, the inspired penman records another symbol—the "sea of glass." This indicates that it stands related to the plagues; hence we will consider it first. From the connections, we understand that that which this symbolizes immediately precedes the plagues.

"And I saw as it were a glassy sea, mingled with fire, and the conquerors of the Beast, and of his Image, and the number of his name, standing on the glassy sea, having harps of God."

Who these conquerors are is shown by what they overcome —viz., the Beast, Image, and Number. Here we see the importance of an understanding of the symbols of chapter thirteen; for unless we understood what those symbols meant, we could not understand who is overcoming their influence. In this way God has made his Word self-interpreting. The understanding of one part or symbol is the key to an understanding of another. In harmony, then, with Rev. 13, we understand the overcomers here referred to, to be those Christians who are free from Papacy—the Beast—and from organized sectarian Protestantism—the Image—and from all who bear the characteristics of their *Number*—that is, free to the extent that these have no influence over their actions, professions, or thoughts—free indeed.

This serves too, to show about when the plagues are due, and when this sea of glass condition may be reached; for if, as seems clear, *the Image* was formed by the organization of the "Evangelical Alliance," in 1846, then it is equally clear, that the overcomers of the "Image" could not occupy this position of favor and exaltation prior to that date. This furnishes a general reason for believing that the plagues must commence this side of the date mentioned, since it is during the pouring out of the plagues that the *overcomers* occupy this condition upon the "sea of glass."

Having, then, ascertained who these overcomers are, and about when they thus stand, we pass on to consider the *"Sea of glass mingled with fire,"* on which they stand. Sea, as heretofore explained, we understand to symbolize the *masses of the people*, and fire, the judgments, or trouble. We therefore interpret this to mean—The people in trouble, under the judgments of God. *Above* the troubled people are the overcomers—calm, serene, untroubled. Their position shows that their standing is *by faith.* (Matt. 14:29.) To the eye of faith all is *transparent as glass.*

These overcomers sing a song. A song symbolizes a beautiful and harmonious expression. It is the song of Moses and the Lamb. That is, the song or preaching of these overcomers is in perfect accord with the Law and the Gospel. It is the same which Jesus (the "Lamb") taught, and which Moses taught in the Law and types. Not only does the description of the overcomers indicate that they are but a little fragment of the nominal Church, but the words of this song teach us the same—that the class who proclaim these things are few.

The words of the song are given, or the leading points of the preaching which will be done by the overcomers—*"Saying, Great and wonderful are thy works, O Lord God, the omnipotent.* Alas! how few are sufficiently acquainted with God's plans to recognize the fact that they are great and wonderful. Very few can sing this first note of the song, and fewer yet can sing it to its close. The second note is, *"Righteous and true are thy ways, O King of the nations."* (Diaglott.) Look at this; *we* can sing of the righteousness and justice of God's dealing with the nations, since we have come to see how he has permitted evil and death to come upon all, as a lesson, to teach us to appreciate life and righteousness. *We* can see righteousness, justice, mercy, and love in God's dealing, since we see in his Word that there is to be a *"restitution of all things* which God hath spoken by the mouth of all his holy Prophets since the world began." (Acts 3:21.) Who, but those who see the *restitution* to be accomplished in the next age, could sing this part of the song? Not one; Christendom in general fears to think of God's justice in dealing with the nations in general, the great majority of whom have gone down into death without any knowledge of *the only name* whereby we must be saved. The righteousness, and justice, and love of God's dealing, can only be seen by looking at the work of the next, as well as at that of present and past ages. Yes indeed, we rejoice to proclaim to all who have an "ear to hear"—Just and true are Jehovah's ways in ruling the nations.

The next note is in perfect harmony with the last—*"Who shall not fear, O Lord, and glorify thy name?* since thou alone art bountiful." Our great Creator's every dealing is an act of favor—even the evil which man was permitted to bring upon himself is to be overruled for good; and we ask ourselves the question, *Who shall not fear and glorify God* when, in the coming age, his wonderful goodness is manifested, and when the *knowledge* of the Lord shall fill the whole earth? We would be inclined to believe that *every one* should praise his love everlastingly, were it not that Scripture clearly discloses a second death, which tells of some who will be accounted worthy of it.

"For all the nations shall come and worship in thy presence, because thy righteous acts are manifested." This is the last note of the song, and is full of force and meaning. How *few* are proclaiming, either publicly or privately, this part of the song. Some believe that many of the nations now dead are in a place of mental or physical torture, there to remain to all eternity. Others claim that they are dead, and will never again have life; others that those who are dead, will be raised from death to pass a mock trial, and be destroyed. But how few can sing this song of *restitution*, declaring that *all nations* shall yet *come* from death, and shall *worship* their Lord and Redeemer, when brought to a knowledge of the truth. (1 Tim. 2:4.) Even Sodom, a nation long since destroyed, shall come and worship. (Ezek. 16:48-63.)

Another symbol is the "Harps of God." The song is sung in tune and harmony with the harps. The harp of God we believe to be the Bible, its many strings or chords are the Law, Prophets, Psalms, Gospels, etc. Many Christians have the *"harp,"* but few have it so strung and tuned that they can bring forth harmony enough to accompany "the song of Moses and the Lamb." The overcomers have the harp well in hand—in fact, without it and the inspiration of its music, they never could have been *overcomers.* They have them tuned, too. How forcible this picture! Truly, it would have been incomplete without the harp of God.

Another thought is suggested—The *overcomers* not only have the harp and know how to sing this song of restitution, but they do sing it. There are some of God's children who have their harp considerably in tune, and who know the song, but who do not proclaim the glad tidings of coming restitution; they fear to face the opposition which this course would bring—the unpopularity which would attach to anything outside the religious rut of so-called orthodoxy. These are not among the *overcomers;* they have not yet gotten a *victory* over the influence of the Beast and Image; they are yet in some bondage. All of the overcomers *sing* the song. Each of us should inquire of our own hearts whether we are tuning our harps and singing this song. Now is the time.

Many of the Lord's dear children in mystic Babylon's captivity, have sat down beside her rivers so defiled by the mire of worldliness and error and wept when they remembered God's favor to Zion in times past. They laid aside the harps of God, hanging them on the willows that weep over the grave of truth in Babylon. They that carried them away captive (the Babylon system) require of them a song and mirth, saying, "Sing us one of the songs of Zion." Yes, Babylon would like to see Zion's captives happy beside her muddy streams; and in the midst of her worldliness, would like to hear an occasional song of Zion, that she might boast of the Lord's favor. But "how shall the captive daughters of Zion sing the Lord's song in a strange land?" (Psa. 137:1-6.) To all such we cry: Take down your harps from the willows; flee out of Babylon into full liberty of thought and expression; tune your harps and sing the song of Moses and the Lamb. Sing of God's mighty love and the "restitution of all things which God hath spoken by the mouth of all his holy prophets."

The next thing shown to John is the coming of the seven

* [In later years Pastor Russell many times expressed the opinion that the following article, written before the plagues themselves appeared, was premature. See Volume VII of Scripture Studies.]

messengers out of the temple to pour out the plagues. Since it is the *saints* who are "to execute the judgments written" (Psa. 149:9) we interpret these "seven angels" to mean the saints—the *living saints*, they being the representatives or active agents of the entire anointed company—as "the feet of Him." It is the feet, or last part, who sing the restitution song of Moses and the Lamb, above the sea mingled with fire. "How beautiful are the feet of Him that bringeth *good tidings*, that publisheth peace, that saith unto Zion, Thy God *reigneth*." (Isa. 53:7.) These same feet as representatives on earth of the *entire body*, are to pour out the seven vials, or be associated more or less directly with the judgments coming. These are clothed with white linen; these have kept their wedding garments; they are robed in the righteousness of Christ—"justified by his blood." They are the servants of God; the girdle representing a servant, and the gold of it representing divinity. They, as the servants of God, have a divine service to accomplish.

When they had all gone forth from the temple it was filled with smoke, so that none could enter it. The temple symbolizes the nominal church. The coming of the messengers out of the temple, symbolizes the coming of the *overcomers* out of the nominal church. When *all such* have come out, the temple (church) will be so full of smoke (confusion), that no man would care to go into it. It was "filled with smoke from the glory of God and from his power:" that is, the glorious harmony and beauty of truth as presented by the overcoming class, shows the deformity and confusion of man-made creeds. As the truth though rejected, shines out with increasing glory, the whole nominal temple is seen to be full of smoke—confusion and darkness; and all who remain in it become so blinded by it, that they cannot see the glory of God either as displayed in his Word or its fulfillment in passing events.

The messengers are now nearly all out, and already the smoke, or confusion in the church is considerable. Few care to enter even now, and recent reports of various sects show that the increase has been very slight for the past year. When we remember that the large proportion of *new* members received is from the Sunday-School, we can realize how, even now, very few *men* (persons of mature thought) enter the nominal temple. The nominal church will be in this confusion until the seven plagues are poured out; during that time the Babylon, or confusion element, will be destroyed, and the cleansed temple of truth be again opened to receive justified believers—then as heirs of the *earthly* promises.

"And I heard a great voice out of the temple saying to the seven angels, GO YOUR WAYS *and pour out your vials of the wrath of God upon the earth."—Rev. 16:1.*

The nominal systems are anxious to retain every member, for each one counts, and their boast is in numbers and wealth; but when they find any who count all earthly considerations but loss and dross, and who will not be fettered and bound by man-made creeds they thrust such out, saying, *Go, then,* do your worst, "GO YOUR WAYS."

The unfettered, the overcoming class, have nearly all gone forth, we believe, now. These do not require the plagues since *the truth* has made them free. This little flock by no means constitutes the whole house of God. No, the house of God—the household of faith—is a large class, the majority of whom are still in the nominal Church, fettered by its creeds and dwarfed by its worldly conformity. For their sake—that they may be brought into the liberty of the sons of God, even through great tribulation (Rev. 7:14)—we are told that "judgment must *begin* at the house of God." They must be liberated first, and the overcoming class shall be the instruments in striking off the shackles of error. The plagues are really blessings in disguise, just as an amputation is a blessing though a trying ordeal of suffering to those who require it.

THE FIRST PLAGUE

"And the first went forth and poured out his bowl on the LAND; *and there came an evil and malignant* ULCER *on those men having the mark of the* BEAST, *and on those* WORSHIPING HIS IMAGE."—(Chap. 16:2. Diaglott.)

These evils, called plagues or bowls of wrath, are designed to rid the world of every form of evil and wrong. The class symbolized by the land or earth, we understand to mean all people under religious restraint, of whatever name or order. *Land* or *earth* as a symbol represents settled, organized religious society, as *sea* represents the restless, irreligious unsettled masses of humanity. Those having the *mark* (characteristics) *of the Beast* (Papacy) and those worshiping his *Image* (Protestantism), as hitherto shown, are the great mass of non-overcoming and nominal Christians.

It is upon this class that the trouble first comes. While Roman Catholics constitute an important proportion of this *earth* class, yet the trouble does not affect them at first, as shown from the fact that the *ulcer* is not upon those *worshiping the* BEAST, but on those *worshiping the* IMAGE and having the marks or characteristics of the *Beast* (Papacy), which indicates clearly the various shades and degrees of *Protestantism.*

Their trouble is compared to an *ulcer*—"an evil and malignant ulcer." To appreciate the symbol let us consider the literal: An ulcer is *a running sore;* it is an evidence of *constitutional disorder*, and very painful. A CANCER in its worst stages, becomes a *malignant ulcer.* An ulcer is a *cankerous* sore, that is, one which *eats, corrupts and destroys.* Now carry the thought—what an ulcer or bad cancer is to a man will illustrate the character of the consuming, life-draining trouble coming upon the *systems* constituting Protestantism, so called, which ultimately will destroy it. It arises from within itself; it is a *constitutional* disorder, caused by the errors inherited and retained from the *"Mother* of harlots and abominations." There is no *cure* for this evil—the blood is poisoned, it has permeated the entire body, and death must ensue.

There was a time—in the days of Luther and reformation—when the daughters might have been radically healed, but her false ministers "healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." (Jer. 8:11.) Now there is no balm in Gilead, there is no physician there—therefore she is not healed. Her King is not in her, she is spewed out of his mouth. (Jer. 8:22, Young's Trans. See also Rev. 3:16 and 18:23.) There is no remedy, these systems must die. The disorder comes from within. Already these disorders have broken out, and though the canker is carefully concealed, the bad odor and distress are noticeable.

THE SECOND PLAGUE

"And the second poured out his bowl into the SEA; *and it became blood, as of one dead, and every living soul died—*THOSE IN THE SEA."—Vs. 2.

Bear in mind that the sea symbolizes the irreligious masses of mankind—those not under religious restraint.

To appreciate the trouble upon this class we must study the symbol. Blood in a living creature is full of vitality, but the blood of a dead person is the very reverse. After death, the blood rapidly begins to separate into two parts—a watery liquid called *serum* and a more solid substance termed *clot.* As soon as this separation has been accomplished the CLOT *begins to* PUTREFY or corrupt. Applying this, we understand it to teach that a great and thorough disintegration will occur in this large class of humanity, after which, one element will rapidly corrupt and putrefy. Among the irreligious masses have been numbered such noble specimens of humanity as Stephen Girard, Geo. Peabody, and Peter Cooper, besides many less notable, honestly skeptical souls. The result of the commingling of such with the masses imparted a life principle and vitality. But reading this plague, we realize that a *separation* of these two elements is due, the result of which will be decay and death to every principle of morality and virtue in this class—when every *living thing* (active element of virtue and benevolence) in this *sea* class will perish. In other words, remove the element which advises *prudence,* morality, and right-doing, from the counsels of the restless masses—from the Labor Leagues and other associations, and let the lower element control itself, and the result would quickly be the destruction of life, property, laws, and peace—a grand reign of anarchy in the name of *communism.*

From other Scriptures we are taught to expect just such an uprising—which eventually shall overthrow the kingdoms of earth. But the beginning of this is all we must look for now—the separation of the *serum* from the *clot*—of the vital from the corrupting element. This seems to be now in progress. Men of noble minds who realized the oppression of the masses by money and governments and desired to assist in their amelioration, are forced to withdraw because of the spirit of recklessness which pervades the masses, leading to assassinations, in other countries and threats of the same in this land. In England Mr. Gladstone, Mr. Parnell and others, have attempted to provide some relief for Irish oppression, but must disown all fellowship and sympathy with the dynamite and assassination policy of hot-headed leaders among the masses.

But we should remember that the full results of this evil or plague will not be felt for many years; it has its beginning only, now. It is well also to remember that one plague or evil goes on increasingly, after a second and third, etc., are

added, until in the end the entire seven forms of evil will be operating simultaneously.

THE THIRD PLAGUE

"*And the third poured out his bowl into the* RIVERS *and into the* FOUNTAINS *of waters and they became* BLOOD. And I heard the angel [*messenger*] of the waters saying—Righteous art thou, the one who is and who was, the bountiful one, because thou hast judged these. Because they poured out the blood of Saints and Prophets thou gavest them also blood to drink; they deserve it."—vs. 4-6.

This third element of trouble results from the turning of the rivers and fountains of water into *blood*. Running waters symbolize truth. The *river channels* through which water (truth) has flowed, symbolize the various sects or denominations. The fountains symbolize the founders and schools of these various systems—the places or men in whom these channels had their start or beginning.

For a long time, water—truly very muddy in some, but nevertheless a mixture of water—has flowed in these various systems, of which many have partaken and have been refreshed. But a change comes, and that which once refreshed, will (gradually) become loathsome as blood. [Blood has been advised as a medical remedy, but in such cases it is taken immediately on being drawn from the animal, else it would be poisonous for its change is rapid—hence a river of blood could symbolize only loathsomeness and death.]

This we understand to be a picture of a change rapidly taking place in religious *channels*—their creeds, though containing as much truth and error as ever, they are coming to regard differently. General enlightenment is greater, and what was once received without question, is now becoming loathsome and death-like. As in a similar plague (literally) upon Egypt, the people digged wells for water because they could no longer drink of the bloody rivers, so here—independent thinkers are *digging* for themselves, for purer waters than the regular channels afford. Truly this turning of the waters of *their* channels into blood, is among the causes of anxiety and great annoyance to the *sectarian*, but only the few yet realize this trouble.

The angel of the waters—or the *messenger of the* REAL *truth*—is able to see in this a righteous judgment of God against those systems, as expressed in vs. 5 and 6. The direct cause of this trouble is mentioned—they had poured out the blood of the saints and prophets.

Is it inquired in what sense this was done? We answer that blood *in* a person is life and to pour it out is to waste it. The life of the saints is truth—God's word—as it is written: "The words that I speak unto you, they are spirit and they are life," and "The testimony of Jesus is the spirit [vitality, life] of prophecy." Hence to have wasted the life-principle of saints and prophets, would be to have wasted the words and testimony of Jesus. This they did by neglecting his word, and receiving instead the traditions of men, which errors have corrupted and defiled the truths they possess to such an extent that the thinking ones are fast coming to that condition where they cannot drink from those channels.

In these very *channels*, or systems, where the teaching of Satan has been preserved, viz.: that man has an existence which can never cease, and hence must *continue* forever (Gen. 3:4), nine-tenths of them in misery, in these same channels, the teachings of the Prophets, that the wages of sin is death, but that God has provided for "times of restitution of all things, spoken by the mouth of all his holy prophets since the world began" (Acts 3:21) is neglected, cast aside, WASTED. And hence it is that they will get blood to drink shortly. The creeds of these systems being so mixed with error by the retaining of Satan's lie and the rejection of the Lord's testimony, both through the words and example of prophets and saints, they will soon come to recognize them as too obnoxious and nauseating to be palatable to either themselves or the world.

"*And I heard the* ALTAR *saying, Yes, O Lord God, the omnipotent, true and righteous are thy* JUDGMENTS," verse 7.

The *altar* represents the class of prophets and saints whose testimonies for truth were sealed with their lives, the testimony of whose lives had been *wasted*. These speak not audibly, but in that figurative way in which Abel's blood is said to have cried out. The testimony of these condemns the present systems as worthy of having this trouble or plague; because of their previous disregard of truth. While *nominal* Church systems have become great and popular in worldly favor, both in the days of the prophets and ever since, in the days of the saints, yet now as ever, this success and popularity has been the result of an alliance with the world and a participation of its spirit. Since, as well as in the days of the prophets, to live separate from the world and to boldly advocate *the truth* in opposition to the worldly mixture of error, has cost persecution and either literal or symbolic *beheading*—or cutting off. The testimony of every *sacrifice* for truth acceptable to God is here represented as condemning the course of these systems and justifying the retribution represented in this third plague—"FOR THEY ARE WORTHY."

THE FOURTH PLAGUE

"*And the fourth poured out his bowl on the* SUN, *and to him* [*it*—ROTHERHAM'S TRANSLATION] *it was given to burn men with fire. And men were burned with great heat, and they blasphemed the name of that God who has authority over these plagues, and they reformed not to give him glory.*"—vs. 8, 9.

Here the misery of some is caused by an increase of *sunlight*. As the *moon* symbolized "THE LAW," so the *sun* symbolizes the GOSPEL LIGHT. The former was but a shadow or reflection of the latter, and the relationship of the two to the Church (the woman) is beautifully symbolized in Rev. 12:1. The increase of the sunlight means an increased brilliancy of Gospel light and knowledge.

This increase of *light* is to affect *all* classes, as is indicated by its not being limited to a certain class as are the other plagues are limited; to "sea," "land," "rivers," etc. It comes upon men—mankind in general and upon *representative leaders* of men, in particular. It is the increase of light—knowledge—which is causing *independence* of thought and action among all classes of society. It causes differences between kings and subjects, between capital and labor, between clergy and laity; the increasing light is doing it all. It is *Gospel* light too; for no matter how Infidels may scoff at the Bible and affect to have superior liberty to that which it teaches, it nevertheless remains a fact, that the grandest liberty is that where Christ makes free; and the essence of Gospel light is in the Master's words, "Ye shall know the TRUTH and the truth shall make you free." It is truth that is spreading—truth on every subject: *truth* relative to the rights and authority of kings; truth relative to the rights both of capital and labor; truth relative to the claimed superiority and lordship of a self-elevated class termed the clergy.

The conflict is between truth and superstition—light and darkness; it will be a severe struggle, but TRUTH is mighty and shall prevail; debasing the proud and exalting the humble. Those whose deeds are evil—who are in the wrong,—hate the light, is the Master's testimony. It would curtail their power and lower their position to elevate all others to equality. These are *scorched* or troubled by the increase of light, and none more so than religious lords, for it is the increase of light which doubtless helps to turn the waters of their cherished channels into blood—corruption—making their doctrines and creeds, which emanated from fountains of the sixteenth century, distasteful and obnoxious.

After preaching for years doctrines which *called* God just and loving, but proved him to be worse than the gods of the heathen—after having defended for years their sectarian *isms*, some of which teach that God has *foreordained* the salvation of a "little flock" and their children, but has also foreordained *eternal misery* as the lot of the great mass of humanity and their offspring—thus teaching, that "there are infants in hell not a span long," etc.—no wonder that such who worship and honor their *sect* and such teachings, more than they do God and His Word, would feel scorched and annoyed with the great light and heat of truth, as it is now *beginning* to shine out and reach them.

"And they *blasphemed the name of* that *God*." Blasphemy, as the word is used in Scripture, does not signify profane swearing, but rather a misstatement of character. For instance Jesus was accused of "blasphemy" because he said he was the Son of God (John 10:33). These zealous sectarians become so angry against present unfoldings of truth which prove the Love and Mercy of God as well as his Justice, that they go to the very extreme of opposition and grossly misstate God's character and often wrest his Word from its true import to sustain their theories.

This, which is a *plague* to others, is a wondrous boon to those who are out of Babylon and humbly enjoying the leading of God's Spirit from the *one* fountain direct—the Word of God. This increase of Gospel light, and consequent increased light thrown upon the Law shadows—showing the true teachings of the Tabernacle and its services and sacrifices, are pointedly foretold in symbol by the prophet (Isaiah 30:26) who says: "The light of the Moon shall be as the light of the Sun, and the light of the Sun shall be *sevenfold*, as the light of seven days, in the day that the Lord bindeth up the breach of HIS *people*, and healeth the stroke of *their* wound." It is the same day (period) in which He assembles the *outcasts*, and makes up His *Jewels*.

VIEW FROM THE TOWER

There is nothing special to report. The outlook is much the same as at last writing, hence we shall give the more space to extracts from letters, as they furnish news from various pickets of the Lord's camp, of the welfare of the "little flock."

In the TOWER office every spare hour is being devoted to the promised "Millennial Day Dawn;" but such a work, to be comprehensive and clear, must not be too much hurried. We know your *need* of it, and many inquiries show your *desire* for it; and we are doing all that the necessities of other features of the work will permit, to hasten it.

The following extracts from correspondents will cheer and encourage you, we trust:

Kerville, Texas.

DEAR BROTHER:—Through a good brother, I have been reading "ZION'S WATCH TOWER" for nearly a year. I am so much edified that I cannot think of doing without it. I am nearly seventy-eight years old, and have been in the service of the Lord for fifty years; and, through misfortunes, I am one of the Lord's poor, but I rejoice that you have made me welcome to light and truth through the WATCH TOWER. If you will send as many copies for distribution as you see proper, I will do what I can in this way.

Yours in Christ, ———.

Sterling, Fla., June 4, 1883.

C. T. RUSSELL:—*Dear Sir and Bro*: I am a Baptist minister, young, comparatively, "in the cause;" have been preaching about three years. Yesterday, at meeting, a friend handed me a couple of copies of "ZION'S WATCH TOWER." I brought them home and have been reading them. I am amazed! I am delighted! Can such, indeed, be true? Yet you have Scripture to sustain you.

Please send me *right away* "FOOD FOR THINKING CHRISTIANS," and any other reading matter. I want to investigate. I am *not* satisfied with so-called orthodoxy. I pray constantly for light, and it *seems* to me my prayer is about to be answered. I am astonished to find some things in your paper which I have been preaching, it seemed to me, alone by myself, with none to sustain me but God's Word. I am poor, very poor, but I must have your valuable paper. If you can, you can send it now, and in a short time I'll send you the money. Surely, surely, you must be right.

Yours in love, ———.

DEAR BRO. RUSSELL:—By a kind Providence a number of the "WATCH TOWER" fell into my hands, and it met my views so well that I sent for it for one year. Then you sent me "FOOD FOR THINKING CHRISTIANS," and it was very rich food indeed. I have read it through three or four times, and it seems richer every time. I cannot express the thankfulness I feel. I am now sixty-three years of age. For some time I was a minister of the Protestant Methodist Church, but the study of the Scriptures led me farther from their creed. I finally withdrew, and for the last eighteen years I have stood outside of the nominal Churches. They have desired me to unite again, but I could not join with any sectarian organization. I felt and still feel called upon to come out from among them and be separate.

I can't think of parting with the WATCH TOWER. There are a number here who are waking up to the truth. If I had sample copies to distribute among them, I think it would do good. My heart is filled with strong desire to spread the good news.

Yours in patient waiting for the full development of Christ's kingdom and glory, ———.

A LETTER AND ITS ANSWER

DEAR SIR:—It seems to be the work of kind providence which has put into my hands both of your pamphlets, "Food" and "Tabernacle," and two numbers of the TOWER, from all of which I obtained some of the most beautiful explanations of Scripture that I ever met with. The system of God's plans as therein presented is grand and sublime indeed; yet in some respects I think it to disagree with my Bible.

I respectfully invite your attention to some points of seeming disagreement, with an humble desire that you may be able to harmonize them. They are:—

First. Your system of interpretation appears destitute of reasons for sinners to "flee from the wrath to come." . . . . We find in the Bible a beautiful equilibrium and balancing, of God's love and mercy on the one hand, and His holiness and justice on the other. "Felix trembled"—God "will in no wise clear the guilty," etc. These statements your system of interpretation seems to ignore and render impracticable.

Second. The Bible positively declares a second apostasy, or falling away (Rev. 20; 7-9), after the Millennium; this your system of interpretation ignores and would render impossible.

Third. Scripture positively places the *general resurrection*, not only after the Millennium, but even after the second apostasy, while the harmony of your teachings demands it *during* the Millennial age.

If in those three points (so far as I have now noticed) your system could be shown to be in harmony with the Bible, I should joyfully embrace your teachings as a grand advance in theology, and, according to my opportunity and ability, I should preach it, the balance of my days.

Hoping soon to see the requisite explanation of these matters from your pen, either by letter or through the TOWER, I remain,

Yours respectfully, ———.

Stones Prairie, Ill.

OUR REPLY

It gives us pleasure to answer the queries of those whose letters savor so much of the Spirit of Christ, and believing that this communication may be of interest to others, we answer through the TOWER. To save space we will not repeat the questions. Please keep them well in mind.

In reply to your *first* proposition, we assure you that we do preach a "wrath to come," and more than that, we preach that the "Day of vengeance of our God" has already *come*. We refer you to "Food for Thinking Christians," Part IV.; also pages 51-53, 72-74 and 120-124. We very much question if this subject of wrath and trouble, coming upon the nominal Church and the world, is referred to half as often in any other publications. But you *mean*, Why do we not teach, as the mass of Christians do, an eternity of pain and agony to all except the saints? We answer, because God's Word does not teach it. We teach "a *just* recompense of reward"; but the difficulty is, that under the heathenish doctrines which, during the dark ages, became engrafted upon Christianity, a *just* punishment for sin has been lost sight of, and the Church has coined out of the symbols and figures of Revelation and some of the parables and dark sayings of Jesus, such a fiendish doctrine on this subject, and have so constantly held this libel on the character of God and his Word before the mind, that it takes some time for a thoroughly indoctrinated person to be able to *come back*, to a proper appreciation of *justice* and to scriptural ideas concerning the nature of the wrath to come.

It is exactly our teaching that God "will in no wise clear the guilty." In harmony with his condemnation, "DEATH *passed upon all men*" [but not eternal LIFE in torment]. In *this* was manifested the *justice* of God, and that holiness which could not permit an imperfect thing to exist. His love for his creature was there, also, but was not yet *manifested*. Four thousand years later—in the fullness of time—the love of God *was manifest* in the gift of his Son, who paid our *penalty* (DEATH), and all men are thereby justified to live again, and he tells us that in his due time "all they that are in their graves suffering the penalty pronounced—DEATH—[but not *torment*] shall hear his voice and come forth, some to *life* [perfect life, having been justified by faith and passed their trial or judgment in this present life] and some to *judgment* [*krisis*—TRIAL].

"Felix trembled," but not from any recorded words of Paul relative to *eternal torment*. No, we claim that Paul taught, as we are teaching, that the time is coming in which every wicked act and every good act will receive a JUST recompense of reward. Felix knew, doubtless, of crimes and injustice of which he had been guilty, and he therefore trembled.

But another thing should be borne in mind when judging of our teachings: It is that we are living in a peculiar time, when some of the *special* features of the gospel are properly made more prominent than others, by all the faithful and wise servants whom our Lord has appointed to give to His household "Meat in *due season*" (Matt. 24:45). We stand where the severity of God has been made too much of, and His goodness and love almost overlooked; hence it is that our teachings have seemed to some at first sight, to show only the love of God. A reference to the present issue of the TOWER and previous ones under the head of "The Plagues," etc., will show

that we give evidence also of the severity of God. But a correct understanding of the just severity of God gives no indication of the fiendish character ascribed to him by the current theology of the various sects. We find in his word, and therefore teach, that God's punishments are designed as corrective, and that only the finally incorrigible will be destroyed with the Second Death.

Again, from our standpoint we see that the special work of separating from the world and from mere believers a "peculiar people" to follow in the footsteps of Jesus, and thus to become *joint-sacrifices* and *joint-heirs* with Him, is ended; and it only remains to encourage and assist the living members of this peculiar people, to persevere in the fulfilment of their consecration vows: and to testify to the world, to all that will hear, the breadth and scope of this great salvation for ALL mankind; that the Kingdom of Heaven is indeed at hand, not in its incipient stage, as was the case in the beginning of this age, but in its actual completeness and glory, it is even now coming into power. This special work now, finds its parallel in the special work of Jesus at the close of the Jewish age. His ministry did not aim to present the penalties of the Law, since he was about to bear that for them, but to introduce and prepare his followers to receive the blessings and favors of the Gospel age.

Your *Second* proposition is, we think, an unintentional misstatement of our position. We do believe in what you term the apostasy of Rev. 20:7-9, though quite likely we do not teach it as you have been inclined to look at it, owing to the bias you have received from current theology. We now refer you to "Food," page 124, lines three to eight from top. We give that Scripture the less mention because we believe that none whom we address will be there.

Your *Third* point is a very general error, we think, and arises from a misunderstanding of the symbols and general arrangement of the Book of Revelation. Commencing with chapter 20:1, and continuing to chapter 22:5, we believe to be six different views or presentations of the same period of time—the Millennial age. All these views are valuable, as they present different sides or phases of the *same* glorious kingdom of God. The first shows the restraining of evil for a thousand years, and its little season of permitted triumph at its close (Rev. 20:1-3). The second view (Rev. 20:4-10) shows the exaltation of the saints, their reign of a thousand years, and the destruction of the incorrigible at its close.

The third view (Rev. 20:11-15) is a representation of the trial of the world before the white or pure judgment seat. It is at the establishment of justice and right in the earth that the present (symbolic) heavens and earth flee away, giving place to new heavens (governments) and new earth (society). Then the books (Scriptures) will be *opened,* made plain, so that a "wayfaring man, though a fool, need not err therein"; and the knowledge of the Lord shall fill the whole earth as the waters cover the sea; then the *world* will have its trial—being "judged according to their *works*" instead of by the standard of the Church's trial, now in progress—"according to your *faith.*" Here *another* "Book of Life" is opened—the one now being filled—with the names of the heirs of GLORY, HONOR and IMMORTALITY; and the new Book of Life is the record of those of the world, who, during their trial, will be accounted worthy of perfect *human existence* everlastingly, all others being cut off in the second death, symbolically termed the lake of fire.

The fourth view (Rev. 21:1-8) represents the blessedness of the Millennial age when the New Jerusalem (the glorified Church—the Bride) will be among men as their government and God's representative: to remove their sorrows, pains and troubles by making all things *new,* resulting in the giving of the water of life to the obedient, and *second* death to the disobedient, as in the preceding views.

The fifth view (Rev. 21:9-27) shows this glorified church more especially; and the fact that the light (truth) which shines from it will be the guide of the nations (v. 24), the sequel to this view being that those improving the opportunity will come into, or become associated, in the Kingdom of God—the earthly phase of it—while workers of iniquity are destroyed, as in the other views—their second death.

The sixth view (Rev. 22:1-5) shows, under the symbol *river,* that the blessing of the Lord is to be through the spread of truth to mankind during that Millennial age. It will proceed from the City of God—the glorified Church—and results in the complete blotting out of the curse and the restoring of mankind to communion with God.

In conclusion, we would refer you to Prov. 2:4, 5. "If thou seekest truth as silver, and searchest for her as for hid treasures, then shalt thou . . . . find the knowledge of God."

The Lord will bless every *real* truth-seeker—every Israelite indeed—for such alone truth was written, and to such alone it will be revealed. May you know the truth—be filled with its spirit, and be made free by it; then, indeed, you will be a minister of it, both now and in the ages to come.

THE DISPUTED CLAUSE

Rev. 20:5, first clause, which reads, "But the rest of the dead lived not again until the thousand years were finished," is the subject of dispute. We showed conclusively that the above text has no support from any authority older than *"the middle of the fifth century."* It is *not* found in any of the older MSS.—it is not in the *Syriac*—and the *confessedly* oldest, most complete and best of all Greek MSS. of the New Testament—the *Sinaitic*—does not contain those words. It is wanting, too, in several of the more recent MSS., among which is the Vatican, No. 1160, a MS. of special clearness and harmony with the most ancient ones.

An exchange calls attention to the fact that Prof. Tischendorf, the finder of the Sinaitic MS., while admitting that the clause is not found in it, says that he thinks its omission *accidental, "a mere error"* of the scribe in copying. Our exchange thinks this *all-sufficient*—we should accept of that clause because Prof. T. thinks—guesses—that its omission was a mistake.

But we must inform our friends that we cannot accept of Prof. T.'s guess on such a matter; he may guess for himself, but, in our opinion, the finder of a MS. written nearly sixteen hundred years ago has no better opportunity of judging what it *should* contain than anybody else. The favor which Prof. T. has conferred on Bible students consists in the finding and publishing of this wonderfully correct MS., and not in *guessing* something *into* it. The wonderful and uniform *correctness* of this MS. of itself casts great discredit on Prof. T.'s guess, which would imply great negligence in the copying.

Let us have the very oldest manuscripts of the Bible, and if they *throw out* and omit manifest errors, let us not hold onto those errors and *guess* that they should be in, and that their omission was a mere error. To do so would be to make the finding of such ancient MSS. useless; each party in whose favor an error had been made in copying, either by accident or intention, would be at liberty to *claim* that the omission of such clauses was *"a mere error."* It is God's Word that we want, and we thank Him for the valuable *Sinaitic MS.* furnished through Prof. T. But we will not permit the esteemed Professor to *doctor it* for us. We cannot admit his authority to *"add to* the words of the prophecy of this book."

We regret to have it to note that the justly celebrated *Variorum* Bible and Testaments (with which we have supplied many of our readers), when attempting to give the readings of the *Sinaitic MS.,* has in the case of this clause taken the word of a fallible man as being infallible—It fails to show that the Sinaitic MS. does not contain the clause in question.

In view, however, of the full meaning of the word *anastasis* (resurrection) set forth in our issue of June, 1882, *this clause,* EVEN IF GENUINE, would be in harmony with our general teaching—that all men will come forth from the tomb and have a *trial* (judgment) during the thousand years (millennium) mentioned in verses 3, 4, 6, 7 of this same chapter (Rev. 20). We there showed that to come out of the tomb, as in Lazarus' case, is not *resurrection* (anastasis)—not a raising up to perfect *life.* The condition of *life* enjoyed by Adam before sin, none of his posterity have ever possessed. We have all been *in death*—"in the valley of the shadow of death"—and to enjoy an *anastasis,* or lifting up to *life,* as Adam had it, includes not only the coming forth from the tomb, but all that process of *restitution* which will be in operation during that reign of Christ. And since *perfection*—the full attainment, of the full measure of *life*—will not be reached by the world until the end of the millennium, it would be in harmony to say: The rest of the dead *lived not again* [did not fully return to perfect *life* until the thousand years were finished.

But we stand by the record, and claim that this clause fits the truth rather by accident than inspiration, as shown by the foregoing evidence. This interpolation, doubtless, occurred by some scribe of the fifth century making a marginal note on his MSS. of his thought on the subject.

A WORD TO CHRISTIANS

"That they may all be one."—John xvii. 21.
In vain ye say, "Let sects and systems fall,
And Jesus' precious name be all in all";
In vain ye say, "By His blest name alone
His members should, while here on earth, be known;"
Yet cling to what that gracious Jesus pains—
Sectarian union and sectarian names.

And can it be that "Baptist" sweeter sounds
Than the dear name which *each* believer owns?
Does "Independent" tell of Jesus' love,
Or efficacious in conversions prove?
Is "Bible Christian" God's appointed term
By which He'd have mankind His own discern?
Or does the spirit in "the Word" insist
Their being known by "Friend" or "Methodist"?
That Word is silent—not one single name
Of all the multitudes which now obtain,
Is sanctioned there, but *His*, whose precious blood,
Has sanctified the family of God.

Say not, "How otherwise shall we be known?"
Did Paul or Peter such distinctions own?
Say not, "Names nothing mean"; alas! we see
How oft they move the heart to jealousy.
Say not "they're harmless," for too well we know
How under them what fierce contentions grow.
They gather to their standard—not the Lord:
Enforce their own enactments—not "the Word."

Just think of heaven, where happy oneness reigns,
A gathering place for parties, sects and names!
Ah, no! 'twould dim the glory of that place,
'Twould throw a cloud o'er every saved one's face.
One name ALONE the heavenly hosts adore;
Nor is there space or room in heaven for more.
Jesus is there,—His name alone is sung,
His blessed name's the theme of every tongue,
Jesus is there—no other name *they* know;
Why should we hear of other names below?

Survey the vast profession of the day;
How many men—how few the Lord obey!
Men's systems, rules, and principles abound,
While cleaving to "the Word" how few are found.
"*Our cause*" now takes the place of Jesus's fold,
"*Our church*" the place of church of God of old,
"*Our pastor*" now is bound by space and time,
And paid accordingly—is that divine?

Oft fills his place in priestly robes arrayed,
Spurning alike the vulgar dress and trade,
Before his name the prefix "Reverend" stands,
Which God in Scripture for himself demands;
Usurping thus the title due alone
To him who sits on the eternal throne!
(O how unlike the noble few of old,
Whose labors were for souls, and not for gold;
Distinguished by their spirit, not their dress,
Patterns of godlike, holy loveliness!)

For these majestic edifices rise
Of every character, and shape, and size;
Gorgeous in their structure, costly in their plan,
Majestic 'mentoes of the pride of man!

These buildings reared are called "the saints' abode,"
The "sanctuary" and the "house of God";
The "place of worship," and the "temple" too.
Names so applied, the Apostles never knew.
Alas! 'tis *earthly worship* that they teach,
And hinder souls that would beyond it reach;
Keeping at distance those love bids draw near,
To worship in their priestly character,
Within the temple pitched by heavenly hands,
Where Christ, our Great High Priest, our surety stands.

There is the *only* proper "saint's abode";
The purchased Church, the only "house of God";
Where Jesus is, our joy it is to know,
Our "place of worship" is, and not below.

No grand conception of the builder's mind—
No taste or elegance, howe'er refined
No lofty eloquence, that charmeth so—
No sounds harmonious that from organs flow—
No "dim religious light"—no high degrees;
Nor gorgeous vestments—can the Father please,
Ah, no! *man* looketh to the outward part,
But *God* surveys the secret of the heart;
And that by man esteemed perfection's height
Is but abomination in His sight.
No man's invention can adorn the cross;
'Tis all abomination in His sight.

Christian, go search the Word of God, and see,
How far the statements here with them agree.
Let not these things unheeded be, I pray,
I speak as to the wise, judge what I say.

Let us guard against the negative form of evil-speaking, generally the most thoughtless. Absalom was an example of this. Who could quote any actual evil-speaking against his royal father? Who could charge him with speaking evil of dignities? And yet by insinuations, by his way of putting things, by his very manner, he wrought a thousand-fold more cruel harm than any amount of evil-speaking out could have possibly done. Oh to be watchful as to such omissions to speak well, as amount to speaking evil? Watchful as to the eloquence of even a hesitation, watchful as to the forcible language of feature and eye.

INTERNATIONAL S. S. LESSONS

"Thank God for the great improvement in Bible study which has followed the introduction of the uniform lesson system! Seven millions of youth of North America looking into the same passage of scripture each week! What a volume of study! How majestically strong is God's truth, to stand such investigation and not disappoint, not fail, a single soul."

The above is from an exchange. We wish it were true. But, alas! like many other of Satan's delusions by which he deceives, it is false—a gilded bubble—outwardly bright and good, but really a form full of emptiness. The spread of intelligence and thought has led to the necessity of presenting more than sectarian creeds; some *authority* higher than man's words must be offered. There is nothing to offer but the Bible, and neither Papacy, Protestantism, nor Satan could expect to hold control of man without recognizing to some extent this demand.

To meet this *demand*, yet to keep people from *independent study* of the Scriptures, seems to be the object of all parties. They well know that their systems would soon fall to pieces if the people would study the Bible *independently*. To meet this popular demand for authority on religious subjects, each prominent sect prints "*Lesson Leaves*" with questions and answers to suit its own creed, and at the same time, by mutual agreement, the *same verses* constitute the lesson among all denominations, thus giving the impression to many, and especially to the children, that Christian *union* is very strong and that all denominations are agreed as to the import of the lesson taught.

The writer has served in the capacity both of teacher and superintendent in the Sunday-school and long since became convinced that all the *good* there is to this system is on the surface. Who that has ever been connected with the Sunday-school in recent years, does not know that it is a grand system of *exercises* and not of Bible study? Singing, calling the roll, giving reward tickets, returning and selecting library books and Sunday-school papers, taking up collections and talking about the Christmas treat, or the next picnic, or a summer vacation, takes up almost all the session until the bell rings for closing exercises and putting on wraps. Now, what a fraud to call this "a great improvement in Bible *study!*" What a delusion for that *unconverted* young woman who has *taught* (entertained) such a class, to suppose that she has been serving Christ and teaching his religion by such exercise! I tell you, nay; she is hardening her own heart by the deception, and convincing herself and her pupils that religion is an empty sham. Instead of seven millions of youth in North

America being Bible students, they are—especially the boys—taking first lessons in religious shams, which beget in them doubts concerning *the Bible* as well as of Christianity. This is the great evil; and our experience leads us to believe that fully one-half the boys in the Sunday-schools are young infidels, largely made so by the shams of sectarianism and its false representation of the Bible; while to the girls, the Sunday-school has become the nursery of pride, love of display in dress, and an increasing desire for amusement.

But this system of uniform lessons serves Satan and the sects still better in another way. There was a time when thoughtful Bible class teachers met their adult classes every Lord's day to *study* the Bible and to learn of its teachings. The teacher and class selected the subjects of interest for study, and even though bound by denominational yokes and prejudices, there was *some* opportunity for the Word of God to be heard, and for truth to shine forth: and sometimes considerable truth was thus fed to a thinking class. But this would never do, it would soon break up the Babylon systems if such Bible *study* were permitted; those who studied would soon be far beyond those who relied on creeds of the fifteenth century, and would leap the sectarian fences for the green pastures of God's Word and the liberty wherewith Christ had made them *free*. Hence the *necessity* you see of uniform lessons, to hold back such classes and teachers, giving them such questions about the geography of Palestine, the manners, customs, dress, etc., of the people, mixed with a few *simple* questions on morality, such as could open up no general discussion, could lead to no appreciation of truth or error, but merely keep in the beaten path of the traditions of the elders, especially of the elders of *their* church.

What a delusion and a snare is thrown about these adult classes, which leads them to believe that the twenty minutes thus spent each Lord's day is a compliance with the Great Teacher's Word: *"Search the Scriptures."* They are able to make thee wise, but the traditions of men will blind thee. "Come out of her, my people," partake not of her sins and receive not of her plagues.

DESTROYING THE ENMITY

For *He* is our peace who made both one and the middle wall of the enclosure broke down; the *enmity*, in his flesh [even] the law of the commandments in decrees bringing to nought; that the two he might create in him into one man of new mould, making peace; and might fully reconcile them both in one body unto God, through the cross—slaying the enmity thereby.—EPH. 2:14-16. (*Rotherham's translation.*)

The Apostle is addressing Christians—converts from heathen nations—Gentiles, and is showing that the difference, in God's estimation, between Jew and Gentile, has now ceased. The Jew once had special favor, brought about by the typical sin offerings, though it was only typical of the real favor with God, which the gospel church enjoys—brought about by the better sacrifice (which needeth not to be repeated year by year) and the better covenant than the law. This contrast of their *former* conditions as Gentiles, from the *former* condition of Jews, is referred to in vs. 11-13. But *now*, in Christ Jesus, ye who at one time were far off [from God's favor] are made nigh by the blood of Christ.

This shows *how* the Gentiles were brought into favor and communion with God—"by the blood of Christ." Now, the Apostle proceeds to show how the *Jew* got a blessing through the same "blood" of Christ—they who had been favored by the *Law* ordained to life. [The favor under the Law covenant was, that if any Jew could keep the Law he should have a *right* to life, and should never die. Rom. 10:5. Gal. 3:12.] But that Law which seemed a promise or covenant by which they could have life—hence regarded a blessing—was found to be of no advantage, but rather a *curse*, because it did not give life to a single one of them. This was not because of faultiness of the Law, for the Law was holy and just and good. (Rom. 7:12.) The fault was in the Jew who, because of sinful propensities and imperfect organism, inherited through the fall of Adam, could not keep the Law, and hence could not claim the life promised under that Law covenant. Thus, it will be seen, that the Law which was to *bless* them was found to *curse* or condemn the Jew, and was for this reason reckoned his *enemy*—called *"the enmity,"* or OPPOSITION, or CONDEMNATION.

What advantage had the Jew, then, do you ask? He had the first opportunity of the Gospel high calling, and will have the first call under the restitution. Then, too, some out of that people were developed into fitness for the spiritual kingdom, and some for the earthly kingdom.

The Apostle having shown, as already explained, that those who had been Gentiles without the Law, received their adoption and favor through the blood of Christ, now shows that the Jew had received an equally great blessing from the same *one* sacrifice, saying, "He is OUR peace." He settled the curse or condemnation of the Law which was upon us Jews. Not only did he settle fully the original claims of the Law violated by Adam, which condemned both Jew and Gentile, but he did even more for us Jews; he removed from us the galling yoke of the Law covenant under which we could never have attained life, and has offered us life as a *gift* or favor. Thus both the original curse or *enmity* between God and us Jews, as well as the secondary *enmity* or curse of *our Law*, which, as a partition, formerly separated us from you Gentiles; this was all taken away, so that both you and we may now have access to God through him who, by his blood—by his cross—destroyed all *curse* or enmity.

The design is, that ultimately there shall be not Jew and heathen, but that *all* men shall be made new—re-created of a new mould. The old Adamic mould was spoiled by sin in the very outstart, but through Christ mankind is to be perfectly restored—re-moulded.

Let it be noticed that the enmity or opposition was of God and toward men; men did not condemn God; but God did condemn men on account of sin. It was not Adam who became angry and offended with Jehovah and left the Garden of Eden. It was God who said, Cursed is the ground for thy sake, and who condemned (cursed) both man and woman to labor, sorrow, pain and ultimate death. Hence the enmity or curse which Jesus destroyed by tasting death for every man, was the enmity or curse which was the *penalty* of the broken law. When, therefore, we are justified to freedom from that condemnation or *curse of death*, by our *ransom*, it follows that we are justified to life, happiness, etc., such as was possessed before the curse came. And as surely as Jesus bought all so surely will he in due time provide a deliverance for all by a resurrection.

In this connection, it is well that all should remember that the Bible presents God to us in various characters. He is the FATHER that pitieth his children, and also the JUDGE of all the earth who will do right, and by no means clear the guilty. It is in the aspect of a Judge that God is represented in the matter of sin and its penalty.

Now, a righteous judge must decide a case according to the law; and, where law is violated, he must condemn the violator according to the penalty mentioned in the law, no matter who the culprit may be, whether a near relative or the judge himself. [In Pennsylvania this really happened last month. A judge unwittingly violated a State law, condemned and fined himself according to the prescribed penalty.] Thus was Jehovah, when his loved child and creature Adam violated law, he *must condemn him*. Since the law was, "In the day that thou eatest thereof dying, thou shalt DIE," the Judge must execute the penalty, and sent the cherubim, drove the condemned ones from the garden of *life-sustaining* trees into the barren land outside, (where they would be unable to sustain life and must die), the sterile and unprepared earth; left in that cursed or barren condition because God foreknew its necessity as the prison or work-house in which man should exhaust his condemned life and realize the bitterness and evil of violating God's law.

The prisoner who is guilty, and who hears his sentence uttered by the judge, may often think of the judge as his *pitiless* ENEMY and may seldom know of the sympathy and love of the *man* existing behind the stern look of the magistrate who *represents* THE LAW. So, too, some who appreciate not the love element in the character of the Judge of all the earth, and see not the wise provision of the Law which cuts off from life the disobedient, and will not permit them to live forever in sin, *such* think of God only as the unbending and severe Judge. It is only those who have caught a glimpse of God's plan for the liberating of the guilty prisoner whom He himself had justly condemned—only these can realize the great love wherewith the Judge loved us *while* we were yet sinners, while he was condemning us, and while he was permitting our deliverance into the great prison-house of death.

The Judge did not show much of His love for quite a while, but merely thundered forth the disapproval of Law against sin and its penalty, against sinners, sternly declaring that the Law *cursed* all such—was at *enmity* or *opposition* to them. Thus did the Judge convince all of the exceeding sinfulness of sin, and then in *due* time He showed His love for the prisoners by himself providing the ransom. In this was manifested the

love of God toward us, because that God sent his only begotten Son into the world, that we might live through him (1 John 4:9). Now, all may see that this causes the character of the Judge to shine out the brighter. His great love and pity is seen the more clearly as we mount it upon the background of unbending justice, which could in "no wise *clear* the guilty," even though pitied and loved.

This furnishes the key to an appreciation of the statement: "If when we were enemies [convicts before the Judge] we were reconciled to God [our penalty paid] by the death of His Son; much more being reconciled [guiltless—acquitted by the Judge who once condemned us] we shall be saved by His life" (Rom. 5:10). He who paid our ransom for us will bring us out of the prison-house of death, and the Judge will not object, but approve of our liberty.

Again, speaking of his confidence, that his condemnation had given place to approval and justification, Paul introduces this same judgment scene, and shows that there need be, can be, no mistake about it. He asks: "What shall we then say to these things?" [He has been arguing *justification* as a basis or step to glory and heirship] "If God be for us, who can be against us?" [If the Judge who once condemned us says our ransom price has fully met the demands of the Law against us, why should we be in doubt about it? There could be no better evidence]. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" "Who shall lay anything to the charge of God's elect? *It is* GOD *that justifieth.*" [There could be no higher court to which to appeal, and the Judge pronounces us *justified*—freed from the condemnation of all inherited weakness and sin]. "Who is he that condemneth?" [Dare anyone claim that I am still guilty? If so, he must be ignorant of the *ransom* paid, ignorant that our substitute tasted death for every man. It should be a sufficient answer to such a one to tell him that] "It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:31-34).

This same subject—the sinfulness of all, God their condemning Judge, Himself also their deliverer by providing a ransom, and the CONSEQUENT *righteousness of God in cancelling the sin*—is forcibly set forth in Rom. 3:22-26: "For there is no difference [between Jew and Gentile], for all have sinned and come short of the glory of God. Being justified [cleared of guilt] freely *by* His grace [favor] *through* the redemption that is in Christ Jesus: Whom God [the Judge] hath set forth to be a propitiation [*satisfaction*—for Adamic sin] through faith in his blood. To declare His [the Judge's] righteousness for [in] the remission of sins that are passed through the forbearance of God." [*i. e.*, the Judge sent his Son and *paid* the claim against the condemned race, in order that he might set them at liberty without violating his own laws]. "To declare, I say, at this time His *righteousness*: that he might be JUST and [also] the justifier of [sinners] him which believeth in Jesus" (Rom. 3:22-26). So then, that which was "*enmity*," which once hindered approach to God, which once condemned, was removed by virtue of the blood of the cross, and now all may come unto God realizing that our ransom settled the claims of justice once and forever. Indeed, since Jesus became the propitiation for our sins, instead of *refusing to receive* or commune with the condemned, the Judge and Father is sending out messengers during this gospel age, and will continue the same during the next—to inform them of his reconciliation, as we read: "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

THE SEVEN CHURCHES

PHILADELPHIA.—REV. 3:7-13.

"To the messenger of the congregation in Philadelphia write." The meaning of this name is well known—"Love of a brother." This stage in the church's history evidently began at the great Reformation; and there are many still living who possess the characteristics described.

We may understand the message better if we recall the condition of Rome when the Reformation began. She claimed to be the only holy and true. She claimed to have the sure mercies of David, the throne of the kingdom of the Lord; with power to bind or loose; to open or shut the gates of heaven; to be the only true synagogue; the only true recipient of the favor and love of God; to be the city of God; the only one having a right to bear his name.

"These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shall shut; and shutteth, and no man shall open."

He who speaks has not given his preogatives to fallible men. He lent the keys to Peter to open the doors to both Jew and Gentile. Peter preached the opening sermon to the Jew on Pentecost, and to the Gentiles in Ceasarea probably three and a half years after. (Acts 2:10.) But Peter fell asleep and the Master holds the keys. He it is who shall unlock the gates of hades and of death and shall free the long bound captives. No "successor of St. Peter" ever has or even can. If they had the power they would have tried it long ago.

"I know thy works." It is a brief mention but emphatic, and carries with it this encouragement: *"Behold, I have set before thee an open door, which no man can shut."* There is considerable similarity between the work begun on the day of Pentecost and the work of Luther and his friends. The Reformation was, in a sense, the beginning of a new era; a dawning of light where all had been darkness; the separation of the true from the false and a new start in the way of truth and life. It was the beginning of a mighty work. No doubt all the powers of Satan and his human allies were exerted to close that door—we know they tried hard; but "He that is true" had said—"which no man can shut." The "little flock" of reformers had but *"a little strength"* compared with the mighty hosts of their enemies; but they knew they had the truth, and fully trusted the Giver. Thus the Master could say, Thou *"hast kept my word, and hast not denied my name."* Luther's declaration at the Diet at Worms, as he stood *alone* before the princes of Germany and the stern emperor Charles V., are worthy of a Paul, and illustrative of the text. "Unless," said he, "I shall be convinced by Scriptures, (for I can put no faith in popes and councils, as it is evident that they have frequently erred and even contradicted each other); unless my conscience shall be convinced by the Word of God, I neither will, or can recant, since it is unworthy of an honest man to act contrary to his own conviction. Here I stand; it is impossible for me to act otherwise—so help me God."

We do not understand that this symbolic period is restricted to those early days. That was the beginning. The conflict is not over. The proud and boastful churches of today are persecuting and would fain "wipe out" those still living of the Philadelphian band. The work is the Lord's, he will take care of it, and man cannot hinder it.

"Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."

This is very plain language regarding the opposers of the truth, who claim to be the church of God. They would say we were calling them dreadfully hard names if we were to use language half as expressive. When *"the hour of trial, that which is to come upon the whole world, to try them that dwell upon the earth,"* has humbled their pride, they will learn who were the chosen, and come and render obeisance at their feet. The faithful ones will be *kept* from the power of this great trial; and the reason is given, *"Because thou didst keep the word of my endurance."* (Rotherham.)

Those who have been disciplined, and have been wholly consecrated, and are in a crucified condition when this trial comes, will be far above its power. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked" (Ps. 91; Luke 21:34-36).

"I come quickly; hold fast that which thou hast, that no one take thy crown."

Numbers have believed for many years that we have been living in the "quickly" time; but failing to recognize the *manner* of his coming and the condition of his *presence*, they still *look* for him, and congratulate themselves on their patient waiting and watching for his return. They say, "When he comes, we expect to know it." When asked how, they triumphantly quote: "This *same* Jesus"—failing to appreciate the fact that the same Jesus was not recognized after his resurrection by those who had seen him daily for years. Mary and his disciples might talk to him and mistake him for a stranger, but these will recognize him instantly—miles away.

Since he ascended he has been glorified. He allowed Saul of Tarsus to catch a glimpse of him in his new condition. It took him three days to get over it, and even then his sight was only restored by a miracle. Not until we are like him shall we be able to see him as he is (1 John 3:2).

Let those who thus cling to the fleshly, fear lest, while still looking for him in an earthly condition, he may come as the thief cometh, *silently*, and in a spiritual—therefore unseen—body, and, in his distribution of rewards, give the crown to *another* (ver. 11).

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which cometh down out of heaven from my God; and my own new name."

In the Philadelphia period, especially during the first and last phases of it, the faithful have either been obliged to come out of the nominal temple to find liberty, or they have been "cast out" for their straight testimony.

The reward is that they will be, not simply an unimportant piece, but a vital part—*a pillar* in the true and eternal temple—a part that cannot be taken away or cast out while the structure exists. During their trial, their names were cast out as evil; they were branded as infidels and heretics; they were not recognized as children of God, as citizens of the heavenly country, as Christians. All this is to be reversed. The Lord knoweth them that are his, and in due time will fully and eternally acknowledge them. W. I. M.

THE SEVEN CHURCHES

LAODICEA—REV. 3:14-22

"Unto the messenger of the congregation in Laodicea write." Laodicea is interpreted as "a tried, or judged people." The description shows us that they were tried and found wanting. *"These things saith the Amen."* This is the word so often translated "verily" in the gospels, and used by our Lord as a kind of solemn prefix to some important announcement. From the peculiar use Jesus made of it, we should at once recognize the speaker and perceive that he is about to send a message of more than ordinary interest and solemnity.

"The beginning of the creation of God." If we understand Christ's meaning here this message is sent particularly to those who profess his name but deny *the truth* he here himself presents. Let those who do so, read with special care this special message.

"What think ye of the Christ? Whose Son is he?" (Matt. 22:42). is a question that has had many answers. More Bible and less hymn-book theology would have made the subject clearer to all. The doctrine of the trinity is totally opposed to Scripture, and has not a single reasonable text to support it when the well-known interpretation of 1 John 5:7 is discarded and John 1:1 is understood. We suggest that any one who does not see this subject clearly should read *carefully* and *prayerfully* John 17.

Another class—Unitarians, etc.—take away from the dignity and honor of our Lord, beside contradicting much Scripture, by denying that he had an existence before his conception in Mary. We ask such, to compare the following texts: Matt. 22:45; John 1:14-15; 3:13; 8:58; 2 Cor. 8:9—Col. 1:15-17; Phil, 2:6-7.

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Here is a picture of the nominal Church of today as our Lord sees her. They are not cold in one sense; they have a good deal of zeal; but it is not according to knowledge. They have, with much labor on the part of some, organized their armies, developed their machinery, and multiplied their stores; but yet the enemy does not fall before them. They claim that their principal object and aim is to convert sinners; to (spiritually) beget children. The prophet puts these words in their mouth when they awake to a knowledge of the situation: "Like as a woman with child that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been *in* thy PRESENCE, O Lord. We have been with child, we have been in pain, we have, as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the earth come to (spiritual) life." This is said after they have realized *the presence* of the Lord.

Neither hot nor cold they incite disgust and are cast out as a hateful thing from being the mouthpiece of the Lord.

To be a minister or priest in the nominal Church of today, one must bring with him a plentiful store of that which Paul despised and left behind, namely, human wisdom (1 Cor. 1:17; 2:16). There is a wisdom learned by the *mature*, "even *the hidden*," "which the Spirit teacheth." This is not taught "in the schools," neither can it be learned there, but it is "freely given to us of God." Ministers are no more called of God with them. They are made as newspapers are made. Blank paper (sometimes very blank) is put into a machine, impressions are made on it, and it comes out *finished*. It is wrapped and stamped and is ready to be sent away. We may search the Scriptures in vain for an instance of God's sending through such a channel.

He hath raised up a new mouthpiece. He sheds increasing light to a little flock who are willing to receive it, and spread it abroad without fear. To those who humbly and prayerfully search for the truth; having but one aim, the glory of God; one desire, to do his will; one hope, to share that glory.

We should not look for light where little remains but the fading *reflections* of a former glory. That sickly hue which now appears is but the smoke illuminated by the piercing rays from the part of a hand which, high on the wall, is writing, MENE, TEKEL, UPHARSIN.

"Because thou sayest, I am rich and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one, and miserable, and poor, and blind, and naked."

"I am rich." I have all the spiritual light that exists in the world. I have gotten riches; have still more enriched myself; have much goods laid up for many years. All others are too poor to add to my store. I have all that is worth having, and need no more. "I sit a queen, and am no widow, and shall in nowise see mourning." Of course she cannot recognize her own picture, she is "blind." "And *knowest not* that thou art the wretched one," etc. Just as the Jewish house fell, because they *knew not* the time of their visitation (Luke 19:44) so, must their counterpart of this dispensation. The *visitation* (*presence*) of the Lord is as a stone of stumbling and rock of offence to *both the houses* of Israel (Isa. 8:14 and Heb. 3:5-6). The fleshly house failed to recognize his presence in the flesh; the spiritual house refuse to acknowledge *his presence* in a spiritual body. Just as he could be seen by the eye of flesh in his first visitation, so he must be recognized in this only by the eyes of our understanding—the only spiritual eyesight we now possess. When we are made like him, bye and bye we shall see him as he is.

If she is so blind that she cannot recognize her own condition and location, how can it be expected that she should see his. When she has learned his, she will realize her own, and it will be "pitiable, and poor, and naked."

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white rainment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

Some may say, How can this be a description of the Church of God? Is it not founded upon the Rock, Christ? We answer, The majority of those who compose the Churches of today know nothing about that Rock. Moreover, those who are founded upon Christ, if they refuse to do his bidding, must suffer the consequences. His call is, "Come out of her, *my people*, that ye be not partakers of her sins and that ye receive not of her plagues."

Even though we are built on Christ, yet, if instead of building with gold, silver and precious stones, we daub together wood, hay and stubble we shall suffer loss; for the fire (of his jealousy—Zeph. 1:18) shall try every man's work; and such "shall be saved yet so as by fire" (1 Cor. 3:11-15).

The gold that is needed is the wisdom that cometh from above; the white raiment, the rigteousness of Christ; the eye-salve, the Spirit's help in the understanding of the Word.

These will stand the fires, and enable those who have them to *stand* before the Son of man.

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."

The words translated rebuke and chasten, are in the Greek much more forcible than here appears. The first means *reproach, disgrace; put to shame, dishonor.* The latter, *to train or educate like a child or youth.* What a call! No wonder that the proud and conceited teachers of popular churches cannot hear the call. No wonder that some who have seen and heard refuse, to follow "the path their leader trod." "As many as I love, I disgrace and train: be zealous, therefore, and repent.

"What poor despised company
Of travelers are these,
Who walk in yonder narrow way
Along the rugged maze?
Ah, these are of a royal line,
All children of a King!
Heirs of immortal crowns divine,
And lo! for joy they sing."

"Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Unknown to the Laodicean Church the Lord has returned. He stands at the door. He could not do this if he were not present. He has not been always there, as some think. To Sardis he said, "I will come"; to Philadelphia, "I come quickly"; to Laodicea, it is rap, rap, rap. Awake; let me come in. Do they hear? Solomon's Song 5:3 gives the answer.

Why has this little company had such a continuous feast of truth? Why does the light and glory stream down upon us in ever increasing brightness? It is because the Master has come in, and has girded himself, and made us *sit down*, and has himself served us. It is because the Sun of Righteousness *has arisen*, and those on the mountain and on the house-tops are already bathed in its glorious beams, for

"The glory of the sunlight
Of the bright Millennial day,
Scatters all the powers of darkness;
Lights the gloom with healing ray."

"If any man hear my voice." There is nothing here said about being deaf. If they had been awake they would surely have heard. Jesus clearly foretold that he would come as a thief, but did not tell them the *hour*. His orders were simply, "Watch." They failed, and fell. "If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through." He slept on guard.

While the nominal Church is still seemingly in power, while the old glory still hangs about her, while it is still respectable and honorable to be a church member (it will not be so long, in the eyes of many), the little flock of truth-seekers are despised and rejected. They are covered with reproach because they dare to point out the faults of a worldly church. They are looked down upon by her who sits as a proud queen, lifted up that she may have the greater fall.

The decree has gone forth; the fall has begun; while *"to him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne."*

The nominal Church has a vague idea of a kind of throne (composed principally of white cloud) somewhere, beyond the bounds of time and space, in the third heaven (counting upwards) where they shall sit forever; principally engaged in making music, and reigning (?) over their own passions (their passions being buried out of sight with their bodies). Strange work for eternity. God's agents, as far as we can see, are always in activity.

Christ does not always sit on the Father's throne; he has one of his own. He will occupy it. And those who have followed him, *by the way of the cross*, shall share it with him. *"He that hath an ear, let him hear what the Spirit saith unto the Churches."* W. I. M.

THE THIEF

"He said to Jesus, Remember me when thou comest in thy kingdom. And he [Jesus] said to him, Indeed I say to thee this day, Thou shalt be with me in Paradise."—LUKE 23:42, 43.—Diaglott.

Those who consider salvation to be an escape from everlasting torture to a paradise of pleasure, and dependent only on accidental circumstances of favor, see in this narrative the doctrine of *election* exemplified—Jesus, being pleased by the consoling words of the one thief, *elected* him to heaven, and equally elected that the other should roast to all eternity, unpitied, unrelieved. Truly if God has made salvation such a *lottery*, such a *chance* thing, those who believe it to be such, should have little to say against church lotteries.

But this is not the case. This scripture has evidently been much misunderstood.

Jesus had just been condemned, and was now being executed on the charge of treason to Cæsar's government, in saying that *He* was a king; though he had told them that his kingdom was "not of this world." There upon the cross above his head was the inscription of his charged crime, written in three languages: "THIS IS THE KING OF THE JEWS." All knew of his claims and derided him, except one of the thieves crucified with him. Doubtless he had heard of Jesus and of his wonderful character, and said in his heart: This is truly a strange and wonderful man; who can know that there is no foundation to his claims? He certainly lives close to God; I will speak to him in sympathy; it can do no harm. Then he rebuked his companion, mentioning the innocence of Jesus, and, turning to Jesus, the conversation noted above took place.

We cannot suppose that this thief had any correct or definite idea of Jesus—nothing more than a mere feeling that he was about to die, and a straw of hope was better than nothing. To give him credit for more would be to place him *in faith* ahead of all Apostles and followers of Jesus, who at this time had left him and fled, and who three days after said: "We [had] trusted that it had been he which should have redeemed Israel."

We can have no doubt as to the import of his petition; he meant that whenever Jesus reached his kingdom power he desired favor. Now, note Jesus' answer. He does not say that he has no kingdom, but, on the contrary, by his response he indicates that the thief's request was proper. The word translated *"verily,"* or *"indeed,"* is the Greek word *"amen,"* and signifies *"so be it,"* as you have asked: "I say to thee this day [this dark day, when it *seems* as though I am an impostor and about to die as a felon], Thou shalt be with me in Paradise."

Now, the substance of this is, that when the Lord has established his kingdom, the thief will be remembered and be in Paradise. Notice that we have changed the comma from before to after "today." This makes it perfectly clear and reasonable. Jesus might have told the thief more if he had chosen. He might have told him that the reason he should be privileged to come to Paradise was because He was paying his *ransom* then and there—dying for his sins. He might have told him further, that He was dying for and ransoming also the *other thief*, as well as the whole gaping and deriding multitude before him; as well as the millions yet unborn and millions then entombed. We know this, because we know that "Jesus Christ, by the grace of God, tasted death for *every man*," and that as in Adam, or on his account, all die, even so in Christ or on his account shall all be made alive and be privileged to come back to that Edenic condition forfeited by the first man's sin, redeemed for men by Christ's righteous sacrifice.

As already shown, the garden of Eden was but an illustration of the perfect and beautiful earth when fully released from the curse. The word Paradise is of Persian origin, not Greek—it signifies *a garden*. The Septuagint renders Gen. 2:8 thus: "God planted a *paradise* in Eden." When Jesus has established his kingdom, bound evil, etc., this earth will become a *paradise*, and the two thieves and all that are in their graves shall come into it. And by becoming obedient to its laws they may live forever in it. We doubt not, however, that the kind words spoken in that dark hour to the Lord of glory, will no more lose a *suitable reward* than the gift of a cup of cold water, or other small kindnesses done to those whom this King is "not ashamed to call his *brethren*."

But have we the right to change the comma? Certainly, the punctuation of the Bible is not inspired. The writers of the Bible used *no punctuation*. It was invented about four hundred years ago. It is merely a modern convenience, and should be so used as to bring out sense and harmony with all other Scriptures. This harmony and sense is obtained only by the punctuation we have given above. To read it as usually punctuated, it would teach that Jesus and the thief went away somewhere that day, which is contrary to the following scriptures, which read carefully: Luke 24:46; John 20:17; John 3:13. In the latter text note that the words, *"which is in heaven,"* are an interpolation as shown by the oldest MSS.

ENRICHED BY MANHOOD

In the columns of an exchange we read this explanation of why Jesus became a man:

"One, whom we may call brother, has brought the *language down to us*, and knowing our language, is able to teach it to us. How short his earthly life! How infinite its results! The everliving, irrepressible Word, *worked out* a fitter abode and re-ascended to God ENRICHED BY THE POSSESSION OF MANHOOD."

This statement is almost too absurd to criticize. If it were true, why should not angels be thus enriched? Nay, if it so *enriched* the Son of God, why should not the Father also thus enrich himself? Truly our exchange has a higher estimate of *manhood*, and a lower estimate of spiritual nature, than we can find taught in Scripture. We read that a *perfect manhood*, as illustrated in Adam and again in Jesus (See Psa. 8:5, and Heb. 2:9.), is a little *lower* than the nature of angels, though they are the lowest order on the spiritual plane.

But again, notice the reason given for Jesus becoming a man—that he might become acquainted with our language and teach us of heavenly things. Now, it is true, that Jesus did

teach some heavenly things, though very little, as he said: "If I have told you *earthly* things and ye believe not, how shall ye believe IF I tell you of heavenly things?" (John 3:12). The fact is that the revelation of heavenly or spiritual things dates from Pentecost, after he was gone, as it is written: "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you . . . . I have yet many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of truth, is come he will guide you into all truth." (John 16:7, 12, 13).

It follows, then, that the writer of the above is not only in error about Jesus being *enriched* with manhood, but is in error also as to why he became a man. He *could* and *did* teach us heavenly things while he was in heaven; hence the object of his becoming a man must be something else.

Let us inquire of Paul on this matter, and let us remember that a little Scripture is better than a great deal of theory, whether it be the old musty theories expressed in the fifteenth century creeds or in modern theorizings such as the above. The Apostle says that Jesus *humbled* himself in becoming a man, and that the object of so doing was to *redeem* men, to give himself a *ransom* for all, to taste death for every man. This being accomplished he was exalted again to the spiritual plane, yea to the highest grade on that plane of being—He has been made a partaker of the *Divine nature*. (1 Tim. 1:15; Matt. 20:28; 1 Tim. 2:6; Acts 20:28).

He was "put to death *in* the *flesh*, but quickened *in spirit*." And "Though we have known Christ after the flesh, yet now henceforth know we him [so] no more." (1 Pet. 3:18; 2 Cor. 5:16). His humanity was all dropped, and so must ours be, for "Flesh and blood cannot inherit the kingdom of God." (1 Cor. 15:50.) Therefore we must be *changed* to his likeness, which is not human, but "The express image of the Father's person." Let us keep *natures* separate, and remember that apples, potatoes and peas cannot be *blended:* nor can horses, dogs and fish; because they are of different natures. So the human and the divine natures cannot be blended because they are different natures. See Paul's definition of the distinctness of natures—"There is one kind of flesh of men, *another* flesh of beasts, *another* of fishes, and *another* of birds." 1 Cor. 15:38-41, 48.

But in this same exchange the editor asks, "Why will any contemporary hold the editor responsible for expressions of correspondents?" Now we should say that the above expression is not editorial matter, but what of it? We do not criticize the editor's writings only, but the statements of the PAPER. It is the *paper* which goes forth as a Teacher. Unless said editor endorses the above expression of nonsense he has no right to publish it. Is there no responsibility to either the Church or the head of the Church connected with his position of editor?

What should we say of the cook, who would serve up to the table a dish prepared by a subordinate, knowing it to contain deleterious and poisonous food?

THE DIVINE RIGHT OF KINGS

During the Jewish age Jehovah was Israel's king, the Most Holy apartment of the Tabernacle, and afterward of the Temple, representing his throne, from which he delivered his rulings through the priesthood. This arrangement was, doubtless, typical of the arrangement for the coming age of restitution.

But we read that the people murmured, and desired a king like the heathen nations about them; and God complied with their wish, giving Saul, David, etc. But while appointing these, God merely allowed them to *represent* him, as we read: "Solomon sat on the throne of Jehovah as king instead of David his father." (1 Chron. 29:23.) Because of sin, God removed his throne from them (Ezek. 21:26), but promised that Messiah should come as the true King for Jehovah's kingdom, not only over Israel, but over the whole world. When he came to his own they, as a nation, received him not, as foretold. He then gave them up and turned from them to take out a cabinet of official assistants for the kingdom from among the other nations of earth whom they called Gentiles.

These who are called out of the Gentiles are to be the Bride, the Lamb's wife, and joint-heir in His kingdom, but, are told that *now* they cannot reign, but instead, must *suffer* and be cast out and despised for their Lord's sake, and be *subject* to, or under the power of, the earthly authorities; UNTIL the "time comes for the saints to take the kingdom," when "the kingdom under the whole heaven shall be given to the people of the saints of the Most High." (Dan. 7:27.) But this may not be, until the Lord takes to himself his great power and reigns. His kingdom shall break in pieces and consume all these present evil *governments*. As the vessels of a potter shall they be broken to shivers. (See Dan. 2:44; Rev. 2:27; Psa. 2:1-9-12.)

For awhile these governments persecuted the church—the saints—as Jesus had foretold *should* be the case, saying, "Whosoever will live *godly* [as God directs] shall suffer persecution." But some thought to improve on God's plan, and, instead of *suffering*, got the church into a *reigning* position; so, by a combination with earthly empires, they succeeded, and as a result *Papacy* was exalted and became the "MISTRESS and Queen of nations" (Rev. 17:5 and 18:8).

Results show, how much wiser was God's plan than man's. Everything was changed; instead of suffering came honor; instead of humility came pride; instead of truth came error: instead of being persecuted she became the persecutor of all who condemned her new and illegal honors. Soon she began to invent sophistries and theories to justify her course, first deceiving herself, and then the nations, into the belief that the promised Millennial reign of Christ had come, and that her Popes were His representatives.

It was but another step to declare the Church *infallible*, and but another step to claim that the Pope, as the *head* of the Church, Christ's *vice-gerent*, must be infallible also. Thus, for centuries, she continued to add to her claims and to invent theories of *tortures, purgatories*, etc., to add to her influence and to give support to her authority, until "She made all nations *drunk*" with her erroneous doctrines. (Rev. 17:2.) She succeeded in convincing, for the time, the whole world of the truthfulness of her *false claims*. Then the kings of earth could not accept of a crown without her permission, unless her ministers performed the ceremony, and thus gave it her sanction. Thus she crowned the kings of Europe, and her head, the Pope, blasphemously claimed the proud title of "King of kings and Lord of lords"—*the infallible*.

When Protestantism sprang up it protested against many of her vices, and spurned her indulgences, disregarded her anathemas, but the right to rule over and appoint kings, and thus reign, was too sweet a pleasure to be cast aside. It proved a snare which hindered the Reformers from *seeing* that it was one of Papacy's boastful assumptions, hence they clung to this among other marks of the Beast. Protestantism soon began to sanction and appoint earthly potentates in the name of God, thus continuing and countenancing this *invention* and assumption of Papacy. Following the example of the mother's unlawful union with the world, the Protestant sects were also termed harlots. (Rev. 17:5.)

The recent crowning of the Czar of Russia by the authority, and as the head of the Greek Catholic Church, is an illustration of this principle. Every crowned head in Europe reigns by sanction of some religious system. Indeed, since *none object* to the principle, it follows that present rulers and their claims are sanctioned by every prominent sect.

What are their claims? Blasphemies! They claim that they reign "by the grace of God"—that God's *favor* to the nation is shown by *His* appointment of these to rule their respective States. In the name of *God* wicked men are often raised to power; in *His name* they both make and break covenants; in His name they declare war against each other, slaughter thousands, and fill thousands of homes with misery. In God's name they attempt to overthrow each other, whom they admit were appointed of God as much as themselves.

We complain not at their appointment, we interfere not in their exercise of their power, remembering that *now* we are commanded to be *subject* to the powers that be, which God has *permitted*. But say not "By the grace of God."—countenance not in the name of Christianity those whose appointment comes direct from the prince of this world—SATAN—and whose interests they advance. (John 14:30.)

This grand *fraud*, practiced in the name of Christianity, goes almost unquestioned among Christians, and puts their interests and sympathies on the side of oppression, rather than on the side of human *freedom*. But the question cannot long lie dormant; the *irreligious* will soon begin to use their reasoning powers on this question and others, and will act out their convictions so much *the more* as they realize the imposition practiced by religionists in the name of the Prince of Peace and the God of Justice.

As an evidence of the development of thought on this subject, we quote the following from the *N. Y. Post* of recent date. It says: "Among all the strange beliefs of the race, there is none stranger than that which made God Almighty select with care some of the most ordinary members of the species, often sickly, stupid and vicious, to reign over great

communities under his special protection—as *His representatives* on earth."

To see this evil, or other evils, and not to expose them, is to be partaker in the evil deeds, for *silence is* CONSENT. We well know that some would counsel *prudence*, for FEAR of evil results from any change. Yes, fear is a great snare. True, it is the *beginning* of wisdom to fear the Lord, but even this soon gives way when we come into harmony with Him; for "perfect love casteth out fear." As for *prudence*, as generally exercised by the world, it has greatly hindered the truth always. It is better termed *policy;* we want none of it; for we read that God hides *His wisdom* from the wise and reveals it unto those who will utter it unreservedly. (Luke 10:21.)

As for *a change*, that must come, for the mouth of the Lord hath spoken it. We could not prevent it if we would, and those who really appreciate the blessedness of the change, from the dominion of the prince of darkness to that of the Sun of Righteousness, can only desire it.

IS YOUR SACRIFICE SALTED?

"For every one shall be salted with fire, and every sacrifice shall be salted with salt."—MARK 9:49.

There are few, if any, words in the Bible that have a wider range of symbolism than the word salt. It is used as a symbol for fidelity, friendship, incorruption, barrenness, perpetual desolation, preservation, etc.

Most every one knows that salt will quickly penetrate vegetable and animal matter; it has the remarkable quality of diffusing itself through the mass, and prevents animal matter from becoming putrid and offensive to the smell.

If we were obliged to consider the above Scripture from an *orthodox* standpoint, we should rather let it alone than to have anything to say about it; but considered in connection and in harmony with the rules of the "high calling of God in Christ Jesus," as seen by the light of the rising Sun, we see that which is intensely interesting, and which should engage our careful thought and earnest attention and which should incite us to the greatest diligence to make our calling and election sure.

In order to get the connection of the subject complete we must go back to the 43d verse. We there find that Jesus had been teaching the disciples, the necessity of separating themselves from everything which should hinder them from meeting the requirements of *the law of life*, no matter how dear or valuable that object might be. We need only refer to these verses for the connection, as Bro. Smith in the May TOWER, under the head "Eternal Torment," very interestingly treats these verses, to which we refer the readers of this article.

Jesus is not now speaking to the multitude, but to the *little* company, to those whom he had *chosen*, for he says, "He that is not against *us* is on *our* part, for whosoever shall give *you* a cup of cold water to drink in my name," etc. Now, these are the same persons referred to by the words "thy hand, thy foot," etc., (verses 43, 45 and 47). It is better to cut off half of the *offending* powers which these organs symbolize, than to retain twice the number to make your destruction complete (for we understand Gehenna, translated hell here, to symbolize complete destruction); "for *every one* shall be salted with *fire*, and every *sacrifice* shall be salted with *salt.*"

We must not fail to notice the intimate connection between the 49th verse and the former verses by the little word "for," which shows the relation of the statements to each other.

Take the first clause of verses 43, 45 and 47, and connect them with the first clause of the 49th verse, reading, for illustration, as though that between the clauses were in parenthesis.

We then read thus: "And if thy hand offend thee, cut it off": "For every one shall be salted with *fire*, and every *sacrifice* shall be salted with *salt.*" As God will not accept of a divided heart, nor of divided service, if a part of your powers, symbolized by 'hand," "foot," etc., cause you to offend (see margin and R. P.), it would be much better for you to cut it off and to have a single one (for they must be *one* as to harmony) to enter into life with, than to have two working in opposition, and resulting in utter destruction. "For every one shall be salted with *fire.*"

That this expression is used to describe the condition of the one who should obey the injunction here, to *cut off* and separate from all offending things, is evident, not only from the connection of the passage to what precedes it, but from a kindred passage in Luke 14:34. In this passage several of the oldest and best manuscripts (among which are the Sinaitic and Vatican) insert after the word salt, the word *then.* With this thought in mind, let us read the 34th and 35th verses of the 14th chapter of Luke. "So, likewise, whosoever he be of *you* that forsaketh not all that he hath, he cannot be *my* disciple. Salt, *then*, is good; but if the salt have lost its savor, wherewith shall it be seasoned?"

This "forsaking all," in order to be a disciple of Christ, we understand to be the salt of *fiery* trial and separation with which "every one," *especially* those who will be disciples of Christ, who will follow him fully, "shall be salted"; but it "is *good*," if the salt have not lost its savor, its strength.

If you are clinging to the world, and worldly ways, and worldly thoughts, and worldly associations, or to a worldly church organization, or to anything that is foreign to the word and spirit of Christ, if such things are at all *pleasing* to you so that you feel an affinity for them, feel as though you would like to *abide* there, that you feel more at *home* there, then the salt is losing, if it has not already lost, its savor.

"Whosoever he be of *you*, that forsaketh *not all that he hath* (will not submit to be *'salted with fire'*), he cannot be *my* disciple."

The Master was so salted, and "it is enough that the disciple be *as* his Master." It is as though he had said, every one who will follow *me*, must go through the fiery trial of amputation, must have the dross of base desire consumed, must allow the separating work of the *Word* to have its course with him, even though it "pierce to the dividing asunder of the soul and spirit (separating worldly life from divine life), of the joints and marrow." If you lose your worldly and sectarian life, if they are bound up together, you have lost that which is gain, for "he who will save his life, shall lose it."

If there is a single ligament or nerve through which affinity with the world, with falsities or evil of any sort, is kept up, let "the sword of the Spirit, which is the Word of God," divide asunder; and while this painful work is going on, "Beloved, think it *not strange* concerning the *fiery* trial which is to try you, as though some *strange* thing had happened unto you, but *rejoice*, inasmuch as (in *so far as*) ye are partakers of Christ's sufferings."

You are not undergoing these as a means of your *reconciliation* to God, for you were *reconciled*, to God by the *death* of *his Son*" (not *sons*); but after "being reconciled, you are saved by his life," which lives and thrives in you after the offending part has been (legally) cut off.

Now, after this obnoxious and corrupting part has been separated and taken away, let us observe the Apostle's exhortation, and "present our bodies (now reckoned perfect human) a living sacrifice"; but when presenting them, let us remember that in the type, SALT was required to be offered with the sacrifice. "With all thine offerings thou shalt offer *salt*" (Lev. 2:13).) Here it is, doubtless, used as a *type* of, and in the *text* under consideration, as the *symbol* of fidelity, loyalty and incorruption.

When we present our bodies as a sacrifice, though it be a living sacrifice, it is understood that it is consecrated to *death;* it is henceforth counted ("reckoned") dead indeed unto the world. Let, then, the salt of fidelity and loyalty be sprinkled well over it and diffused well through it; let that fidelity keep watch over it, that no unclean birds of prey may swoop down upon it, nor wild beasts of passion carry it off. Let it lie there before God, so well salted that it shall not become *corrupt* before him and a stench in his nostrils. While it is *so* kept, it is a "holy" sacrifice. It is not a *lame* lamb, nor a *blind* one, that we are offering by faith unto him, but it is one that meets the requirements of his holy law, and is *holy* and *acceptable* unto God.

Christ Jesus gave himself for us "an offering and a sacrifice to God for a *sweet-smelling* savor." It was sweet-smelling, because it was well salted with *fidelity*, he being "faithful to him that appointed him."

But if we become careless and neglect the *salt*, the sacrifice, which *otherwise* would have been acceptable, will become offensive unto him on account of corruption (unfaithfulness), then, instead of receiving a blessing, we should receive a curse.

Let us be glad that we are permitted to see the radiant symbolism of God's Word; and may we not only submit to, but *volunteer* to be "salted with fire," then we shall be prepared to offer an acceptable sacrifice "salted with *salt.*"

Thus saith the Lord, "I will bring the third *part* (not necessarily *one-third*) through the *fire*, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, *It is my people;* and *they* shall say, *The Lord is my God*" (Zech. 13:9).

J. C. SUNDERLIN.

THE BREAD AND THE WINE

EDITOR WATCH TOWER:—I read your article in the April number upon "The Passover," and am well pleased with it. I believe the Lord's Supper is the Christian's substitute for the Jewish Passover, and should be observed *annually;* but upon *one point* you did not speak out. I refer to the *kind of wine* to be used in this Supper. You suggested that "unleavened bread" be used, which I think is perfectly correct, but I ask, What *kind* of wine should be used? You teach correctly, I think, that leaven is the type of *sin*, etc., and therefore not a *fit type* of Christ's *purity*. I think the same of fermented, or leavened wine. It is *not pure*, and therefore not a *fit emblem* of Christ's blood! But you did not teach us that we ought to use *fresh, pure wine* instead of the kind that "biteth like a serpent and stingeth like an adder."

Can any substance be a proper *emblem* of Christ's *pure* and *precious* blood after that substance has fermented and becomes *poisonous?* I conclude that *good* wine is just as important to a proper celebration of the Lord's Supper as unleavened bread. Hoping you will *think* and *speak* of these things, I am yours truly. P. D. LANE.

OUR RESPONSE

In our desire to do nothing to hinder the cause of Total Abstinence, with which we sympathize, we have heretofore refrained from commenting specially on the subject mentioned above, but a number of inquiries, recently, show that the subject is active and needs a reply.

We remark first, that there are many things about our climate and the restless, excited methods of our day, which *almost inevitably* lead men to excessive use of intoxicating liquor when once its use is commenced. Not only so, but it seems evident that most of the intoxicating liquors, manufactured at the present time, are drugged and adulterated in a manner that greatly increases the dangers and evils resulting from their use.

For *these* reasons we give the Prohibitionists our sympathy, either in the enforcement of the present laws against those who adulterate liquors, or we should rejoice if they be able (which we doubt) to procure the enactment of new laws which would entirely stop its manufacture and sale. But this, we think, will not be accomplished until the prince of this world—Satan—is bound.

But notwithstanding our sympathy—notwithstanding also our knowledge of the fact that the sympathies and *prejudices*, too, of a majority of our readers are on the side of Total Abstinence—yet, if we speak, it must be what we consider truth—truth, no matter whose idol is broken or whose theories suffer; and here it is:

The claim is often repeated by zealous temperance advocates, that the Bible never countenances the use of *intoxicating* wine. They say that the wine Jesus made and drank was simply grape juice and not wine, and that a different Greek word is used when referring to these different liquors. We answer that this is a mistake. The Greek word *gleukos*, which means grape juice or *"new wine,"* occurs but once in the New Testament (Acts 2:13), and its use there indicates that, if used to excess, it would confuse the mind. The word from which wine is translated, in every other instance in the New Testament, is *oinos*, and signifies *grape wine* of the usual sort, which always intoxicates when used to excess.

As to whether *oinos* will intoxicate please note the following texts: "Be not drunk with wine, *oinos* wherein is excess" Eph. 5:18. See also 1 Pet. 4:3; Luke 1:15 and 7:33, 34.

But, it is suggested, that if wine contains the elements of *leaven* it would prove that it was not what Jesus used in instituting "the Supper." We will admit, that *if* this were so, it would prove what is claimed; but it is not so. Temperance orators may and do, make this statement, doubtless often ignorantly, but scientific men recognize quite a difference between *alcoholic* or vinous fermentation and *putrefactive* fermentation. The result of the former process is to cast out impurities and produce a sweet and pleasant liquid as in wine, while the other process produces sourness and ultimately rottenness. This latter process is employed in leavening bread, the decay or fungus growth being *arrested* in its very early development by baking.

So far as the Jewish custom is concerned, it disproves instead of proves the claim that wine contains the *leaven* quality, for the Jews use wine at the Passover and put away leaven. They use the REAL wine. The claim that *unfermented* grape-juice was what the Lord used, we can see to be incorrect in another way: The vintage season in Palestine was September and October, and the Passover was about six months later. The wine made in October would of necessity be fermented before April.

The testimony of Jesus is that *old* wine is *better* than new (Luke 5:39; John 2:10); and the fact that the wine they used did ferment, is shown by the parable concerning the putting of new wine (in which alcoholic fermentation was not finished) into old bottles [skins] which had been used before, and, having lost their elasticity, would burst under the expansion of gases caused by the ferment.

But, as before remarked, the circumstances, climate, etc., here, as well as the purity of the liquors, differ much from those of Jesus and the Apostles; and if any one should feel himself endangered by tasting wine at the remembrance of our Lord's death, we would recommend that such a one should use raisin-juice instead, which, though not wine, is certainly a "fruit of the vine." We provide the raisin-juice every year, but it was used by only one person at our last celebration of the Supper.

THE SEVEN LAST PLAGUES*

CONCLUDED

THE FIFTH PLAGUE

"And the fifth poured out his bowl on the THRONE *of the* BEAST *and his* KINGDOM *was* DARKENED, *and they bit their tongues because of the pain, and blasphemed the God of heaven on account of their pains* ["*and their ulcers*" is omitted by *Sinaitic MS.*] *and they reformed not"* ["*from their works*" is omitted by *Sinaitic MS.*]—Rev. 6:10, 11.

This pictures to us trouble coming upon *Papacy* (the Beast); not so much upon the masses of Romanists as upon those in authority, its rulers—the *throne* power—their clergy. Papacy's walls are higher, its claims are stronger, and its *claims* to divine authority and infallibility of longer standing than those of the Protestant system—her daughters; therefore she the longer escapes the increasing light of this "Day of the Lord," and hence the longer escapes the trouble consequent to her errors.

But she shall not escape the trouble. It comes on the throne or ruling class, and their *kingdom* is filled with *darkness*—uncertainty—absence of former unity and harmony, and in their trouble the pain will be increased by tongue-biting. The tongues of Papacy are its decrees and utterances, past and future. To bite, then, in pain, implies *contradiction* and *denial* of former utterances. Whether this signifies a contradiction and reversal of previous utterances of the Papal hierarchy, or whether it means controversy and differences between the living rulers of the Church, we may not decide, but it will probably include both of these difficulties, and in their attempt to justify their contradictory teachings, God's character will be further dishonored, misrepresented, or blasphemed.

As an illustration of this symbol, "biting their tongues," we note Papacy's present humiliating concessions and contradiction of her former teachings, in her present recognition of the Protestant governments of Europe, which Papacy not only did not create, but actually *cursed*, and encouraged her faithful to use every means to destroy. This biting is occasioned by the pain and humbled condition in which Papacy finds herself. She has lost all *temporal* power, and to maintain long her spiritual influence, feels that she must not antagonize the governments which she can no longer claim the right to control.

When we remember that it was this same Papal system which in its prosperity had "a mouth speaking *great* things" (Dan. 7:8-25; Rev. 13:5), making boastful claims, it should not surprise us that God should ordain as part of its reward that it should *eat its own words.*

THE SIXTH PLAGUE

"And the sixth poured out his bowl on the GREAT RIVER—*the Euphrates; and its water was dried up, so that the way of those kings who are from the sun-rising might be prepared"* (*v. 12*).

Literal Babylon was built upon the river Euphrates. Its wealth, supplies and sustenance came largely from this source. It had immense walls and strong gates over the river. Within the city, in bondage, were Israelites, God's covenant people, and to overthrow Babylon and deliver these God appointed Cyrus the Median General. (Isa. 45:1-5; Dan. 5:30, 31.) He, coming to this strong city, did not attack it directly, but, by digging another channel for the waters of the river, he dried

* [In later years Pastor Russell many times expressed the opinion that the following article, written before the plagues themselves appeared, was premature. See Volume VII of Scripture Studies.]

up the old channel, through which he marched his army under the gates and captured the city.

That this historic fact is used as the basis of a *symbol* in Revelation, none can question. Babylon and her fall are frequently mentioned, and here the drying up of the Euphrates adds to the correspondence. While "*Babylon*" is used as a general name for the entire nominal Church, it is used and is specially applicable to that portion of it called "the *mother of* HARLOTS."

This sixth plague, or form of evil, is upon Babylon, the *mother*, and while other systems have channels, or *rivers*, her system is built upon the "GREAT RIVER." "And in her forehead was the name written BABYLON THE GREAT, the mother of harlots and abominations of the earth." (Rev. 17:5.) Following the literal, and applying it to the symbol, we reason that the waters of this great river represent the people who, by their influence and money, *support* Papacy—from which Babylon the *great* draws her revenues. And to this agrees the explanation by the angel: "The waters which thou sawest where the harlot sitteth are peoples and multitudes and nations and tongues." (Rev. 17:15.)

The millions of Papacy's subjects are of every tongue and clime, and this symbol shows that a disaffection is to spring up between the subjects and the *church authorities* which will turn aside her *support* and "dry up" her revenues, and thus speedily lead to Babylon's complete destruction. "The drying up" will probably require years for its accomplishment.

The direct cause of the drying will be the relationship existing between Papacy and the kingdoms of earth. Papacy, under the claim that it was Christ's *vice-gerent*—His representative—in the days of her prosperity claimed the right to appoint the kings of earth, and did so; and subjects had *a right* TO REBEL against any government or king not thus recognized by Papacy. Since she has lost her power over the kingdoms of earth, she does not press this old claim, but would rather conciliate all the kingdoms; both those which she appointed and those appointed and sanctioned by other daughter churches. In this she is arraying herself directly on the side of these kingdoms, and in opposition to the increasing desire and effort of the people for liberty.

Therefore, when present tendencies have produced a closer affiliation of religion and State than has existed for some time, it will result in leading the masses to throw off the yoke of the Church as well as the State, since both will be leagued against their cherished ideas of liberty and equality. The support of the people—the waters of the Euphrates—being thus withdrawn, the *Babylon* Church organization will become weak and helpless, by reason of the drying up of the waters from its channel.

A hint in this direction is furnished in the history of the past month. Though the rulership of Great Britain is not of Papacy's appointment, and in fact was created in violation of her laws and claims, yet the Pope has issued a "bull" or *edict* to its faithful in Ireland commanding both priests and people to desist from hostility toward the laws and government of England. Not to speak of the merits of the question, this action is certainly *contrary* to the previous claims and theories of this Church; and from their words it is evident that some of the Irish people are not slow to see this. At a public meeting held to consider the Pope's edict, a famous orator among them (Charles O'Brien) said, "The Irish people will neither be ruled by Rome nor Westminster." [The *Protestant* Irish are mostly Presbyterian, ruled by the principles of the *"Westminster* Confession of Faith."] And among the masses it was freely proposed to "Boycott the Pope," by refusing to pay "Peter's pence" (a regular collection among Romanists, the world over, for the support of the Pope). Does not this look like a beginning of the turning away or drying up of one of the tributaries of that *"great river"?* As surely as God has given the symbol, so surely will it be fulfilled, and even now it hasteth greatly.

The "drying up" is "to prepare the way of the kings from the Sun-rising." These kings we understand to be the saints—those who, with Christ, will be "kings and priests" to reign over the earth. (Rev. 10:5.) They come, not to the Sun-rising, but *from* the Sun-rising. They come *bringing light* with them. This is a beautiful symbol of how "the righteous shall shine forth as the Sun in the kingdom of their Father." They bring with them light, liberty and joy to the groaning creation, for "The Sun of *Righteousness* shall arise with *healing* in his wings." The object of all these changes is to prepare mankind for the rule of righteousness—the kingdom *really* of God's appointment which is to take the place of these which Anti-Christ has attempted to authorize.

"And I saw out of the MOUTH *of the* DRAGON, *and out of the* MOUTH *of the* BEAST, *and out of the* MOUTH *of the* FALSE PROPHET, *three impure spirits like frogs"* (verse 13). The DRAGON, as before explained, symbolizes *civil* government (especially that which once constituted civil Rome). The BEAST still and always, means Papacy. The FALSE PROPHET is a new symbol, and takes the place of both the "two-horned beast" and "the image of the beast," and, we believe, is a still more comprehensive symbol, representing *all* systems teaching error—those called "orthodox" as well as many considered heterodox. These three classes will all give forth one kind of teaching, called symbolically unclean spirits (impure, erroneous teaching), like *frogs*.

This harmonious teaching in which these can all unite, we believe to be the dogmas of "the divine right of kings," the "authority of the clergy," and the claim that mankind is bound to submit to these and be controlled by them. Many of these—kings and clergy—and many of those who will recognize their claims, will doubtless be *honest*, but will be thus in opposition to God, because they know not that they are in the hour of his judgment and that the time for the displacement of these Anti-Christ's and the governments of *their* appointing has come. It is a blessed fact that these beastly governments will eventually give place to the kingdom of God; that the times of the Gentiles *will* END by being FULL-*filled;* and while this is now due to be understood and appreciated by the *saints*—those entirely consecrated to God's word and will—yet "none of the wicked shall understand": hence they will be found fighting against God and his arrangements.

Frogs have a very wise look, large mouths, are much puffed up, and utter only croakings. These doctrines, called spirits in symbol, which are to be common to these three classes froglike—much puffed up—are proclaimed with great swelling words, with a show of superior wisdom—wise look—and with much croaking.

In brief, this indicates that when these systems give forth these unclean spirits or doctrines of the divine rights of kings and clergy and submission of the people as to God, it will be with boastfulness, an attempt to overawe with dignity, superior wisdom and ability, and with continual allusion to the disasters which must attend any change of present arrangements. This croaking, already beginning, as this darkness of trouble draws on, will increase with it. It will be heard from every mouthpiece, large and small, religious and political, officers and press. In fear they will be uttering warnings and threats, and few will be the independents to plead the cause of *right*, or to show that the time for the reign of righteousness has come, and hence the conflict.

These are the "spirits of demons, working signs," *i. e.*, doctrines of devils—the devils' theory relative to *present* evil governments, indirectly of Satan's appointment, through his agencies. These doctrines show *signs* in proof of their authority. They will give evidences and seemingly plausible reasons for the rights of kings and clergy; chief among these will doubtless be God's appointment of kings and priests over fleshly Israel—which, however, was typical of the church and not of worldly systems (1 Peter 2:9).

These unclean spirits, erroneous doctrines, "go forth to the kings of the whole habitable earth, to gather them together for the war [*conflict* between right and wrong] of the great day of the omnipotent God." (Verse 14). The kings of the whole world may properly be supposed, in symbol, to include not only *kings*, but princes, generals, also those termed financial kings and merchant princes, and the GREAT ONES among religious teachers. These classes influence and encourage each other with this *impure doctrine of Satan*—hence they gather or unite them all together on the one side of the conflict already drawing nigh. Were it not for this *harmony* and unity inspired by this teaching, each of these classes of kings and rulers would have felt the weakness and erroneousness of their claims, and truth might have prevailed more easily against them; but in their union they find strength and hope for success in retaining their hold upon the people.

"And THEY *gathered them together into* THAT PLACE *which is called in Hebrew* ARMAGEDDON" (verse 16). Armageddon means mount of DESTRUCTION; and this describes what will be the result of this doctrine. It will unite all these systems in one cause as against the masses of the people and their liberties, and the result will be the total destruction of all those erroneous systems of Church and State. They shall fall.

The fifteenth verse is abruptly thrown in as a parenthesis. It reads literally thus: *"Lo, I come* AS A THIEF! *Blessed the one* WATCHING *and keeping the garments of himself; so that not naked* HE *may walk, and they see the shame of* HIM." This is very significant. It declares that at the time when this evil doctrine will be *apparently* uniting all upon the side of law and order—upon the side of kings and clergy—our Lord will then be PRESENT, but secretly and unknown except to the

watching ones. Only those who are truly his and *watching* in the light of his Word will not be deceived by this impure teaching, but will realize his *presence* and the necessity of the foretold fall of all these things, because the rightful king *is present* to remove these out of the way of his kingdom.

The position of this declaration—thrown in disconnectedly—is significant. It teaches that our Lord will be present before the impure teaching *begins to* GATHER them to their destruction.

THE SEVENTH PLAGUE

"And the seventh poured out his bowl on the AIR; *and there came forth a* LOUD VOICE *from the* TEMPLE OF GOD [Sinaitic MS.] *saying,* IT IS DONE."

Seven is often used as the symbol of *completeness;* so this seventh plague completes the trouble coming, and will result in the complete unveiling of Satan's deceptions and the binding or destruction of his power and influence. The result of this trouble brings conviction to some. This is shown by the great voice from the Temple, saying, *"It* HAS *been done!"* (Literal translation.) When last we saw the temple, or the nominal church, it was filling with *smoke* and casting out the faithful messengers of truth, saying, "Go your ways; pour out the plagues; do all you can" (Rev. 15:8; 16:1), boastfully replying on internal strength. But now, when the seventh has been poured out, we hear this nominal temple saying, *"It has been done"*; we are now convinced of the truths uttered by the faithful messengers whom, in our ignorance and pride, we cast out from us: Who told us that we were in darkness and great distress was coming upon us, and that our *systems,* which we so fondly cherished, were to crumble into dust. It has been done even as they declared; Babylon is utterly destroyed; as a great millstone cast into the sea, she shall rise no more.

This *temple* class, which finally recognizes God's dealings when these systems are entirely destroyed, is the same which we have found elsewhere mentioned in Scripture, and which we have designated the *second company,* who, though losing the prize promised to overcomers of the Beast, etc. (Rev. 20:4), are "saved so as by *fire* [these severe judgments] in the day of the Lord Jesus." This blessed result upon this second company gives us an intense interest in and longing for the *destruction* of the enslaving systems mentioned in succeeding verses as the result of this seventh trouble.

"And there were lightnings and thunders and voices." This describes the general effect on mankind; lightnings signifies diffusion of *knowledge.* "His lightnings *enlightened* the world" (Psa. 97:4). Voices signify proclamations and general discussion of subjects by those being enlightened. Thunderings signify tumults accompanying the increased enlightenment.

"And there was a great EARTH-QUAKE; *such as was not since a man was on the earth, such an earthquake—so great. And the* GREAT CITY *became three parts, and the city* [Sinaitic reading] *of the nations fell down"* (v. 18).

An earthquake would symbolize *a revolution,* and here brings to our attention the greatest revolution which ever has or ever will take place on earth. This is the great revolution mentioned by the Prophet, in which every mountain and hill (the high ones) should be brought low, and the valleys (humble ones) be exalted, bringing all humanity to a common level as a preparation for the righteous reign of the Lord's Anointed. Each of the previous plagues has tended toward this end, and this last results in the utter overthrow of the triple alliance or association between the Beast (Papacy), the False Prophet (other religious systems teaching error), and the Dragon (civil power), shown under the sixth plague.

The *Great City* here evidently represents these united three elements which attempted in union to rule over or control the world. This union and power will continue for awhile, but, as here shown, they will again *separate*—be divided into three parts. Seeing that their alliance and mutual support has failed to control and keep subject the restless and turbulent masses, each will attempt to adopt an individual policy in their effort to adjust and settle society: but their efforts will be fruitless, and will only hasten the crisis of the hour; as a consequence, we read, "The city of the nations fell down."

But, though the kingdoms shall fall, the religious element of the union shall not escape. Under the name *Babylon* they all seem to be included (as elsewhere), saying, "Babylon the great was remembered before God, to have given her the cup of the wine of the indignation of the wrath" (verse 19). This signifies that the *fiercest* of the trouble—the wine or extract of the wrath—will be upon the Babylon systems more than upon the political division.

"And every ISLAND *fled and no* MOUNTAINS *were found."* (verse 20.) [Islands seem to symbolize Republican governments—organizations of people slightly above the *"sea"* level.] This would be the natural result of the overthrow of monarchies or kingdoms, symbolically called *mountains,* as indicated in Psa. 97:5. "The hills (literal, mountains) *melted* and flowed down like wax at the PRESENCE OF THE LORD, at the presence of the Lord of the whole earth." This is a grandly expressive illustration of the passing away of earth's dominion. In this day of the Lord—the day of His presence, the day of the establishment of his kingdom in the earth—some of the *mountains* [kingdoms] will melt, or gradually come down to the level of the people, by the fire and great heat, caused by increase of truth and knowledge, while others remaining *firm* will be overwhelmed—by the *"sea"*—in revolutions. This last form is described in Psalm 46, which seems to give a complete picture of this seventh plague. It reads thus: "God is *our* refuge and strength, a very present help in trouble; therefore will we not fear though the earth [*society*] be removed, and though the mountains [*kingdoms*] be carried into the midst of the sea [overthrown by the *ungovernable masses*]: Though the waters thereof roar and be troubled [*in great commotion*], though the mountains shake with the *swellings* thereof."

While kingdoms [*mountains*] shall give place to republics, [*islands*] so the islands in due time shall also *flee away,* as we find it here recorded. (Rev. 16:20.) That is, the spirit of liberty will overleap all bounds and order, and end in *anarchy.* But notice that when the republics are swept away, it will be *after* kingdoms have all been overturned, as indicated by the expression—"No mountains were found."

It is in a similar manner that the Master speaks of the "sea and waves roaring" as the beginning of trouble and cause of fear. And Peter refers to this time of trouble, which shall burn as an oven, as the time when the *earth* and all earthly elements shall be consumed and give place to a new earth [society] and new heavens [government], then there shall be no more *sea* [people not religiously restrained].

"And a great HAIL, *as if weighing a talent, comes down from heaven on men; and men blasphemed God on account of the plague of the hail, because the plague of it is exceedingly great."* (Verse 21.)

Hail is solidified water. If water or rain, causing fruitfulness and refreshing to earth, be a symbol of truth, refreshing and causing gracious fruits in humanity, then hail must signify *truth* delivered in such a way as to be dangerously *destructive* to things with which it comes in conflict. These will be heavy—a talent each—about the weight of a man—sufficient to break down everything before it. This recalls the symbolic use of this same word by Isaiah "And the hail shall sweep away the *refuge of lies* and the waters (truth) shall overflow the hiding place." (Isa. 28:17). Untruth—error—falsity, is the bane of the world, and the time of trouble would be incomplete, and the world still unprepared for the reign of righteousness, were it not for this hail. Recalling a similar plague which came literally upon Egypt, we find that it injured only those Egyptians who had not respect to the words of Jehovah (See Exod. 9:19-21); and we may safely reckon the same of this symbolic hail; it will smite down and subdue only those who are in opposition to it, and that for *their* good.

We need not suppose that this hail comes last, for in giving an account something must be mentioned last if all occurred simultaneously. These various things described will occur, or be in process at once—voices, thunderings, hail and lightning among the people, causing the earthquake, fall of Babylon, and mountains, etc. This is more than hinted at, in the fact that these *same events,* mentioned under the seventh seal and seventh trumpet, are mentioned indiscriminately as one event.

The hail, be it remembered, *"comes down from heaven"*: heaven, as already defined, symbolizes *spiritual powers,* but not any longer *corrupt* and vitiated spiritual powers, for these have passed away. Babylon has been cast as a millstone into the *"sea"* to rise no more. This is the *new* "heavens" which shall gradually take the place of the *old,* which is to "pass away with a great noise" or tumult—voices, thunderings, &c. Yes, thank God, he that in verse 15 announces his presence as a *thief* will have not only broken down the kingdoms of the present, but will also have set up that kingdom for which our Lord taught us to pray: Thy kingdom come; thy will be done on earth as in heaven. "Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness; for his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning." (Psa. 30: 4, 5).

"Blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen."

WHAT DOES THIS FOREBORE?

During the session of the Ninety-Fifth General Assembly of the Presbyterian Church of the United States, held recently at Saratoga, Dr Herrick Johnson, of Chicago, in an address, speaking of the peril within the Presbyterian body, said:

"The Church is rapidly approaching calamity. It is threatened with a famine of preachers. Our Church numbers 5,741 congregations, and by no possible figuring can ministers be made to match churches. Take in every stated supply and retired minister, and still 500 churches are pastorless. When the taper burns at both ends look out for darkness. There are no grounds of hoped-for relief in the colleges and theological seminaries to supply the demand. The trend is continually the wrong way. Of the students in twelve colleges in the last decade, only nineteen per cent. entered or proposed to enter the ministry. The loss has gone too far not to injure the Church. Unless it be retrieved, disaster follows."

This is indeed, a gloomy outlook, and we do not wonder that the Moderator of the Assembly views it with alarm. This is the more reasonable when we consider that the Presbyterian body within the past few years has not grown to any extent numerically stronger. It indicates a growing apathy among its members to take an active interest in the teaching and propagation of the Presbyterian tenets. But this apathy, this lack of vocations to the ministry is not confined to the Presbyterian body; the same wail of grief comes from the other denominations in the Protestant fold. The young men who enter their course of studies ostensibly for the purpose of becoming the exponents of the particular tenets of their respective creeds, are drawn away by the attractions of the world and embrace other avocations. While this dearth in the ministry exists, medicine, law and other professions are overcrowded, and while the aspirants to worldly honors are nominally members of the Protestant congregations, they, as a rule, take no interest in church affairs beyond attending service when it suits them and contributing liberally to the support of their pastors and their Church institutions.—*Catholic Mirror.*

PALESTINE A NATION

While men are absorbed in their little cares, alternately moved by hopes and fears, the grand and stately march of human events progresses onward and irresistibly to completion in the fulfillment of an inevitable law which controls all human action. Men here and there raise their puny voices as if to stay this tide of advancement, arrest this fiat of the Eternal. As well might they attempt to stay the law which governs the universe. Races have as fixed a course to run as have the stars that dazzle in the blue vault above us, and the race of Israel is the bright fixed star amongst them. In all its wanderings it has been true to its course. Its mission has been foreseen and foretold and its final restoration to the Holy Land prophesied. That this prophecy is being fulfilled the signs of the times indicate. It is being accomplished so quietly and so gradually that only those who have given the subject attention realize the importance of the work done. Our readers are today presented with a comprehensive statement of acts, facts and opinions in regard to this historic enterprise which cannot fail to interest all thoughtful minds. The picture presented has in it the essence of romance. It is at once real and ideal.

Palestine is a political necessity to the Jewish race. The founding of a nation in the Holy Land once more, means an exaltation of all Israel. It places her as a nation amongst the nations of the earth. It gives to the Jew that political power and sovereign right which means protection. It makes him a citizen of his country, and gives him a passport amongst the nations of the earth. . . . . This may look impracticable to the man in the counting-room absorbed in his books, to the man in his store absorbed in figuring up his profits and losses, to the man steeped in the bliss of social pleasures, but it is as clear as the noon-day's sun to whoever makes a study of the political horoscope.

The political autonomy realized, the Jews scattered throughout the world will not flock to Palestine in a body. There are 300,000 Jews in Asia, 400,000 in Africa, and 5,000,000 live in Europe. It is from these that Palestine will draw its life of restoration. The American-born Jew will undoubtedly remain an American, and if he should ever visit the Holy Land it would be for pleasure and travel and to see a land so famous as the chief birthplace of his heroic race.

It may be said that geographically speaking Palestine is too small to exert much influence as a political, intellectual or moral power among the nations of the earth. We reply that in ancient times Greece was a power, and that in modern times the little island of Britain is a power. Geographically speaking, what are they? It is intellect, moral force and pride of nationality that make nations great, and not extent of territory. It is intellect and moral power that will make Israel renowned among nations.—*Jewish Messenger.*

OUR BESETMENTS

This is a trying period for those to whom the light comes. Satan seems to use every art to hinder a thorough investigation of truth. Some he crowds with business. To some he opens up what would seem like good chances to success. Others he crowds with household duties and cares. He draws many into *small* reforms, and urges them to give more and more of their time and energies to the seemingly noble work. He fills up the spare time of others with social enjoyments or little recreations or relaxations. Anything and everything to keep us from giving ourselves wholly to the most important work that any have ever had the privilege of doing. To keep up with advancing light will require much study. We need to test every call upon our time by the questions, Will it be more to the glory of God that I do this than to study his Word? If it is necessary, how can I best hasten it so as to leave more time to devote to his work? W. I. M.

A High Church Episcopal paper in Chicago contains the following advertisement:

"A young man, unmarried, in Priest's Orders, energetic worker, vigorous preacher, and who can say or sing and celebrate in a Catholic manner the Offices of the Church, wishes to become the Rector of a Parish, or an Assistant. Address," etc.

You pay your money and you take your choice, whether you will have him "say" those Offices in a Protestant manner or "sing and celebrate them in a Catholic manner."—*Independent.*

VOL. V PITTSBURGH, PA., AUGUST, 1883 No. 1

VIEW FROM THE TOWER

This number commences Vol. V., and from the Tower we look backward over the last few years, and as we see the pathway shining more and more, we rejoice, thank God, and take courage.

"Looking back, we praise the way
God hath led us—led us, day by day."

Each step on the shining path brings us nearer and nearer the *perfect* light of day—nearer to the perfect appreciation of truth in all its parts and relationships—the whole truth.

Our confidence in our Leader is strengthened too, in that while we have endeavored to make no paths for ourselves, but to follow his leading implicitly, we can look back and see that he has led us in a straight and progressive course. We have not been blown about by every wind of doctrine, but have been piloted in a course direct toward the light, "as the needle to the pole."

Let us glance backward a few years and trace again, our guided footsteps in this shining way; we all need the encouragement which such manifest leading of the Lord affords.

"Then we'll see what God hath wrought:
Let us PRAISE HIM—praise Him as we ought."

So short a time ago as 1870 we saw, in addition to the first principles of the Gospel, only the two bare facts—the Lord's second coming and the Restitution—and these but vaguely; for though we then saw restitution taught in Scripture, we were much in doubt as to its comprehensiveness, questioning often whether it would include all the billions of the dead whom the god of this world had in the present life

blinded. And concerning the Lord's second coming, while we realized that he is no longer a *man*, but is now the *new* creature —the express image of the *Father's person*—a quickening spirit, yet we failed somehow to make a proper application of this to his second coming, and unthinkingly and ignorantly, rather expected his coming to be as a glorified *man*, than as a spiritual being. It was not until about 1874 that these things became clearer, so that we realized that when Jesus should come, it would be as unobserved by human eyes as though an angel had come; and that it could be known only by some miracle, by some manifestation or demonstration.

About the same time the completeness of the Restitution to be brought about, came clearly to our vision. It was in this way: we had seen the various Scriptures which spoke of the Sodomites' return to a *former estate* (restitution), and Israel's return at the same time, and how all the families of earth were to be blessed through Christ, when he should *take* his great power and reign, etc., etc. But all these failed to convince us of restitution *for all*, because we could see that God could in perfect justice, take away the lives which he had given—could *entirely blot men out of existence* as easily as he could bring them into being. And we felt much inclined to believe that many of the dead billions would never be brought into existence again, until we came to see more fully the value of the *Ransom Price* given for our sins, "and not for ours only, but also for the sins of the whole world."

When we came to scrutinize God's dealings, we found that He showed no mercy on sin, but in justice condemned it and executed the penalty of death against all; that *justice* must be met and fully satisfied, before mankind could go free from that death penalty; and that God's *mercy* was displayed, not in opposing and setting aside his justice, but in providing a Redeemer or ransom price which *fully met* all the claims of His own just laws against us. This convinced us that the various Scriptures which predicted the saving of all men from the curse—death—meant *literally* all they said: That when Paul said, "He gave himself a ransom [*antilutron*—equivalent price] for all" (1 Tim. 2:6), it involved the necessity of a release from death of all who were thus bought. It gave a depth and scope to many scriptures, such as Rom. 5:18, 19: By one man's sin came *death* upon all; and by our Lord's righteousness and obedience unto *death* (our penalty) comes life to the same all; for as through or by Adam *all die*, even so by or through Christ shall *all be made alive*. (1 Cor. 15: 22.) Thus our faith in the *ransom*, that it was an *equivalent price* for ALL, was the rock into which entered as an anchor our hope for a "restitution of *all* things."

Next our attention was drawn to the subject of the TIME of our Lord's coming. Before this we had strenuously ignored *time*, partly because of its being made so much of by "Second Adventists," and because of the frequent failures of their expectations. Moreover, the fact that they claimed the destruction of the world to be the impending event, and used the periods of time mentioned in Scripture to mark the *time of that destruction*, was another reason why we were disposed to ignore the subject of *time*. Their erroneous theory of the destruction of the world cast discredit on the *time* which they associated with it.

When, however, the *manner* of our Lord's coming was seen in the light of what he *is*—a spiritual, and no longer a human being—then we saw that our Father had provided TIME in the Bible, that *thus* we might know, or see with the eye of our understanding, what we could not see with our natural eyes—viz., the Lord's presence. A careful study of times and seasons taught in Scripture convinced us that the Lord was *due* to be present in 1874, and other time teachings of the Word showed that in the spring of 1875 the restitution of all things was due to commence.

This conclusion was rather startling, and surprised us thoroughly. It would have seemed so much easier to believe had the prophecies pointed twenty years ahead and shown us that then Jesus would come—be present and do a separating work in the nominal Church, and during a time of trouble should so order *the truth* that it, as his word, would smite down evil and error of every form, including "the kingdoms of this world," under "the prince of this world." We re-examined every point carefully and every part fitted to every other with a completeness that bore the stamp of truth, and with a strength which testified that the calculations came from and were the testimony of God's chronometer.

Very cautiously every expression of Jesus and the Apostles and Prophets was scanned, to see whether their testimony would correspond. Gradually we found them, one after another, to be in fullest accord; for instance, Jesus' words (Matt. 24:37), "as the days of Noah were, so shall also the *coming* of the Son of man be." Examining this passage we found that the word *coming* does not convey the proper meaning. The Greek word *Parousia* signifies PRESENCE—that the person *has arrived*, and is no longer in the act of coming. Another text we will mention (1 Thes. 5:1-5): "Of the times and seasons, brethren, ye have no need that I write unto you, for yourselves know that the *Day of the Lord* so cometh as a thief in the night [stealthily, quietly], and whey they [the world] shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape. But *ye, brethren*, are not in darkness that that day should overtake you as a thief; for ye are all children of the light." The children of light walk in the shining path enlightened by the Lamp—the sure word of prophecy, from which the light shines out, showing them that the time is fulfilled, that the harvest and its events are commenced, and that the Reaper is *present* in his day—the Day of the Lord.

[The *Millennial Day-Dawn* will contain these various TIME PROOFS. It is being prepared as rapidly as other duties will permit.]

Engaged in searching and teaching thus, time sped on till 1878 had come. While our previous leading into truth was blessed and sweet, yet since 1878, has come the richest feasting and most blessed growth in favor and knowledge—for it is since then, that the Lord has given us to see the *deep things* of God, at some of which we shall now glance briefly. All having been published, and being fresh in your memory, it is needless to now treat them in detail.

(1). It was there, that our "*Lamp*" showed us that the nominal church was cast off from favor, spued out from being the Lord's mouthpiece, and from that time the message has been freely given, "Babylon is fallen! Come out of her my people." And as we look at her present condition of decay and falling, looking back we see that she began to fall at the time indicated on the prophetic dial.

(2). Next the rays of divine illumination fell on Rev. 12 and 13, opening up before us, with marked clearness of detail, the history of Papacy—the Beast, and Protestanism its image —and the great control these would possess in the Church, ultimately causing the masses of the Church to mark or name themselves so as to indicate a support of their claims and systems; and *prohibiting* and forbidding the *right* of buying and selling—the free exchange of truth—by those who do not recognize these systems. This left no doubt as to the mind of the Spirit toward those systems here termed the "Leopard Beast," "the two-horned Beast," and the "Image of the Beast," and their ultimate destruction by the bright shining of truth from the *present* one. This in turn helped us to appreciate more clearly that an important part of the *overcoming* expected of us, is to get free from the binding and blinding influences of these systems—as shown in Rev. 20:4.

(3). Following this, came light upon the *short bed and narrow cover* of Isa. 28:20, which we saw was the uncomfortable and unsatisfactory *creeds* in which a babe in Christ might, but a developed man could not stretch himself or find any rest. All who are "weaned from the breasts" and are no longer babes in Christ (verse 9), to these God will teach *his doctrines* and then they will speedily get out of the short trundle-bed creeds, and, instead of vexation, find rest in the liberty wherewith Christ makes free.

(4). Then the bed of Luke 17:34 was seen to be the same as the short one mentioned by Isaiah, and the shining of the one cast light upon the other and its surroundings. Thus we saw that the one taken and the other left in the *presence* of the Son of man, referred not as we had once supposed, to a change from natural to spiritual bodies but to a translation out of the domain or kingdom of darkness into the light and liberty of the kingdom of light: in short, to the gathering of some out of short creed-beds to follow the Lord, and the leaving of others in their uncomfortable position.

The same ray of light, shining on the connected statements, showed those grinding at the mill to represent teachers seeking to prepare food for the household of faith—some of these will be taken, others left to grind on at the unsatisfying husks and chaff. The taken ones went—where, Lord? Jesus answered, "Wheresoever the body [carcass—*food*] is, thither will the eagles be gathered together." Thus we see that the class gathered in the *presence* of the Son of man—in the day when he is being revealed (verse 30)—will be gathered to the real *food*—to a satisfying portion. And all the saints whom the truth has called out of the short bed and from grinding the husks of human tradition, to the heavenly food now provided for us, can truly say, it is "a feast of fat things."

(5). While it is difficult at such a feast to decide which is the richest food, yet we believe that what we are now about to mention is of all the food the best, viz: The appreciation

of the sacrifices of Leviticus—especially of the Day of Atonement for sins, as pictured in Lev. 9 and 16. Nothing ever showed us so clearly the necessity and value of a sacrifice for *our sins*, and not for ours only, but *also* for the sins of the whole world. We feel confident that no one who has a clear understanding of the details of these sacrifices for sin, can *ever* question the *ransom*. Here is clearly shown the sacrifice of Jesus as the *bullock* and the "little flock" who follow him, represented by the Lord's goat. Nowhere else is our share with our Lord in the work of sacrifice "*filling up* that which is behind of the afflictions of Christ" (Col. 1:24) so clearly shown. But we need not tarry with this topic—you have it in detail in the *Tabernacle* pamphlet, which we trust you have not only read, but studied in connection with the Scripture.

(6). Shining through this appreciation of the *sacrifices* for sins, came greater light upon a number of subjects related to the fellowship of the "little flock" in Jesus' sufferings. We saw now a greater depth in *Baptism*, and as the light from Leviticus shone upon Rom. 6:3-5, we saw that Baptism *into Christ*, by baptism *into His death*, meant much more than an immersion or burial in water, though that *is* a beautiful figure and symbol; appropriate as an outward sign or symbol of our *consecration to death* as sacrifices with Christ. And looking through this open door we saw the meaning of being *dead* WITH Christ that we might also *live* WITH him—*suffering* with him that we might also be *glorified* together—having fellowship (or part) in *His death* that we might have fellowship also in *His resurrection*.

(7). Following now in order, came light to discern the difference of natures—that animal or earthly beings, were distinct and separate every way from spiritual or heavenly beings; that while both were bodily conditions, yet as explained by Paul they are distinct and separate, one earthly, the other heavenly. "There is a natural [animal] body and there is a spiritual body." (1 Cor. 15:44.) Thus we saw that as there are various orders or grades of earthly creatures —beasts, birds, fishes and the chief of all these man, yet each is a *distinct nature*. So also on the spiritual plane, there are various orders or degrees, the chief of whom is Jehovah; yet those on the spiritual plane do not *blend*, hence the *angelic* nature never will develop into a *divine* nature, because they are distinct and separate natures, even as man and fish are *separate* natures.

We are aided in seeing this by the light from Lev. 16; for in it we saw that those who sacrificed surrendered a *human nature* (represented by the bullock and goat) to partake of a new nature (represented in the Priest); this being in harmony with much of Paul's testimony concerning the same class of sacrifices, that as the natural man perished or was *sacrificed*, they were developing as "*new creatures*." The transformation at first being merely a mental one—from a natural or earthly mind to a heavenly or spiritual mind—will at the resurrection be complete, for then the *new* or spiritual mind will be joined with a *new* or spiritual body—thus completing the change now begun from animal to spiritual beings. But this change of *nature* we saw was not designed for *all mankind*—no, only for those who sacrifice the human nature *with Jesus*, that they may gain a promised share *with* HIM, in life as spiritual or heavenly beings—highly exalted, not only above the *human nature*, but also above *angelic nature*. For know ye not that when exalted we shall judge or govern angels, and be joined in heirship with him who has been made *so much better than the angels?*

(8). Then came—"The narrow way to Life," and we saw as never before the meaning of Life—Immortality—and the narrowness of the way which leads to *it*. It is narrow; there is no room to lug along worldly hopes and ambitions; it is steep and rugged, and every step is a denial and sacrifice of the rights and comforts of the *human* nature. The steps in this narrow way are not merely conflicts with sin. No, that may be done anywhere by the justified only, as well as by the sanctified, and all who enter this "narrow way" have already been *justified* from all sin in God's sight by the ransom price given by Jesus. On the contrary, the steps are of *sacrifice*: sacrificing those things to which as *men* they have a right.

As the steps are *very difficult ones*, which few would ever *find*, and fewer yet would care to walk in if they did find them, so it is but reasonable to infer that the prize at its further end is of wondrous value. The prize is *Life*—not merely *existence*, but Life in the superlative degree—*i. e.*, independent of all *conditions*, as God has "*life* in himself," and not dependent on surrounding circumstances and elements. Life in this degree belongs not to angelic or human nature, but to the *Divine nature* only. And the fact that the narrow way which few find, leads to this *Life*, proves that on it is the class who seek for "glory, honor and *immortality*," and to whom are given "*exceeding great and precious promises*, that by these they might become partakers of the *Divine nature*." (2 Pet. 1:4.) With joy we saw too, that though few find this "narrow way," and few would gain that prize of life—immortality—yet these few were to be the instruments of God in the restitution of *human existence to the* WORLD, which, if used in harmony with God's will, may be *everlasting* existence.

(9). With the light shining from a better appreciation of the distinctness and separateness of human and spiritual natures, we soon began to see clearly the two phases or parts of the kingdom of God—the spiritual phase composed of Jesus and His Church over all and above all, and the earthly phase composed at first of Israel after the flesh, restored to favor and ruling and teaching men as the *earthly representatives* of the spiritual kingdom, and gradually gathering into union and harmony with it all the families of the earth, except a few incorrigible ones who shall be destroyed.

(10). In turn, this discernment of the two parts or elements of the one kingdom, led to the appreciation of many Scriptures previously obscure, and enabled us to see how Abraham, Isaac and Jacob, and all the prophets, would be in the kingdom of God (human phase), though having lived and died before the Spirit-dispensation began—before the *narrow way* to LIFE was opened up by Jesus our Guide and Forerunner in it.

(11). Next, light flashed out upon the words of Jesus (Rev. 2:11). "He that overcometh shall not be *hurt* of the *second* death." Never before had we realized that we are called to go into the *second* death, but promised that it should not be a permanent injury or "*hurt*." Now we saw that what is termed the *first* death is the *Adamic* death, which would have been the utter end except for the ransom given, which *bought* all out of its grasp and control. The *actual* recovery of mankind out of death (*i. e.*, restitution) awaits for its accomplishment the glorious reign of Him who "bought us with his precious blood." But now we are told to *reckon* ourselves free from sin and pure, and to *reckon* ourselves *freed from Adamic death*, which is the penalty of sin. Thus one death is in the past to us, and this *reckoned-restored* life we present to God asking that our *justified* humanity be permitted to share death with Jesus' *spotless* sacrifice. This would be our *second* death. First we were under and in Adamic death, but were lifted (by faith) out of that death that we might become *dead with Christ*.

Hence though death came to Jesus but once and was his *first* death, to those who become dead *with him* it is the second death, because Jesus was not in the *Adamic death* while we were. But the overcomers shall not be *hurt* of the second death. Ah, no; they will be greatly blessed by it, for if they thus become dead *with Him* they shall also live and be glorified *with Him* (Rom. 6:8 and 8:17).

But to all who enter the *second death* as a punishment for their own wilful sins, after being enlightened by the Spirit of truth and not as justified *sacrificers with Jesus*, it will be a great hurt, a severe loss, the loss of all hope, the extinction of all life, in which there is no hope of a resurrection; for Christ dieth no more; and for such there remains no further share in the sacrifice for Adamic sin, and which released from Adamic death (Heb. 10:26).

(12). Next we saw that the living members of Christ—those that are alive and remain in the *presence* of Christ—these have a special work to do, in introducing the *present* King. We had long since seen that among the *many figures* used to represent the union and fellowship which exist between Jesus and his Church, one of the most forcible is that which represents all as one person, Jesus the head, and the Church the joints and members of the body. In this figure the last members would be the feet; and while there has been a hand and foot class all along in every age of the Church, yet of the Church, *as a whole*, the last members are the feet. Hence if we have the right appreciation of the Word, the living members are the feet of the anointed body—the Christ.

And just in harmony, we here found the Prophet testifying, "How beautiful are the FEET of Him that bringeth good tidings of good . . . . that saith unto Zion thy God REIGNETH (Isa. 52:7). We found not only that the living saints were the feet class, but that we were making this very proclamation to Zion as foretold by the Prophet, saying, "Thy God *reigneth*"—the Lord is *present*—the Kingdom is being set up and is beginning, in its own quiet way, the breaking in pieces and consuming of every opposing thing.

(13). About next in order came, "*The blessed dying*," mentioned in Rev. 14:13, and we saw for the first time that the evidence is clear that all who become sacrifices must *die*. The difference between those who remain unto the *presence* of the Lord and those who "fell asleep in Jesus" previously, be-

ing that we shall not *sleep*. The overcomers in these days of his presence will not *sleep*, for in the very moment of death they "shall be changed" from human to spiritual beings. Hence, "Blessed are the dead who die in the Lord *from* HENCEFORTH; yea, saith the Spirit, they shall rest from their *labors*, but their works follow *with them*."

This in turn led to the appreciation of Psa. 82:6, 8: "I have said, *Ye are* GODS; all of you children of the Highest: but ye shall *all die like* MEN." This was very confirmatory of what we had seen of the distinctness of nature between *men* and the "*new* creatures," between human nature which we have from Adam, and the divine nature promised to those who follow the captain in sacrificing the human nature.

Of the light shining during the past year—on Revelation, on the invisible things of God, the increasing *evidence* of the presence of Christ both in the condition of the Church, and the continued preparation of the world for a conflict, by uniting into societies, is fresh in your memory. Also the evidence presented of the credibility and authenticity of the New Testament Scriptures, called out by the claim of some that they were as competent, and better able to understand and express truth than the Apostles. Also the discussion in all its phases of that important question, "Whose Son is He?" We found no lack of evidence that he was the Anointed Son of the living God, and that his *life* was "from above," and came not through the sin and death-tainted line of Adam. We thus disproved the claims of some who asserted that he was the son of Joseph; and not only so, but proved that, if a son of Joseph, he would have been of the line of Solomon, and hence not the heir to "David's throne," since the promise to Solomon was on condition of loyalty to God, and he was cast off, that the true heir should come by another of David's sons—Nathan—from whom Mary descended. And with many truths has the Lord fed us, making very clear, we trust, to all the little flock that the *basis* of all the hope to the Church or the world is the favor of God exercised by and through a *Redeemer* and a *ransom price*. Lastly, we have seen that the "Arch-angel"—the chief messenger of Jehovah—is now our highly exalted Lord of all, the Redeemer of the world, the Head or Bridegroom of the Church.

And now, commencing another year, we trust that it will refresh and strengthen you all, to look back at the way that God hath led us.

"He leadeth us; oh, blessed thought"!

What better evidence could we have that we are on the shining way to *perfect* Day, than by glancing back. Ours has truly been a shining path—shining more and *more*. Each new ray of light has added to, instead of contradicting that previously received; and thus we may expect it to continue until the full blaze is reached—when we shall know as we are known—if we continue to follow humbly the Master's leading.

Truly, this is not only an evidence of the Lord's leading but His *presence*, for thus he told us it should be, when he would come and knock; blessed would be those servants who would be watching and open unto him immediately—He would come in to *them* and cause *them* to sit down to meat (food—refreshing and strengthening truth) and come forth and serve *them* (Luke 12:37 and Rev. 3:20).

We would not presume on past leading as a proof of leading during another year now beginning, but would keep in mind that as the natural branches were broken off because of boastfulness and unbelief, so we should be in danger if we ceased to "hold the head" in proper reverence. But by the grace of God we start upon another year trusting the same promises, that "He that seeketh findeth, and to him that knocketh it shall be opened." We shall expect more *meat in due season* from the Master who is feeding us—yet doubtless there will be trials and testings of courage and faith, to see whether we have made *proper use* of the meat already given us. Beloved, let us give *more earnest* heed, lest at any time we should let those things slip; but, laying aside every hindrance and weight, let us, afresh with vigor, *lay hold* upon the great hopes set before us in the Gospel—glory, honor and immortality—the divine nature.

Let us bear in mind that the *Presence of Christ*, and Whose Son is he? were the tests at the first advent, and over that stone the fleshy house of Israel stumbled, as now in His *Presence* a second time, the same questions are asked and discussed, and over the same stone now *present* in the path many are falling, for "He shall be for a stone of stumbling and for a rock of offence to *both* the houses of Israel." (Isa. 8:14, and 1 Pet. 2:5-8).

INTERESTING LETTERS

Birmingham, England.

DEAR BRO. RUSSELL:—The Emphatic Diaglott received this morning, for which many thanks. I have now pleasure in forwarding my yearly subscription and a small contribution to the Tract Fund; should rejoice if it were more.

For twenty years, and indeed until the advent of "Food" twelve months ago, the United States was of all places in the world the last that I should have thought of for receiving spiritual instruction and consolation from; and the smile of pity, or amazement, or incredulity with which the mention of these glad tidings, or the presentation of "Food," is received by the image worshippers here, appears to indicate that it is the last place they wish to receive it from.

The good news appears to be most acceptable to "Dissenters," and still more so to those who are sectarians in name only, but to the "Orthodox" ones it is most objectionable. . . . A great stumbling block to many is the fact that we have no sectarian badge, and while seeing but little truth in many so fettered, they cannot realize any in those who are absolutely free. I thank my Lord that this great light has shone upon me, and I pray that I may be enabled steadfastly and faithfully to walk in the light until death.

Your article in January WATCH TOWER, as to the solitariness and loneliness of individual believers has, doubtless been felt by many besides myself, but though sometimes wishing for kindred companionship, I rejoice in the deliverance from the bondage of the multitude; and although I should be glad to meet with others for instruction and communion, I often think this severance is preferable, lest a sectarian spirit should spring up.

O how clear is the Word from the new teaching, and how harmonious; how vividly at times is the truth revealed, and what a comforting change from the doubts and misgivings, and the continual unrest and disquietude of former days! I thank the Lord for all these mercies, and pray that he will bless and prosper and enlighten and keep steadfast in his truth those who are disseminating his Word.

I am, Dear Brother,

Yours faithfully in the Lord,

———.

Delhi, N. Y.

DEAR BROTHER:—The time is come when a remittance is due. I enclose $15. Last year I took ten papers in the hope of interesting and doing good to some. I find some actually refuse them; others refused to be interested; and as I do not believe in forcing men, nor think it proper to cast pearls in an unseemly place. this year you may send me five copies. It would give me pleasure to increase rather than decrease the number, but when Jesus says, "Let them alone," I obey. Please send me a Variorum Bible, and, if you can, send me two more of "Food for Thinking Christians," and two more "Tabernacle Teachings," as a reserve for opportunity to do good.

Perhaps you would like to know who I am or what I am. I am over seventy years of age; what the world would call a poor man, a shoemaker, or rather a shoemender. But I bless God for his goodness to me. I was brought up a Presbyterian; came to this country forty-four years ago. From conviction I became a Baptist; afterwards in 1845 or '46 George Storr's sermons were the means of a great theological revolution with me. The hand of fellowship was withdrawn from me, because I believed I had no immortality now, but rejoiced I had it as a PRIZE BEFORE ME, and also because I believed that Jesus Christ was the *Son* of God. The Bible then seemed to me like a new book, and I bless God it has been brighter and brighter all along.

As proof texts for the restitution of the human race, although I have no remembrance of seeing them alluded to, I would quote Ps. 90:3. "Thou turnest man to destruction; and sayest, Return, ye children of men," I used to look upon the word return as to return to dust, but I was forcibly impressed by noticing that word marked by a capital R as being an emphatic word—and the reason assigned in the following verse, "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night." God is not limited by years nor ages for the accomplishment of his gracious purposes.

Again, Jeremiah 12:15-17: By carefully reading the preceding part of the chapter, I came to the conclusion these promises are yet in the future. "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."

Yours in love,

———

"We hear so much said of this suspected text, and that doubtful passage; of this probable interpolation from the margin, and of the long quarrel which scholars have waged over that Greek letter, mark, or accent, that we sometimes forget that God, in his constitution of the Bible, has made it impossible to *seriously* pervert it. Of course there will be erroneous transcriptions. The hand of the scribe is not inspired. Of course there may be, here and there, insertions, or marginal note written into the text. Of course there may be a word dropped out, or a vowel omitted, in one passage or another. The eye of the scribe will sometimes fail to discern distinctly what it sees or what it omits; and there must be of necessity more or less liability to minute error in making of so many writings. But the great course of doctrine cannot be eliminated from the Scriptures, except as you tear the whole fabric into tatters. It is interwoven, each part with every other—story, law, precept, proverb, the biographies of Christ by the evangelist and the argument of Christ by the Apostles, and the vision of Christ in Apocalypse; until, if you throw away one part, you must equally throw away many others. You may get rid of the story of Balaam; though, if you do, you will miss one of the most picturesque and impressive stories in all the Old Testament. But what then will you do with the reference to him in Micah, in Peter, and in Revelation? You may get rid, perhaps, of the miracle of the passage of the Red Sea, and suppose a mere shift of the wind when Pharaoh's army was divinely destroyed. But what then are you to do with the Song of Moses and of Miriam? and what with the seventy-sixth psalm, and the one hundred and fourteenth? and what with the Song of Moses and the Lamb, in the crowning book of the Apocalypse? They are inter-braided, like threads that have been woven so closely together that you cannot tear them apart without destroying the fabric. You cannot extract one and leave the rest."—*H. L. Hastings.*

"LOVING words will cost but little,
Journeying up the hill of life;
But they make the weak and weary
Stronger, braver for the strife.

Do you count them only trifles?
What to earth are sun and rain?
Never was a kind word wasted,
Never one was said in vain."

"WHO LOVED ME?"

"Who loved me, and gave himself for me."—Gal 2:10.

Three little sunbeams, gilding all I see:
Three little chords, each full of melody;
Three little leaves, balm for my agony.
WHO?
HE loved me, the Father's only Son;
He gave himself, the precious spotless One;
He shed his blood, and thus the work was done.
LOVED!
He LOVED, not merely pitied, here I rest:
Sorrow may come—I to his heart am pressed;
What should I fear while sheltered on his breast!
ME!

Wonder of wonders, Jesus loved ME!
Wretched—lost—ruined—sunk in misery.
He sought me—found me—raised me—set me free.
My soul, the order of the words approves—
Christ FIRST, me LAST, nothing between but LOVE!
Lord, keep me always down, thyself above!
Trusting in thee, not struggling restlessly,
So shall I daily gain the victory.
I—"yet not I"—but "Christ"—"WHO LOVED ME."
—*Selected.*

"HAVE THEY NOT HEARD?"

[This article was reprinted in issue of May 1st, 1896, which please see.]

PREACHED FOR A WITNESS

"And this Gospel of the Kingdom shall be preached in all the world for a witness [testimony] unto all nations, and then shall the end come."—MATT. 24:14.

We have seen from many evidences heretofore pointed out that we are now living in the time of the end of the Gospel Age, and that the special work of the present hour is the reaping of its harvest of ripened wheat under the direction and leading of the Lord of the harvest now present. Realizing this fact, not only from the testimony of the Word, but also from the actual work of harvest progressing before our eyes, and by the clearer light now shining, discerning as never before the blessed import of the glorious Gospel, we inquire, Has *this Gospel* been preached in all the world? We find that darkness still covers the earth and gross darkness the people; and the great nominal Church, the professed light bearers and heralds of the Gospel of the Kingdom are also in darkness, and few either preach or realize fully this message of the kingdom. But if we consider for a moment what constitutes the Gospel of the Kingdom we will be assisted in realizing that this Gospel has been preached to every nation.

The work to be accomplished under the Kingdom or reign of Christ, is the restoration of all mankind to perfection of being and consequent eternal life, and this reign and work will be *possible,* because all have been *redeemed from* the curse of *death* by our Ransom or Substitute—because all were *bought with a price,* even the precious blood of Christ.

Though the Gospel or good news of the kingdom embraces *all* that can be known of Christ's dominion over evil, and subjection of it, and while but a few have seen the deeper and more secret parts of God's plan, and who therefore have appreciated the "good tidings" *more fully* than others, yet the *central* element of the "good news" has been published throughout the world to every nation. Though much beclouded and dimmed by the traditions of men and the deceptions of Satan, and so transformed as to rob it of much of its *goodness,* yet, we repeat, the *central and vital* point of the good news of the kingdom has been preached in all the world. That central point is, that *"Christ died for our sins";* that by him "we have redemption through his blood, even the remission of sins"; that by the death of the Just One, many are *justified freely* from all things; that as we were condemned and delivered to the destroyer, now we are *bought* back with a price, even the precious blood of Christ, and are in His hands who promises to *deliver* the groaning creation into the liberty of sons of God; and that all accepting of Christ are to be blessed in his kingdom. This central element and first principle of glad tidings has certainly been preached in all the world, and is a fulfillment of this prediction of our Lord.

Whatever of error the nominal Church has held, this kernel of truth—redemption through the precious blood of Christ—has so far been maintained and widely heralded, though its mixture with error has greatly hindered its proper reception. Not only has the living teacher gone forth as a herald to every nation, but the Word of God, printed in every language, has been scattered like autumn leaves.

But though the good news that Messiah has come and paid our ransom price, has been so widely published, the world still shows no sign of being converted to God, and many who looked for this result are greatly disappointed. Such have entirely misapprehended the object of this dispensation in supposing it to be the conversion of the world to God, and therefore, notwithstanding the marked and foretold signs of the end, they cannot believe that we are really in its closing days.

The general object of this preaching of the Gospel during this age, as expressed in the above text, is *"for a witness unto all nations."* Our Lord knew beforehand, that under the present reign of evil—under the blinding influences of the "god of this world"—the message would not *convert* the world, as many of his disciples have erroneously supposed; hence, instead of saying that the Gospel would be preached in all the world *for its conversion,* he said it would be *"for a witness."* [As heretofore shown, there is also in addition to this a *special* object for the preaching of the Gospel, elsewhere, but not here expressed, viz: the selecting of a little flock of consecrated believers, to be joint-heirs of the Kingdom with Jesus.]

But while a witness or testimony has been offered to the nations, it has not been *received* except by a few. "Who hath believed our report? and to whom is the arm of the Lord [Jehovah] revealed?" (Isa. 53:1.) (Jesus is Jehovah's arm stretched down to ransom and restore men.) If the Gospel is to be a witness to any, they must be able to *see* or accept of the testimony, or witness; and we see that though it has been preached to the nations FOR *a witness,* they were so blinded

that they could not receive it. But when their blindness is taken away, as we are told it shall be, then the present testimony will serve its purpose as a part in God's plan; for in *due time* the good news is to be testified to every individual, and the due time for opening the blind eyes, etc., so that the witness or testimony can be received, is in the Millennial Age, as we have seen.

Next, let us see how the preaching of this Gospel during this age will serve *as a witness* in the coming age: When earth's dead millions are again restored to life, this same Gospel—good news—will be testified to all, viz: that their restoration has been brought about as the direct result of Jesus' death. Thus we read (1 Tim. 2:4-6); "God our Saviour will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all, *to be* testified in due time."

All the restored nations having heard of this ransom will recognize the fact. Israel will remember how with wicked hands they slew the Lord. They shall remember and be ashamed; they shall look upon him whom they pierced, and mourn over it as over the only one. (Zech. 12:10—*Young;* Ezek. 16:61.) Those who lived in that day will testify that Jesus did come in the fulness of time as foretold by the Prophets, and that he was as a lamb without spot, that he was led as a lamb to the slaughter, and that as a sheep before her shearers is dumb, so he opened not his mouth. They will also remember his claim of a coming kingdom and great power.

Others down the centuries of the Gospel Age will say, Yes, we heard of that event. Zealous disciples of the Lord went everywhere telling it; it was an unmistakable fact of history; but we heard it so often and yet saw no results from it, that it seemed like an idle tale, and we paid no attention to it.

Still others, all along the centuries preceding the advent and sacrifice, will say: We remember how we were required to offer bloody sacrifices to God for our sins; but that we could not approach him in any other way. We often wondered what it all meant, but as Paul since our day has explained, we now see, that they were all intended as types of the only acceptable sacrifice which should actually "take away the sin of the world," which the blood of bulls and goats typified, but never accomplished. Now we see that our sins have really been cancelled by his sacrifice, for as a result we are actually released from sin's penalty—death.

That marked event will thus stand out in bold prominence before all peoples and nations, and the proclamation now made will thus serve its purpose. Thus all the redeemed millions of earth, as they again step upon the stage of action, will become witnesses to the fact that the precious blood of Christ has accomplished their redemption. Thus will the Gospel—the good news that Christ gave himself a ransom for all—be testified to all and by all, in due time. Thus "the knowledge of the Lord shall fill the whole earth." Thus "he shall turn unto the people a pure language, that they may call upon the name of the Lord to serve him with one consent." (Zeph. 3:9.)

Heretofore the word preached has generally fallen upon deaf ears, and the sacred page has been opened before blind eyes, but soon, ignorance and prejudice being removed, the blind eyes shall be opened and the deaf ears shall be unstopped. (Isa. 35:5.)

Men will then recognize that the risen and glorified Christ is again present to restore and bless all the families of the earth, and that he is the great Prophet (teacher) whom Jehovah hath raised up, and they will be ready to hear and obey, as saith the Prophet Isaiah: "And many people shall go and say, Come ye and let us go up to the mountain of the Lord [*i. e.*, let us submit ourselves to the authority of his kingdom], to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, ... and all nations shall flow unto it." (chap. 2:2, 3.)

How comparatively weak and ineffectual upon the world are the efforts now put forth, and how few can discern the blessed hope in the joyful message we carry! But when the great Prophet, Priest and King shall fully take to himself his great power and dominion, not only shall the prince of darkness be restrained, but all his works of darkness shall be destroyed by the bright shining of the Sun of Righteousness.

Nevertheless we see that it was necessary and expedient that the message should go unto all nations, though they did not receive it. The few who did receive it thereby received "power to become sons of God"—"partakers of the divine nature" and joint heirs of the kingdom (John 1:12; 2 Peter 1:4; Rom. 8:17), while it also served as a witness to the nations.

MRS. C. T. R.

THE PRESENT JUDGMENT

"Now is the judgment of this world; now shall the prince of this world be cast out."—JOHN 12:13.

The meaning of this text and a class of parallel texts, has been, like much other Scripture, comparatively obscure until of late. As the seals one after another have been opened, each has cast light upon the others.

We think it is fair to infer that the prophets understood less about what they were writing than the apostles did, because they were inspired more to write than to understand, and had to study their own prophecies after they had written them, in order to understand them, and they were inspired to write them more specially for the benefit of those who live *now*, than for their own benefit. (1 Peter 1:10, 11, 12.) [This the regular readers of the WATCH TOWER *know*, but we repeat it for the possible benefit of those who are not regular readers.] We use the word *"now"* in the preceding sentence to cover a period of time embracing the entire Gospel age.

The Apostle Peter uses the word *us*, in the passages referred to, in a similar sense to embrace the Christian *body* living not only at that time, but at any time during the *Gospel age.*

We conclude, also, that as the prophets understood less of their own writings than the apostles did of those same writings, so the apostles understood less of what they heard Christ say *prophetically* than the *members* of Christ who read them now at the close of the age. This we say of the present living phase of the *body* and *not of any individual.*

Not that the members living now are more inspired, nor more consecrated, nor anything of that kind, but they have passed more mile-posts along the way, have seen the fulfillment of much that was foretold by Christ and the apostles, as one after another of their sayings have been *verified* from that day to this. We (all consecrated Christians, members of the body of Christ) have had the benefit of most of the things which the revelator saw in vision.

We have seen most of the things spoken of by our Lord in Matthew 24th chapter fulfilled. We have seen those magnificent buildings thrown down, and "not one stone left upon another."

We have seen the "falling away" and the man of sin revealed, the son of perdition spoken of by Paul (2 Thes. 2:4) in his waxing and waning power. We have seen Israel scattered among all nations without favor, under the withering, blighting curse of God, a distinct *people* but not a *nation.* We have seen "Jerusalem trodden down of the Gentiles," and remember that the condition was to continue "until the times of the Gentiles be fulfilled" (Luke 21:24). We have seen the beginning of their gathering "out of all countries" to their own land. We have seen the Gospel "preached in all the world for a *witness* unto all nations." We have seen the parallels of the ages, and look with wondering gratitude into the plan of God, and now recognize the dawning of the day of the Lord, the *presence* of the Master.

Having been permitted to see these things (some of which probably Paul saw but was not permitted to utter *plainly* then, as it was not then due to the world, neither is yet, our principal work being to *"build* each other up") we are enabled by the light thrown upon them, to see other things, among which is the statement of our Lord at the beginning of this article.

It will be noticed by the thoughtful reader, that this statement is not in harmony with the popular theology, which places the judgment of all men in the future. For that reason it is a troublesome text to all those who would have all God's purposes regarding the probation of mankind accomplished in this world, age or dispensation.

What can such say to a statement like this, *"Now* is the judgment of this world," or, as most authorities have it, "Now is *a* judgment of this world"? But what could our Lord mean by saying that? What kind of judgment is it, who are judged now, and what is meant by the term "now"? How strange and yet how comforting it is, to find many of these passages which have so long been so troublesome, now as the temple approaches completion, are the very stones needed to complete the work.

To appreciate the sentence, let us take a look back and see what had been done for the world, in the way of redemption, at the time these words were spoken. We find upon examination that absolutely nothing had been *done* except to *promise.* That was enough, to be sure, to base a hope upon, for *God's* promises are "yea and amen," but *actually* there had not been anything done to *redeem* the *race* from death, and those who were the chosen people of God, chosen *for a purpose,* supposed

that they were the only people that the Lord cared anything about. The Lord had said so much to them about being his chosen people that they got the idea that he could never choose any other people.

He has said, "Ye are the children of the Lord your God;" "Thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth." (Deut. 14:1, 2), and very many times he expressed himself in a similar manner; but if they had known that they were not chosen so much for their own sakes as for God's "holy name's sake" (Ezek. 36:22), which means for the sake of *love to all men,* they would not have arrogated so much to themselves. But with all their perverseness they were a very fit instrument for the purpose for which they were chosen, else they would not have been chosen.

"Unto them was committed the oracles of God," and they kept them very well, the same as a son would keep the "last will and testament" of his father written in a language which he did not understand, but which he supposed conveyed the *whole* estate to *himself.*

At the time the words were spoken, to which our attention is now directed, they had accomplished about all that was required of them at *that time,* and the further purposes of God were of such a nature that they were unfit instruments to be used for the accomplishment of them, and as God would not use the instruments unadapted to his purpose, of course they had to be set aside. But why were they unfit? Because they had purposes of their own to accomplish which were not in harmony with the *further* purposes of him who had chosen them to be his people. They had agreed to be his obedient people, and that he should be their God (Josh. 24:22), but they had broken their agreement, they had made another choice, they had elected in their hearts that they would not follow the lead of any except he be a mighty one *of earth,* a chief among *men,* one who would lift them up to a condition of grandeur upon the *earthly* plane; it was *earthly* glory and honor that they wanted, and as the *"prince of life"* considered all such things of secondary importance, and made humility and self-denial requirements of the *first* importance, they chose to be under the leadership of the "prince of *this* world," who had offered to bestow the kingdoms of this world upon Christ if he would fall down and worship him.

True, the prince of this world was a *usurper,* but he was nevertheless *ruling* this world, and *for the time being* had control. He had usurped the rulership of the world for four thousand years, a long reign, and it would seem claimed it by *possession,* but the lawful "heir" had come, and was *preparing to* take it. But until he actually *did* take it, he would not be its ruler or prince, and he never so styled himself, nor is he so called by the Apostles, but on the contrary he expressly says to Pilate, "My kingdom *is not* of this world" (*Kosmo,* arrangement); it was to be quite a different *arrangement.* So, if his kingdom was not of this world, he could not be the "prince of this world," then his language could have no reference to himself as some suppose, thinking perhaps that there is ground for that opinion in Matt. 21:33-45; but though that parable had regard to his lawful *heirship,* there is no intimation that he was *the* prince or *ruler,* and, as we have said, his words to Pilate are in direct contradiction to any such thought.

Then we must seek for the meaning of these words somewhere else. We said there had nothing been done, *actually* toward redeeming the race. There had been sin-offerings, so-called, and various kinds of sacrifices, but none of them could redeem the race from death, none could make atonement for sin; they were all "shadows of good things to come." All that the house of Israel had and did was typical, and was to be superseded by others. Their sacrifices pointed to *"better* sacrifices," their promises to "better promises," their covenant to a "better covenant," their hope to a "better hope," and their testament to a "better testament." (Heb. 7:19-22; 8:6; 9:23.) But when would these *better* things be? When the prince of this world should be cast out. But Jesus said *"now* shall the prince of this world be cast out," and we do not see things very much better yet.

Then we had better examine that little word "now," and perhaps now is as good a time for it as any. Let us first look at some passages of Scripture where the word is used in a similar sense, which will perhaps give us a clue to it, making the sense more readily recognizable.

Paul says (1 Cor. 13:12), *"Now* we see through a glass darkly." *"Now* I know in part." That was true then and is still true, though, as it is a little lighter, this much farther along we can see *better.* Yet we still see through the *same glass* somewhat darkly; it is still *"Now."* In Matt. 3:10 we read: *"Now* also the axe is laid [applied] unto the root of the tree," etc. The *same* axe of Gospel requirement, reckoning the *intention* for the act (see Matt. 5:22-28), still lies at the root of the trees. This is the real circumcision, and cuts off the "old man," whose place is supplied by the new creature. The *old* requirement (or axe) lopped off some of the branches; but *"now,"* throughout the Gospel age, it is applied at the *root.* There must be an utter destruction of the flesh; there must be a *"new lump."* The past experience with the old has shown to the world that there must be a *"new man,"* a new *house,* and that house is *now* being built up "a spiritual house."

That *"now"* is not *yet* quite complete. In Rom. 3:20, 21, we read: "By the law is the knowledge of sin; but *"now"* the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The same is still true with regard to the *same things;* it is still the same *"now."*

Again, in Rom. 8:22, we read: "For we know that the whole creation groaneth and travaileth in pain together until *now,* and not only they, but ourselves also, which have the first fruit of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (the church, which is his body), not *bodies.* We are still groaning, still waiting, the same *"now"* is not expired.

We understand that our Lord uses the word now in the same sense that it is used in these passages; that is, it applies to the whole time from Christ's first to his second coming *at least,* and covers the Gospel age up to the time that Christ with his saints takes the kingdom.

As though he had said, the time to *begin* the work of salvation *has come.* There is *now* no further use for "bleeding birds, and bleeding beasts," the reality which these typified is *now* to take place, the "better sacrifices" now begin to be offered as the head laid next to the body is placed upon the altar. (Lev. 1:12, 13.) *"Now"* the real work commences, and in it is included a judgment of this world, and the overthrow, casting out of its prince.

"The royal majesty of the *heavens* has approached," "The kingdom of heaven is *at hand,"* "The hour is *at hand,"* "My *time* is *at hand."*

The *result* of that which is *now* beginning, is that the ruler of this world shall be cast out, and it will be at the desire *of his own subjects.* And even though he may seem to triumph because I am "lifted up from the earth," yet by that very means I will draw all unto me. *"Now* is the judgment (*krisis* —accusation, condemnation) of this world; and "judgment (*krima,* which includes *law*) must *begin* at the *house of God."* What do we see? The old house of God, the house of Israel, was condemned and "left desolate"; and even *that* was a type, for that which has happened to the second house is the same, and it is from the *remnant* of *both* houses that the new house is formed. Compare Isa. 11:11; Rom. 9:27; 11:5; Eph. 2:15. See, also, Isa. 8:14. "The *remnant* [of both houses] of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." (Zeph. 3:13:)

This remnant of "both houses of Israel" (how significant is the meaning of *Israel:* RULING WITH GOD; see Young's Con.) judge *themselves;* and "when we are [thus] judged we are chastened of the Lord, that we should not be condemned with the world." (1 Cor. 11:31, 32.) He who is among this class "cometh not into [future] judgment, but has passed [legally] out of death into life." (John 5:24, R. V.) There is therefore *now* no condemnation [consequently no future judgment] to them *that are in Christ Jesus.* For the *law of the Spirit of life in Christ Jesus* made me free from the law of sin and death." (Rom. 8:1, 2, R. V.)

While thus judging themselves they judge (condemn) the world the same as Noah did (Heb. 11:7), and their "judgment is just" because they seek not their own will, but the will of their Heavenly Father.

Another sense in which we should consider the words, "Now is the [or *a*] judgment of this world," though a secondary sense, is yet an important one, and though it is not a legal judgment, because rendered by those who are themselves legally dead (under sentence), yet it is a *fact* that such a judgment is being passed—*i. e.,* this world *is now* passing judgment upon its rulership and *condemning* it, and the *result* will be in harmony with the judgment of the other class. The world (by acclamation) will cast out the *prince* of this world, and the universal desire will be for a different ruler. There are *yet* but a few comparatively who desire a righteous ruler, but the oppression of the present power will become so great that the *universal* desire will be for a king to rule in righteousness. *Then* the *"Desire of all nations shall come,"* and the glory of this latter house (rulership) shall be greater than the former." (Hag. 2:7-9.) Who, especially among those who are watching, cannot see the discontent prevailing with regard to the rulership of this world? Communism, Nihilism, and all that element, is the result of this judgment of the world, who suppose

that *they* can bring this prince to terms. But, ah! they can neither bring him to terms nor cast him out, because they operate upon the same principles that he does. They can express their judgment and dissatisfaction, but that is all they can do; they cannot even bind him. But the "Prince of *life*" is getting things ready, and when all is complete Satan will fall from his present position as ruler "like lightning." This Jesus saw in vision (Luke 10:18). But oh, the terrible events connected with his overthrow! What tongue or pen can portray them?

Probably no more vivid description could be given than is given in the Book of Zepheniah. You should read it all carefully; and let those who are not familiar with these things, and yet desire to have truth and righteousness prevail in the earth, dwell upon the third verse of the second chapter; and let all those who have sacrificed with Christ rejoice in what is said in the *third* chapter, from the 16th to the 20th verses, inclusive.

There are some (they are "a solemn assembly") who see many of these things, but they follow afar off, for "the reproach is a burden" to them; but when the tribulation gets heavy enough they will be separated and gathered; this is reason for our comfort concerning them (18th verse).

Another argument which we would present against the thought that the words "prince of this world" might refer to Christ himself and "the judgment of this world" refer to his trial before the Sanhedrin and Pilate, is this: Paul says (1 Cor. 2:7, 8): "The hidden wisdom which God ordained before the world unto our glory, *none* of the princes of this world knew, for *had* they known it, *they* would not have crucified the *Lord* of glory."

This would preclude his being either *the*, or *a* prince of *this* world. Jesus made the announcement, "The kingdom of *heaven* is at hand," and authorized his disciples to proclaim the same, but soon after said to Pilate, "My kingdom is not of this world."

This is a dark and disorderly arrangement; it has been a night of sin all through the reign, but "the night is far spent, the day *is at hand*"—"the kingdom of *heaven is at hand*."

These terms are all of similar import and were true then; indeed, that work of Jesus and his disciples was the *beginning of the end, it* was the first part of the period embraced in the word "now," and we are in the last part of the same period.

Some persons who are not Christians and some who are, now think that because Christ said, and the disciples proclaimed, the kingdom of heaven *at hand*, the disciples thought it was to be set up during their life-time. There might be such a *seeming* to one not familiar with the Scriptures bearing upon this point, but to the careful Bible student, who compares scripture with scripture, there would be no trouble, for Paul says: (2 Thes. 2:1, 2) "Now we *beseech* you, *brethren*, touching the *coming of our Lord Jesus Christ*, and our gathering together unto him, to the end ye be not quickly shaken from your mind, *nor yet be troubled*, either by *spirit* or by *word*, or by epistle as from us, as that the day of the Lord is *just at hand* ("has set in"; Rotherham's trans.). Let *no man* beguile you in anywise, for it *will not be*, except the falling away come *first*, and the man of sin be revealed, the son of perdition." (R. V.)

Peter understood what our true guide about this was, when he said, "We would do well to take heed to the more sure word of prophecy, as unto a light that shineth in a dark place, *until* the day *dawn*" (2 Peter 1:19). So we see the day had *not dawned* then, although it was at hand, but not "*just* at hand," that is, not as near as the *dawning*. The night is far spent when we have *past* midnight, but the dawning is the beginning of day.

We understand that we are in the last part of the period embraced in the word "*now*," in the text. The "more sure word of prophecy" assures us that this period is nearly filled up. We understand that the servants of God are being "sealed in their foreheads"; the last thing before the "four angels" "hurt the earth and the sea" (Rev. 7:2, 3); that we are just about entering the time of trouble, of which the destruction of Jerusalem was *but a type*.

Many are being "purified and made white and tried." A judgment *is in progress now*, and there is still another to come, and the associated judges for that tribunal are being prepared (1 Cor. 6:2, 3); and when the prince of this world is cast out, they will enter upon their further work of judging the world. One thought more. *How much* this class need to *study* and become *familiar* with "the books," according to which the judgment both *now* and then is to be given (Rev. 20:12). Yea, and how much we need to have the testimony of Jesus, for the testimony of Jesus is the spirit of prophecy.

J. C. SUNDERLIN.

MR. OLIPHANT'S VIEW

Mr. Oliphant, the great advocate and mover in favor of the restoration of the persecuted Jews to Palestine, says:

"That one of the first countries which must be affected by an independent Egypt, is Palestine, which lies on its borders, is certain; that it must of necessity become the first upon which the destinies of the adjoining countries must turn is no less self-evident. As our (England's) policy in Egypt develops—as, under the pressure of circumstances it is inevitably bound to develop, the assurances of the government notwithstanding —with the virtual administration of the country by England, the national susceptibilities of France, Russia, and Italy, already strained almost beyond bearing, will find active expression. Compensations will be demanded which must infallibly be the prelude to conferences, or wars, or both, when the Europeans will have to consider French claims in regard to Syria, Italian claims to Tripoli, Russian claims to Armenia, and the problem of Palestine and the holy places will present itself as the first for solution. We shall not, therefore, have long to wait before the fate of Palestine will become a burning question."

MOSES MONTEFIORE AND THE JEWS

"On October 24th, 1884, Sir Moses will, if he should live, have reached the *hundreth* year of his age. The comparatively near approach of an epoch so interesting to all friends and co-religionists of the still hale and hearty philanthropist has attracted attention abroad as well as at home. A movement is on foot among the Hebrews of New York to prepare a suitable testimonial to Sir Moses Montefiore on the expected centennial of his birthday. An ardent advocate of the old faith, he did not let the toils of money-getting blind him to the unjust political disabilities under which the British Jews labored in his early days nor to the benighted and unfortunate condition of his brethren abroad, particularly in Palestine. In 1827 he made the first of a series of trips to Palestine with a view to personally investigate the cause of the abject state of his brethren in that land. The result of the first visit was the founding of the Palestine fund. In 1862 his beloved helpmeet died. Her death marked an epoch of princely charities and donations by Sir Moses. Though grief burdened his soul and physical debility bowed his whitened head, it did not prevent him from immediately proceeding to Morocco in the following year, 1863, to plead the cause of the persecuted Jews of Port Saafi, who were being massacred and tortured by the Spanish on a trumped-up pretext that the Spanish consul had been murdered by the really inoffensive and innocent Jews. The venerable man succeeded once more in throwing oil on the troubled waters and restoring peace and happiness to his persecuted brethren, and also securing valuable privileges for resident Christians there from the Grand Shereef of Morocco. In 1875 he made his seventh and last visit to the Holy Land, the land of his love. Upon his coat of arms is a flag staff, and therefrom flowing a banner, on which, inscribed in Hebrew character of gold, is the word Jerusalem. To see Palestine the seat of a Jewish state, with Jerusalem as its capital, is and has been the fond ambition and dream of his life—never to be personally realized in his time, as he himself is fully aware. But to the consummation of this wished-for end he has bent the best efforts of a longer life than is usually allotted to man."—*London Christian Herald.*

A GREAT WORK PROPOSED

"The latest proposition is to build a maritime canal through Palestine, and an English company, with the Duke of Marlborough at its head, has been formed for the purpose of making investigations and preliminary surveys.

So far as at present proposed, the work will include, in the first instance, a canal twenty-five miles in length, from Halifax, in the Bay of Acre, through the plain of Esdraelon to the valley of the river Jordan. The depth of the proposed canal is to be forty feet, and its width 200 feet. This work will bring the Mediterranean into the heart of Palestine, and go far toward making a seaport of Jerusalem. It is further proposed to construct a canal 100 miles in length from the head of the Gulf of Akaboan to the Dead Sea, and thus unite the waters of the latter with the Red Sea. If these things were successfully performed it is expected that an inland sea about 300 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. There are some matters besides engineering difficulties which may hinder the execution of this project. The consent of the porte is indispensable, and certain European Powers would undoubtedly oppose the granting of a firman conferring upon England the exclusive right of way by water through Palestine. The Holy Land also has sacred associations for Christians throughout the world, and a wide-spread sentiment among all churches and sects would doubtless be raised in opposition to the innovation."—*London R. R. News.*

THE BIBLE'S PLACE IN THE WORLD

Thinking men are coming to place a higher estimate upon the value of Scripture history than formerly. It was fashionable, a few years since, for the literati of Europe to talk of myths of the Bible, and to speculate largely as to their probable origin "on the hazy horizon of the morning of time." But these morning fog-banks of antiquity have been lifting, and to the astonishment of these philosophers, these fancied myths are fossil facts. The same research and marvelous developments in the East that have done so much for the credibility of Herodotus, have also riveted man's faith to the Bible.

The uncovering of Nineveh alone has wrought wonders. Nineveh, that great city. Nineveh, buried so long ago that Heredotus, the Father of History, knew nothing of it, not even its name; so long ago that Xenophon led his immortal ten thousand over its very site, utterly unconcious of the fact that a vast city was smouldering beneath their tread; so long ago that Voltaire dissolved the name into a mere film of mythology —Nineveh suddenly looms up into the gaze of the world with its vast palaces, its massive mausoleums, its gorgeous galleries of art, and libraries whose rock volumes and historic scrolls are but the faithful duplicates of many of the Scripture annals. The Nineveh of the Bible is there, and from her tomb of Jonah, from her palace of Sennacherib, from her very stone archives, there come a thousand voices attesting the authenticity of Bible history. In the library of the royal palace, besides the numerous treatises on ancient science, and grammars of Assyrian dialects, there are the annals of the empire, giving minute details of extended conquests, and siege and capture of walled cities, the fate of captives, the levying of tribute, and, in fact, all the concomitants of successful war.

Among other campaigns, those into Judea are given with a carefulness of detail that is surprising. The names of Jerusalem, Samaria, Libnah, Lachish, Gaza, Ascalon, and others—of Jehu, king of Israel, of Hazael, Menahem, Hezekiah, Rezin, Omri, Hiram, king of Tyre, Illulous of Sidon, were evidently as familiar to the students of Assyrian history as they have ever been to Jewish or Christian readers of any age. They are perpetually recurring in many of the inscriptions. In a lengthy document is given the Assyrian history of "The Battle of the Kings," recorded in Genesis 14. The names of most of the kings who took part in this first important raid are given together with the names of many of the cities of the plain.

Corresponding to the Bible account (2 Kings 18), is the siege and capture of Lachish, which is amply illustrated on the walls of the palaces, and full particulars given. Over the head of the king, in one of the illustrations, is the following inscription in the cuneiform or wedge shaped characters: "Sennacherib, the mighty king, king of the country of Assyria, sitting on the throne of judgment, before the city of Lachish. I give permission for its slaughter." In immediate connection with this inscribed on a massive cylinder of stone, is a confirmation remarkable indeed. The inspired record says: "Sennacherib came up against all the fenced cities of Judea and took them," (2 Kings 18:13), and that when Hezekiah desired to purchase a peace, the invader demanded of him thirty talents of gold and three hundred talents of silver. The Bible also informs us that Hezekiah gave all of the silver that was found in the house of the Lord and of the royal treasury, and that he also cut off all the gold from the doors and pillars of the temple, and sent to the haughty monarch. But only emboldened by this submissive spirit of Hezekiah, the scripture says that after repeated insults, Sennacherib advanced for the destruction of Jerusalem, but was discomfitted by the angel of the Lord, who slew in one night 185,000 men, compelling the haughty Assyrian to return to Nineveh.

The two histories discovered are paralled in a remarkable degree. The inscription on the monuments make Sennacherib to say: "Because Hezekiah, king of Judah, did not submit to my yoke, forty six of his strong fenced cities and innumerable smaller ones which depended upon them, I took and plundered, but I left to him Jerusalem his capital." The scripture account is a sufficient explanation for this fact. (2 Kings 19:32.) "And because Hezekiah still refused to do me homage I attacked and carried off the whole population, fixed and nomadic, which dwelt around Jerusalem with thirty talents of gold and eight hundred talents of silver—the accumulated wealth of Hezekiah's court, and of his daughters, with the officers of the palace. I returned to Nineveh and I accounted their spoil for the tribute which he refused to pay me."

The only apparent discrepancy (for it is apparent, not real,) in the whole of both accounts is in regard to the number of the talents in silver. The Bible states the amount demanded—the rock-records the amount carried off. The Bible gives the amount demanded of Jerusalem alone—the Assyrian the amount obtained from the whole of Judea.

A confirmation still more remarkable is given in reference to the humiliation of Nebuchadnezzar—his being driven forth to dwell with the beasts for a season—an event which least of all we should expect to find recorded in the annals of an Eastern satrap. On a tablet now in the East India House, in London, is an inscription which may be regarded as the official report of that amazing calamity. Breaking off abruptly in the midst of the narration of the king's achievements in the architectural decoration of Babylon and Borsipa, the historian suddenly denounces the Chaldeans and astrologers, and then goes on to say: "The king's heart was hardened against them. He would grant them no benefactions for religious purposes. He intermitted the worship of Merodach, and put an end to the sacrifice of victims. He labored under the effects of enchantment." There is much more that is obscure in this episode, and yet at its close the architectural narration is as abruptly closed. What clearer account of that awful visitation could be expected from a nation pre-eminent for haughty pride and vain-glorius pomp.

So deeply was one of the infidel editors of the Boston *Investigator* impressed with the evidence of Layard, that he said in his columns in 1859: "Hereafter, whatever we freethinkers may have to say of the divinity of the old Book, not one of us shall ever question the genuineness of its history."—*Extracts from Chautauqua Lectures.*

QUESTION COLUMN

Ques. If our debt is paid, why is it said in Scripture that we are *forgiven* our trespasses?

Ans. It would be useless for a *sinner* to approach God asking to be forgiven because he also forgives trespassers against him. This would be no ground for forgiveness and is *never* held out thus in Scripture. The prayer referred to—"Forgive us our trespasses as we forgive those who trespass against us"—is *not for sinners.* Jesus said, "After this manner pray YE." Ye who recognize in Jesus, "the Lamb of God which taketh away the sin of the world"—ye who were once aliens, but now made nigh by the blood of Christ—*Ye* may say to Jehovah, "*Our Father* who art in heaven." And having made a covenant of self-sacrifice, if ye, through temptation, sometimes fail of perfectly keeping it, ye may pray to your Father *forgive;* and "whatsoever *ye* shall ask the Father in my name, he will give it you" (John 16:23). The world may not call God Father, but we "have received the spirit of adoption whereby we cry Abba, Father" (Rom. 8:15.) "He that abideth in the doctrine

of Christ hath both the Father and the Son." (2 John 9.)

Ques. Can a man who has made full consecration to the Lord remain a member of a secret society?

Ans. We cannot speak from personal experience, never having been a member of any such society. But if we should even take for granted that they are in no way *opposed* to the *doctrines* of Christ, and that they cultivate morality (which is at least questionable), still we should feel that we are out of place in them. We believe that neither consecrated time, money, nor influence could be thus devoted without interference with the saints' consecration vow to use *all* their time, *all* their money, *all* their influence, not only not against the Lord but in his service. Since this Journal addresses especially the *consecrated* class, we feel it unnecessary to do more than point out this confliction with the consecration vow. The same argument holds true exactly against every sectarian society called a church. Consecrated time, money and influence, cannot be thus wasted without injury to the cause, and *violence to the vow*, in our opinion. The wide scope of our consecration should, to the thoughtful saint, settle all the minor details of its fulfillment.

Ques. Again, can such consecrated ones consistently insure either life or property?

Ans. It is certainly a teaching of Scripture that we *should* "do good unto all men," and that, if even an enemy hunger, we should feed him. Insurance of life or property, like poorhouses and hospitals, is merely the putting of the teachings of Christ into a *business form.* It is the creating of a general fund by a large number, for the assistance of any one of their company in an extremity.

We see nothing in this out of harmony with the Master's teachings. Life Insurance is equivalent to the laying aside in a savings bank of a small sum, regularly, for the benefit of some dependent ones. We believe that such a provision by a father for a dependent family is not contrary to the *spirit* of Jesus' words, when he said, "Lay not up for yourselves treasures upon earth." A treasure is that upon which the heart is set, and many people make treasures of things of less use and value than money quite frequently—reputation, dress, pleasure, relics, etc.

To the truly consecrated no earthly thing should be *treasured,* all must be counted as *dross* in comparison with the heavenly things promised. All must be *lightly* esteemed, so that, at a moment's notice, we shall be ready and willing to sacrifice them to the will of the Lord or heavenly interests. Some statements by Paul should be understood to be in harmony with our Lord's words. He exhorts the Church to lay up money every week for the Lord's family—the Church (1 Cor. 16:2); and if right to lay up for this, would it be wrong to use reasonable precaution in laying aside whatever might be reasonably spared from the demands *of the present* for the future necessities or emergencies of an earthly family entrusted to your care by the same Lord?

But while remembering the words, that "He who provideth not for his own household, hath denied the faith and is worse than an infidel" (1 Tim. 5:8), let us also *beware* of the *much more common* error, of grasping miserliness which hoards, denying the necessities of the *present* in their families, and robbing them of the privilege of sharing in the furtherance of the Lord's work—one of the greatest privileges we can deprive ourselves of.

Ques. If those who die in infancy are to be restored to perfection on the human plane, please explain Jesus' words: "Of such is the kingdom of heaven"?

Ans. The import of this text evidently is: Of such *like* is the kingdom. This will be better seen by reading the next verse (Mark 10:15): "Verily, I say unto you, whosoever shall not receive the kingdom of God AS *a little child,* HE shall not enter therein." See also Matthew's account of this, ch. 18:1-6.

This shows that Jesus is representing the gentle, teachable, guileless, humble disciple by a little child. How beautiful the thought—"children of God!" "Howbeit, in malice be ye children, (having none) but in understanding be men." (1 Cor. 14:20).

Ques. Please explain Heb. 12:8?

Ans. The Diaglott renders this passage thus: "But if you are without discipline, of which all have become partakers, then truly you are spurious and not sons." The apostle shows that during the present time those who are called of God to the new nature, must anticipate trials and temptations and oppositions, such things being necessary to their preparation for the grand and glorious future work for which God designs them; the overcoming of evil being a proper test of all who are designed to be sharers of God's kingdom power.

Paul in the context shows, that to be a follower of Jesus, is not to be carried to glory on flowery beds of ease; not to *reign,* but to seek to win a right to the kingdom; not to put on the dress of a racer merely, but to so run as to obtain the prize, which implies weariness, difficulties and obstacles to be encountered. He points out that thus it was with the first runner of this course—Jesus, our leader, captain and forerunner—who opened up this "narrow way" to us by giving himself a *ransom* for us. Paul argues that we should look to Jesus as a *pattern:* if his was a race of trial, discouragement and conflicts with evil, we should expect the same, and not be surprised at fiery trials. Was his name cast out as evil—was he hated without cause—did his brethren disown him—was he cast out of the synagogue because he told the truth—and were all these things grievous rather than joyous—discipline rather than pleasure? If so it was with the example and pattern, so it will be with every true follower. Instead, then, of regarding such sufferings of the present time as evidences of disownment by the Lord, we should look for and receive them as *evidences that we* are accepted as sons, and in training for the promised royal honors. To be without such evidences would indicate that we had never been "begotten by the *word of truth.*" (James 1:18.)

Though they might have been begotten to some *other hope* by the word of traditions of men, promising a kingdom, etc., on other conditions—such would be spurious and not real heirs of the *kingdom.*

Ques. What will become of those who hear the Gospel and reject it?

Ans. We would say first, that many are supposed to hear the Gospel who really never do hear it. Jesus said, "Him that hath an ear let him hear." But the God of this world (Satan) has stopped many ears and blinded many eyes, so that they cannot recognize the joyful message we bear. We have the promise, however, that in due time all these deaf ears shall be unstopped, and the blind eyes shall be opened, and then this Gospel in its fulness shall be "testified to all."

If you do not refer to this class (which includes the great mass of the world), but to a class who have actually heard and received the fundamental truth of the Gospel, that Christ died for our sins according to the Scriptures, and who were actually justified by faith, but who never consecrated themselves as living sacrifices to God, and thus rejected the good news of *high calling,* we would say of these that they lose their privilege of joint-heirship and reign with Christ.

But if you refer to still another class, viz., those who having heard the Gospel, and having been justified by faith in it, have also covenanted to become living sacrifices, and who afterwards reject the Gospel and become the enemies of the cross of Christ, counting the blood of the covenant wherewith they were sanctified a common thing; for such the Scripture says there remaineth no more a sacrifice for sin. Such are, indeed, in a sad condition. In their justification, such had received by *faith* the benefits from Jesus' death which the world in general will actually receive soon; then they gave up that justified human hope for a hope of sharing the divine nature. Now if they cast aside the only anchor, and "count the blood of the covenant wherewith there *were sanctified* an unholy [common, ordinary] thing"; such having had the full benefits of the ransom, and having then cast it aside, for such there remaineth no more an interest in that *sacrifice,* and, since Christ *dieth no more,* they are without hope. For such, death will be the *second* death, *i. e.,* not the one on account of Adam's sin, but for *their own.*

Q. Please explain Matt. 23:33.

A. This expression was addressed to the Pharisees as a class, and to the scribes or theologians among them, who zealously promulgated the traditions of the elders. They were looking for a future life as a reward for keeping the Law—or rather the traditions of the elders. Jesus, denouncing their hypocrisy, points out their real character, and, expressing his just indignation, exclaims: "Ye serpents, ye generation of vipers, how can ye escape the damnation (judgment) of hell (Gehenna)? That is, How can ye escape the judgment to destruction? Gehenna was a place, outside the city of Jerusalem, for the burning or destruction of offal and the bodies of criminals. Jesus here uses it as a symbol of destruction, to which they were justly condemned.

Think not, however, that they were the poor degraded outcasts of society. I tell you, nay. They were the most strict religionists and the most popular and refined theologians of their day—having a form of godliness, but denying the power thereof. But, though they shall not have a resurrection to life *as a reward,* as they expected it, and though they were justly condemned to destruction, with all the rest of mankind, they shall have a resurrection, because he whom they rejected and slew bought them with his own precious blood.

ETERNAL TORTURE

A brother who was at one time pastor of the "Christian Church" in Boston, and whose attention had been directed to the doctrine of eternal torment, thus writes of the sympathetic view of that doctrine. We give you extracts:

"In pursuing the subject [eternal torment] I found no relief from the arguments or considerations advanced by the advocates of eternal woe respecting the sympathies of the righteous. Take for example the sentiments uttered by Jonathan Edwards:

"'The woes of sinners in hell will not be a cause of grief to the saints in heaven—but of rejoicing. This rejoicing will be the fruit of an amiable disposition, and a perfect holiness, and a conformity to Christ. At the judgment you may be ready to fly to some godly friend, but you will see them unconcerned for you, with joy ascending to meet the Lord, and not less joyful for the horror in which they see you. When THEY HEAR you GROAN and SIGH and GNASH YOUR TEETH, these things will not MOVE them to pity you. *After your godly parents shall have seen you lie in hell millions of years, or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery.* The torments in hell will be immeasurably greater than being in a GLOWING OVEN, BRICK KILN, OR FURNACE.'

"My soul sickened at such sentiments. It seemed to me that none but a monomaniac upon the subject could so write or believe. Scholastic theology may calmly reason of eternal woe; but when we examine the subject in the light of the fact that we, our families, friends, and fellow-men, as beings of sensitive natures, keenly alive to mental and physical suffering, are exposed to such a peril as the dogma of eternal misery asserts, one may indeed attempt to receive, or imagine it as true; but as Bp. Newton has well said, 'Seriously believe it you cannot!' It would be a perversion of human nature to do so, to say nothing of the spirit of Christianity.

"Our heavenly Father has taught us by both precept and example to be 'kind to the unthankful and unholy' in this life, and our hearts are easily roused by the sufferings of our common humanity. But, we are told, in the world to come we shall behold countless myriads of the lost in the torments of hell, as 'in an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture,' and not feel one sympathetic emotion, or our happiness be for a moment marred by the terrible scene!"

VOL. V PITTSBURGH, PA., SEPTEMBER, 1883 No. 2

VIEW FROM THE TOWER

We see darkness lifting in certain directions and with certain classes. The dawning light of truth which soon shall flood the world and permeate the present recesses of error and sin, is even now growing a little more grey as the darker shadows flee.

The interest in truth in general, upon all subjects, is spreading daily, and upon the most weighty and important subject of religion it is making rapid strides. Of course this does not apply so fully to the more *advanced* religious truths. But even of these *advanced* truths we may say, that they are making rapid strides among the *truly* consecrated, *i. e.*, among those consecrated to God only, and not to a sect.

The TOWER goes into over 10,000 families monthly, and though some in those families bitterly oppose it, it is steadily commending the truth to the consecrated, and hundreds of hearts and hands are daily contriving ways for spreading its message of the justice, wisdom, power, and love, of our God.

The TOWER goes monthly to about 800 ministers of various denominations, and though some take it in secret and send us the names of fellow ministers to whom to send sample copies, who would not be known as the sender; and some preach long and loud against the "glad tidings," yet the *truth* is spreading and is affecting, directly and indirectly to some extent, the utterances of probably one-third the pulpits of this land and many in England. There is no resisting it; for it is of God. The King is present and is leading his truth, long trampled in the dust, to certain victory.

We mentioned in a recent issue that there are nearly two millions of Swedes in this country, among whom are many earnest Christians some of whom are becoming interested in "this way." We mentioned also the desire to furnish such, a tract similar in substance to our issue, No. 4, Vol. 4, of TOWER, and the establishment of a FUND for this special purpose. Some are now inquiring about it, and though we have to report but a small sum, yet it was mostly subscribed during August! and a few more months similar would enable us to publish at once. The fund now contains $153.08. We lay before you as usual extracts from a few

INTERESTING LETTERS

Marion, Iowa.

DEAR EDITOR:—A gentleman called at my study a few days ago, and I received of him a little pamphlet entitled, "Food for Thinking Christians." I did not think the pamphlet of much importance at the time, but from curiosity more than anything else. I began to read it, and I soon found that the title was not a misnomer, but that it was indeed food for thinking Christians. I have not finished reading it yet. Some facts, I think, will bear re-reading. I find in it many new and valuable ideas, and, as I am bound by no man-made creed, I am at perfect liberty to receive them.

Many of the positions are new to me, and as beautiful as they are new. Part VIII., on "The Narrow Way to Life," advances some new thoughts in regard to Christ that thoroughly revolutionize my former notions.

Well, I simply thought I would drop you a line to say I am being greatly profited by this little pamphlet, and I wish you God-speed in the good work of teaching the living oracles.

In the one Hope, ————, M.D.

Pineville, Mo.

MY DEAR BRO. RUSSELL:—By a fortuitous circumstance, which, however, I regard as providential, ZION'S WATCH TOWER was brought to my attention, and I was much astonished to think I had lived so long on the outskirts of civilization without knowing what was going on. I have been waiting and trusting, a little like the old prophet Elijah, almost thinking I was left alone, when to my astonishment I learn from the TOWER that a work is going on, and thousands are yet in existence who do not bow the knee to the image of Baal or Babylon.

I have passed my three-score years and ten, and three over. I was indoctrinated into the faith of Christ and consecrated to the service of God in my twenty-third year. Having drank deeply at an early period of the sentiments that seem to pervade the TOWER, I turned away from the doctrines of men, and regarded myself measurably as standing alone. I have written much upon the heavenly theme, as well as spoken much, but, to all appearances, to no avail. I appeared to address an unappreciative people. But now, as two drops of water, if placed in close proximity, will flow together by the law of affinity, so is my joy enlarged, and my heart goes out to you, my brother.

Having waded through many vicissitudes through a long life, and now standing on the verge of the grave, as it were, I cannot expect to reach the period which will usher in the reign of the Christ of God. But, be this as it may, I have a well-grounded hope that, whether living or dead, I shall stand in my lot at the end of the days; when all tears shall be wiped away, and when his suffering and waiting saints—the body, the bride of Christ—shall be received and installed into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Will you please send me the TOWER? Being decrepit with age, I am unable to work much, and can scarcely meet the demands of nature, food and raiment, and if you will so regard it, I am one of the Lord's poor. From what I can learn, the circulation of the TOWER is great, and what astonishes me is to think that a work of such magnitude and of such a character has grown up without my knowledge. I wish to learn more of it. You speak of the flock as being small; this however, is not strange to me, but how small or how large are matters of my present solicitude. . . . .

Your brother in Christ, ————.

Moe's River.

BRO. RUSSELL—*Dear Sir:* While visiting friends, not long since, I saw the WATCH TOWER for the first time. My friend gave me some numbers of the TOWER, also "Food for Thinking Christians." I am highly delighted with them.

I am, and have been for twenty-five years, a minister of the Gospel, but have not dug after truth as much as I might. I want to know more of these things. O, what good, blessed gospel truths I find in "Food for Thinking Christians." Will you be so kind as to write me as soon as possible, and send me as many papers as you can, not only for myself, but for others, who are just now hungering and thirsting after righteousness?

I am yours, &c., ————

SHACKLES BREAKING

The following is the brief report of a sermon of a Presbyterian minister of this city, delivered to his congregation not long since and clipped by us from a Pittsburgh daily paper. It serves to show the drift of intelligent thought on certain subjects. Though this Brother shows in this sermon no evidence that he understands God's plan or has any special insight to the teachings of Scripture on the subjects, yet it does show that he has a *reasonable mind* and is honest enough to express his convictions in a manner which, to say the least, must endanger his title, honors and salary in Babylon.

We pray that the Lord may guide him into the truth more and more. As he gives evidence of some reason and candor, two indispensable qualities for growth in grace and knowledge, if he also be *wholly* consecrated to the Lord and not to a sect, or creed, so that he shall rejoice to sacrifice *all* for the truth, counting not his life dear unto him, then doubtless he will be owned and esteemed of God proportionately as he becomes disowned and dishonored by a worldly system, *called* the Church, but which is now given up and "spued out." The extract is as follows:

"Yesterday morning the Rev. E. R. Donehoo delivered a sermon which is at variance with the old and accepted idea of the future life. The following extracts give an idea of the Reverend gentleman's views:

"For the work of a man shall he render unto him and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment."—Job 34:11-12.

" 'The old doctrine of the literal hell of fire and brimstone is not very strenuously urged even by the most rigidly orthodox in these days. Nor has the surrender of this idea been followed by a declining confidence in the authority of Scripture. It cannot be denied that in proportion as the harsh and cruel dogmas of Christian doctrine which once were the constitutional elements of every pulpit discourse, are abandoned, the beauty and harmony of Divine truth begins to appear. There was a time not very far distant when the chief argument employed in persuading men to give up sin, was in so picturing the condition of the lost in hell as to inspire the impenitent with terror and thus drive them through sheer fright into the fold of believers. The idea of present reward, from the pursuit of that which is in itself good and true and virtuous was scarcely ever brought into view. Through the influence of such instruction, it became the settled conviction amongst a large class that one or the other fate awaits every one immediately at death: Hell with its unmitigated miseries or Heaven with its unmingled joys. To have failed of the heavenly standard, even iin the slightest degree, is to plunge into the deepest and most hopeless abyss of hell eternally. To have spent a lifetime in open and defiant rebellion against God, and yet in the final hour to have repented and sued for mercy is to escape every torment of the damned and to attain to all the bliss in store for the righteous.

" 'Such are the teachings with which sinners have too often been terrorized and saints regaled. All this may be good theology, which I doubt, but of this I feel perfectly assured that it is out of all proportion to the ordinary views of justice and equity, and utterly out of accord with the dictates of enlightened reason. If human courts should undertake to administer the law on any such principle, the judges would be held up to public scorn and society would rise up with the one common impulse to protest against such a partial, unjust and inhuman method of procedure. The punishment must have some relation to the enormity of the offense.

" 'The great error with too many religious teachers has been that they have constructed their theology, so far at least as heaven and hell are concerned, not from the word of God, the only reliable authority at hand, but from the distorted and ghastly visions of Dante, or the equally grotesque and wholly unreliable imaginings of Milton, or the monstrous conceits so characteristic of the revivalists of the last century.

" 'The rule laid down by Christ is the safe one and in harmony with every portion of revealed truth: "Unto whomsoever much is given, of him shall much be required." The application of this rule should set at rest forever the delusion so often entertained that God will dispense indiscriminate rewards to His friends and indiscriminate punishments to all who have broken his law. The doctrine taught by Christ is that the more light the greater will be the punishableness of sin. To the Pharisee of his time he said: "If ye were blind ye should have no sin, but now ye say 'we see,' therefore your sin remaineth." And James bears like testimony: "To him that knoweth to do good and doeth it not, to him it is sin." Knowledge carries corresponding responsibility. "If I had not come and spoken unto them they had not had sin, but now they have no cloak for their sin." From this we learn that a knowledge of the gospel brings with it a responsibility to accept it.

" 'While increased knowledge brings with it increased responsibility it must not be therefore inferred that mere ignorance will of itself constitute an excuse. The ignorance may be self-incurred, it may be guilt, neglect of available opportunities to inform oneself, in which case no mitigation in the punishment may be expected.

" 'What is true of punishment is as true of rewards. The reward will be in proportion to the service done and work rendered and character sustained and duty discharged. Each man here and now is determining for himself what degree of misery or happiness shall be meted out to him in the eternal world. And however strictly the great Judge will punish every transgression, I have no fear that Satan's dominions will bear any proportion to those of an omnipotent King. After sin has been thoroughly punished and every rebel consigned to his doom the redeemed shall be made up of all ages and climes, innumerable as the sands of the sea shore, not one excluded from heaven's joys in the end, but those who deliberately invoked their awful doom.' "

FRUITS OF THE SPIRIT

"If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."—2 Pet. 1:8.

Good works and knowledge are so closely related that it is useless to think of separating them; they are produced by the same Spirit. Believing this, the TOWER seeks to present the deep things of God not to a worldly class, but to the consecrated, in whom the fruits of the Spirit are being produced, realizing that the natural man [the unconsecrated] receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. (1 Cor. 2:14.)

Wherever, therefore, and in proportion as we find the fruits of the Spirit, we expect to find the *Spirit* which produced those fruits. And all possessing this Spirit and using it, will be able not only to grow in grace but in knowledge also, and shall be neither barren nor *unfruitful in the* KNOWLEDGE of our Lord.

This statement of the inspired Apostle, that a man cannot be *fruitful* in the graces and barren in the knowledge of the Lord, may and should astound some who boast of their graces and freely admit their ignorance of the Lord and his plans.

Many who seem to be religious have only a *form* of godliness, a form of faith, a form of patience, a form of charity, a form of brotherly kindness. May we not, on Peter's authority, safely set it down that those graces are like clusters of grapes tied on to thorn bushes and not the *real fruit* of the vine, if we find not *with* them that essential favor of God—a "*knowledge* of the Lord Jesus Christ?" May we not conclude that such, if ever purged from sin by faith in the sin sacrifice, have been blinded by the God of this world, and "cannot see afar off"—cannot grasp or appreciate the things future in the unfolding of our Father's plan. (Verse 9 and Jno. 16:13.)

The Apostle continues, verse 10: "Wherefore the rather, brethren, give diligence to make your calling and election sure." As though he said on this account you must criticise yourselves very closely to see that you are developing the real fruits of the Spirit, remembering the test I have given you, that the real fruits will have among them, prominently, an increasing *knowledge* of our Lord—a close, intimate acquaintance and communion with him—in which he will reveal *himself to us* by showing us "things to come."

Nor can the *knowledge* fruit be obtained independent of the other fruits—[though a parrot-like *form* of knowledge might exist without the others, it should be thus recognized as only the *form*]—because these various fruits are results of the same spirit or sap. And if one of these fruits withers and dies, it indicates that the supply of sap is being cut off, that the spirit is being lost by that branch, and surely indicates that all the fruits are withering and dying. Let all these fruits be in you and *abound;* quench not the Spirit. "For if you do [bear all] these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (Verses 10, 11.)

But, does some one suggest, that thus making *knowledge* one of the necessary fruits of the Spirit would exclude from the spiritual class many ministers and others? We reply, that while *knowledge* is essential, it does not follow that the knowledge must be *perfect*. It has pleased our Father to permit a veil of error to be drawn across his plan—

"Which veils and darkens His designs."

And only as it becomes *due time* does he remove that veil gradually, finally completely finishing *"the Mystery of God."* Hence, *knowledge* as a fruit of the Spirit, could never heretofore reach the same size which it *now* may and *should* attain. God expects the size of this fruit to be proportionate with its opportunities and possibilities. As an illustration—we refer you to the words of Albert Barnes, quoted in another column. These prove that what he knew of God's character, as revealed through nature and in our Lord Jesus, had won his heart, so that, in comparison, the errors of that man-made theology were irreconcilable. As the due time for these mists to be cleared away has come we should expect all such to advance in the shining path.

ACCEPTABLE WITH GOD

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—Psa. 19:7.14.

In the midst of the trying scenes of this day of the Lord how necessary that all the little company of consecrated ones should continually breathe this prayer. Doubtless all feel the almost overwhelming force with which the tide of innumerable temptations are brought to bear against them. To some the world presents unusual attractions, to some business brings increasing cares, to some error presents its most plausible and deluding forms, and to others weariness in the conflict with temptations within and without calls for rest and inactivity; and because iniquity abounds the love of many waxes cold.

The inspired Psalmist not only puts this prayer in our mouth, but he suggests the means by which we may be acceptable to God, recommending the Word of the Lord as able to bring about this desired result, saying: "The law (margin —doctrine) of the Lord is perfect, converting the soul"—bringing us back to a condition of harmony with God. Without a close study of the teaching of our Father's Word it is impossible to do or think those things that are pleasing in his sight. "The testimony of the Lord is sure, making wise the simple." Those who come to the Word of the Lord in simplicity of heart, with no other desire than to know his will, shall surely obtain the heavenly wisdom.

"The statutes (precepts—teachings) of the Lord are right, rejoicing the heart—imparting the necessary stimulus to enable us to stem the tide of opposition. "The commandment of the Lord is pure, enlightening the eyes"—giving us the right ideas of justice, love, etc. "The fear of the Lord is clean, enduring forever." Filial fear of the Lord, which dreads to do anything to break the existing harmony, is a right and proper fear, not a slavish fear; and this loving fear will endure forever between those whose hearts are thus in harmony with God.

"The judgments of the Lord are true and righteous altogether." His judgments as to right and wrong in any matter are always correct. If we cannot trust our own warped and erring judgment, we may always find a clear and unmistakable expression of our Father's unerring judgments in his precious Word.

"More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." We should thus appreciate and search for our Father's judgments, our Father's expressions of justice and right and truth. "Moreover, by them is thy servant warned, and in keeping of them there is great reward." We are warned against the danger and errors into which our own warped and erring judgment would lead us; for "Who can understand his (own) errors?" Let our prayer ever be, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins." If we presume to set up our judgment against the Lord's judgment in any matter, as expressed in his Word, we fall at once into the snare of the adversary.

In view of these things, let us humble ourselves under the mighty hand of God, meditating much upon the precepts and teachings of his Word, that through them we may be imbued with their spirit. And thus the words of our mouth and the meditations of our heart shall be acceptable in the sight of the Lord, our strength and our Redeemer.

MRS. C. T. R.

PRAISE OUR GOD

"All nations whom thou hast made shall come and worship before thee, O Jehovah, and shall glorify thy name."—Ps. 86:9; Rev. 15:4.

Arise all down-cast souls, arise,
No longer sit in mournful gloom;
Go forth to meet your risen King,
Who comes victorious to the throne.
Rejoice, rejoice, glad songs of praise
To God's eternal glory raise.

Lo! Satan vanquished from Him flies,
The "powers of darkness" dread the light;
The grave is opened by His power,
The bruised Serpent yields the fight.
Rejoice, rejoice, glad songs of praise
To God's eternal glory raise.

Alone he fought the glorious fight,
Alone he conquers every foe;
Then unto him let anthems rise,
And songs of love forever flow.
Rejoice, rejoice, glad songs of praise
To Christ's eternal glory raise.

Earth then as Eden—man restored—
All bright and happy here below;
Saints glorified and with their Lord,
Who shall not praise thee then, O God!
Rejoice, rejoice, glad songs of praise
To God's eternal glory raise.

From "Zion's Watch Tower" now we see
So *near*, that grand and glorious day;
The thousand years of jubilee,
When love once more mankind shall sway.
Rejoice, rejoice, glad songs of praise
To God's eternal glory raise.

NOAH'S ARK

The following item is clipped from the *Chicago Tribune* of August 13th:

"London, August 9th. A paper at Constantinople announces the discovery of Noah's ark. It appears that some Turkish Commissioners appointed to investigate the question of avalanches on Mount Ararat suddenly came upon a gigantic structure of very dark wood protruding from a glacier. They made inquiries of the inhabitants. These had seen it for six years, but had been afraid to approach it because a spirit of fierce aspect had been seen looking out of the upper window. The Turkish Commissioners, however, are bold men, not deterred by such trifles, and they determined to reach it. Situated as it was among the fastnesses of one of the glens of Mount Ararat, it was a work of enormous difficulty, and it was only after incredible hardships that they succeeded. The ark was in a good state of preservation, although the angles—observe, not the bow or stern—had been a good deal broken in its descent. They recognized it at once. There was an Englishman among them who had presumably read his Bible, and he saw it was made of the ancient gopher wood of Scripture, which, as every one knows, grows only on the plains of the Euphrates. Effecting an entrance into the structure, which was painted brown, they found that the admiralty requirements for the conveyance of horses had been carried out, and the interior was divided into partitions fifteen feet high. Into three of these only could they get, the others being full of ice, and how far the ark extended into the glacier they could not tell. If, however, on being uncovered it turns out

to be 300 cubits long it will go hard with disbelievers."

The gopher wood of which the Ark was built, is generally supposed to be the *cypress*, famous among the ancients, and frequently mentioned in Scripture. It is remarkable for durability. Instances are related of doors and posts made of this wood which had lasted 1,100 years.

Remembering, also, that Mt. Ararat is covered with perpetual snow and ice for more than 3,000 feet below its summit, and that an earthquake which shook it in the beginning of the present year (1883) broke loose tremendous quantities of this ice, burying under the avalanches whole villages, we cannot but think that the foregoing article is not so unreasonable as might at first appear. The same wise God who placed the Great Pyramid "in the midst and in the border of Egypt," for a *sign*, now but commencing to speak to men of science, may have hidden away Noah's Ark, burying and *preserving* it in ice, ready to be another witness to the most illiterate. We can only say, it would be "just like God," and in perfect harmony with our teachings, that the *outward* evidences of the truth of the Bible, for the instruction of the natural man, should begin to increase; and we expect that these will multiply during the coming thirty years.

OUR GOSPEL HID TO SOME

"Therefore having this ministry, even as we received mercy we faint not; but have repudiated the secret things of shame; not walking in craftiness, nor falsifying the Word of God; but by the *exhibition of* THE TRUTH approving ourselves to every man's conscience in the sight of God.

"But if, indeed, our Glad Tidings be veiled, they have been veiled to those who *are perishing* [lost], to those unbelievers whose minds the God of this age *blinded*, in order that they might not [or, so that they cannot] see clearly the effulgence of the Glad Tidings of the Glory of the Anointed One who is the likeness of God." (2 Cor. 4:1-4).

The above rendering in the *Diaglott* brings to the surface of this passage a beauty and meaning more difficult to grasp from the common translation. How true and forcible this expression, and how applicable to the *Glad Tidings* as now seen shining out in fullness and beauty, declaring our Father perfect, not only in Wisdom and Power, but also in Justice and Love.

Very much of what is preached *today* as Gospel is far from being glad tidings. Instead of revealing the glory of God's character, a vast amount of what is taught, like rubbish, almost conceals the truth held, and dims and tarnishes God's justice and his love by misrepresentation; and though instilled into men from childhood, it does not *commend itself to the conscience* of even its advocates. In proof of this, we quote the following from the pen of that good man, *Albert Barnes*, who, alas, was much blinded by the deceptions which the Prince of this Age had engrafted on *theology* before his day. Were he living now and brought in contact with the glad tidings now shining, probably he would rejoice in the light from the Word of God.

Mr. Barnes says:

"I see not one ray to disclose to me the reason why sin came into the world, why the earth is strewn with the dying and dead, and why man must suffer to all eternity. I have never seen a particle of light thrown upon these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer or a thought to suggest that would be a relief to you.

"I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit that I have; but I confess, when I look on a world of sinners and sufferers, upon death-beds and grave-yards, upon the world of woe, filled with hearts to suffer forever; when I see my friends, my parents, my family, my people, my fellow citizens;—when I look upon a whole race, all involved in this sin and danger; when I see the great mass of them wholly unconcerned; and when I feel that God only can save them, and yet he does not do it, I am struck dumb. *It is all dark, dark to my soul, and I cannot disguise it."—Albert Barnes' Practical Sermons*, p. 124.

Of the Glad Tidings which we proclaim—some publicly, some privately—it is true that we repudiate the darkness and traditions of men brought from the "dark ages"—"not walking in craftiness [substituting traditions for God's Word], nor falsifying the Word of God—[wresting, twisting and ignoring Scripture] but by the EXHIBITION *of the* TRUTH approving ourselves to every man's *conscience*. Not that all will acknowledge the force, grandeur and harmony of our teachings, but we may be sure that *"in the sight of God"* all who hear and carefully weigh these *Glad Tidings* will in their hearts approve it as reasonable and beautiful; *unless*, as the Apostle here remarks, the God of this age [Satan—John 14:30] has blinded their eyes. If our glad tidings be hid—veiled, obscured —it is not the fault of the glad tidings, for to all who can see, it is glorious, harmonious and bright. Where it comes and cannot be seen, the fault is not in the light but in the eye.

As originally created, man was in his Creator's mental likeness: Justice, Mercy, Love, etc., in man were the same in kind as in God: so much so that they could and did, even since the fall, *reason together* on these subjects (Isa. 1:18). But from the very outstart Satan's policy seems to have been to *blind* men. He blinds and obscures and obliterates, as far as possible, these God-like qualities in them; and in addition seeks to misrepresent God's character, and thus hinder their recognition of these qualities in Jehovah.

Looking about us today we see people thus blinded everywhere, and from various causes. Some worship the work of their hands. In them the moral qualities—justice, love, etc., are almost extinguished. These retain scarcely any of the image of God, in which man was created. They are almost totally blind: yet in their blindness they are *"feeling after* God, if happily they might find him," as Paul expresses it (Acts 17:27). Another class he blinds in an *opposite way*—with pride and liberty of earthly wisdom, science falsely so called. Vainly puffed up by their own wisdom, this class often become fools, who say in their hearts "There is no God" (Psa. 14:1).

Another class who escaped his arts as applied to the two classes just mentioned, Satan seeks to *blind* in yet another way: this class has caught some glimpses of God's character; they see a little of his power, but to his justice, wisdom and love, they are blinded by Satan who, by mixture of dishonoring falsehoods with their little truth, conceals the grandest elements of the divine nature. Those thus blinded cannot appreciate the *glad tidings*. This is no less true of many called Christians today, than of religionists in past centuries.

When Jesus wanted to point out the blind in his day he did not mention the heathen, but the favored people of Israel, and especially the Pharisaic Doctors of the Law. It was to these he said that they were *"blind leaders* of the *blind"* (Matt. 15:14). Satan's method by which he blinded the Pharisees. was the same which he now uses with such effect on a similar class. Jesus mentions their cause of blindness—"Ye have made the commandment of God of none effect through your traditions" (Matt. 15:6). Satan could not get Israel to forsake the law and become idolaters, therefore he took the opposite course, and by multiplying the *forms* and ceremonies of religion, he satisfied their consciences, while he blinded them to the spirit, or true meaning of the Law. So now, with the spread of general intelligence, Satan keeps changing his tactics to hinder the light of the glad tidings from being appreciated.

For a time, through Papacy in the dark ages, Satan had succeeded not only in blinding men by religious forms, but in almost extinguishing the glorious light; for he had almost destroyed the Lamp itself—"Thy Word is a lamp." Bibles were destroyed until it was supposed that none remained. But God, though permitting the prince of this world to reign, did not leave men in total darkness, and soon the fires of the Reformation began to light up the world and scattered much of the darkness.

But our wily foe, unable to restrain the light (the truth) transformed himself into a seeming angel of light (messenger of truth). He led the Reformation into success, pride, and worldly honor, and introduced a worldly spirit so as to *blind them* in an opposite direction. As Israel had the Law, these have the Bible; but they glory more in printing Bibles, owning Bibles, and reading Bibles, than in *studying* and *understanding* them. Bibles are bought and worshiped and occasionally read; but the creeds of past ages and traditions of the Fathers are *studied* and *practiced*. Satan now, unable to hinder the publishing of Bibles, endeavors to have them read through creed-tinted spectacles. These will blind them so that the light of the glorious glad tidings can scarcely be discerned.

Many who have been led to see some light, are blinded by fear; they fear to let their light shine; they fear to let any one know that though once blind, now they begin to see. These wear their goggles when others are in sight, and take them off a few moments when alone. They have the spirit of bondage and fear which bringeth a snare and blindness upon them again. Such are not worthy to be of the Bride,

the Lamb's wife, as Jesus said: "Whosoever is ashamed of me and of my words . . . . of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Let the dear saints who by the truth have been translated out of darkness into this glorious light wherein we stand and rejoice, give special heed to another blinding influence. We have known some who had clean escaped from all those snares and blindings, and who had seen much of the glory of the glad tidings, who were still pursued by the adversary, and again brought into bondage and darkness, being led into spiritual pride and ambition; and such the adversary harnesses into the service and blinds to the truth, by engaging them in manufacturing and spreading fancied *new light* which has foundation and support neither in hoary tradition nor in Scripture, and whose only passport is that it is *new*.

Of such are some of the modern theorizings on the Atonement, which strike at the very foundation of the Christian's hope, and are blinding and overturning the faith of some.

Some others are blinded by prosperity: Satan throws them handfuls of gold, and their eyes become so fastened on it, that soon the *glories* of the glad tidings begin to fade from view, and they, too, are in outer darkness. Others are blinded by the *cares* of this life. They are made to appear necessities, so that all the energies of life may be absorbed in the things which perish; and that the heavenly things, being neglected, may fade from view. Let us beware of every blinding influence and keep the *one* thing constantly before us, saying as did Paul: "This one thing I do, forgetting the things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

THE PERISHING BLINDED ONES

Thus seen, the blinded ones not only embraced nearly all of Jesus' day, but nearly all of every age since; and the Apostle says they are the *perishing*—the *lost*. What does he mean? Some tell us he means that all these billions of blinded ones are going to a place and condition of eternal torture because *blinded* by Satan. We answer, No; they and we were ALL lost—*perishing in death* because of Adam's sin—and the difference between those who SEE *by faith* the glorious promises of God, as though already fulfilled, and those who are blinded by Satan so that they cannot see, is, that those not blinded have joy and peace through believing, and are *reckoned* SAVED both by God and themselves, while the blind are still in the *lost condition*—still under *condemnation*, even though Christ died for them. The benefit of Christ's death becomes applicable to each, as he by faith grasps Christ's sacrifice as the "propitiation for our sins." The blinded ones are unable to realize the ransom, hence are still among the lost or condemned.

But we inquire, Shall it be thus forever? Will Jehovah forever permit the god of this world to blind men, so that, though the sacrifice for sin has been given, the blinded cannot see and take the benefit of it, by accepting their share in it?

Oh, no; there comes an end to the reign of "the god of this world." He who *redeemed* men is commissioned to "put down all rule and all authority and power" other than that of Jehovah (1 Cor. 15:24, 25). The great clock of the Ages has just tolled the close of Satan's 6,000 years' reign: the appointed "heir of all things," Christ—Jehovah's *vice-gerent*—is present, and the binding of the great blinder—the prince of this world, the prince of darkness—is commenced. When he is bound and shut up for a thousand years that he may not deceive and blind the nations during the reign of Christ, think you will the mass of the world be blinded still? If it required his continued arts to prevent the true light of the gospel from being seen, what will be the result of his binding? Surely it will be sight to the blind.

To this agree the words of the prophet: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart be strong, fear not: Behold your God shall come with vengeance, even God with a recompense; he will come and save you." "THEN *the eyes of the blind shall be opened*, and the ears of the deaf shall be unstopped."

The RANSOM *for sin* will then be clearly *seen*, "and the *ransomed* of the Lord shall return (from the lost and perishing condition) to Zion (God's *fortress*) with songs and everlasting joy upon their heads; THEY *shall obtain* joy and gladness, and sorrow and sighing shall flee away." (Isa. 35.)

Does some one inquire why the god of this world was so long permitted to blind mankind to the glories of God's character and plans? We reply that it was not *long* in God's estimation. A thousand years are to him but as one day—as a watch in the night. Then, too, he had an object in permitting Satan's reign. It furnished bitterness and distress to men in their experience under sin, which prepares them to appreciate the true light and reign of righteousness when due. And the blinding of the many served to develop and select the choice first-fruits unto God and the Lamb, the "little flock," who are to be joint-heirs with Jesus Christ their Lord, who shall share with Christ the glories to follow. They are to share in the bruising of Satan (Rom. 16:20) and in blessing and restoring of sight to the blind.

It was referring to this future healing of the deaf and opening of blinded eyes of the understanding, that Jesus said to the disciples: "Greater works than these shall ye do." Thus far Jesus' disciples have never done greater works than his for the blind and lame and sick but in the dawning Millennial Day, they with him shall do the greater works—they shall not only heal the bodies but the minds of men.

In fact Jesus' miracles were also types of spiritual blessings yet future, as we read: "These things did Jesus, and manifested forth (showed *beforehand*) his glory" (John 2:11). The glory of Jesus is still future and will be shown "when he shall come to be GLORIFIED IN HIS SAINTS, and *to be admired in all them that* BELIEVE IN THAT DAY." (2 Thes. 1:10). That coming glory was foreshadowed by his miracles. When it is remembered that very many of his miracles, in fact most of the notable ones, were done on the seventh or Sabbath day, it will be seen that this also was typical, and foreshadowed the fact that the great healing time would be the seventh thousand years—the Millennium—the great Sabbath of rest in Christ, in which the world will be *reinvigorated* and perfected for the eternal ages of sinlessness to follow.

"JUDGMENT TO COME"

It is a common thing to hear people talk of "the judgment day," as though there were but one judgment day, and that was in "the world to come;" or, if we were to state it according to the popular theology, we should say the world to which we go, meaning by the word *we*, all mankind. We understand this misconception to come from not "rightly dividing the Word of truth."

There is no doubt that there is another world, or state or being, to which Jesus our blessed Redeemer and Lord has gone "to prepare a place" for us, and, when so prepared, "will come again" and receive us unto himself. (John 14:23.) But the word *us* does not apply to the *world* in the sense of embracing the whole human race, as is clear from a following chapter (16:20): "Verily I say unto *you*, that ye shall weep and lament (at his absence), but the *world* shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." Again, in the 15th chap., 18 and 19 vers., Jesus says: "If the *world* hate *you*, ye know that it hated me before it hated you. If ye were of the *world*, the world would love his own, but because ye are *not of the world*, but I have chosen you *out of the world*, therefore the world hateth you."

We think no one can fail to see a clear distinction made here between "the *world*" and a class for whom Jesus was about to go and "prepare a place." He was to prepare the place, and they were to be prepared *for* the place through the teaching of the Holy Spirit, "the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him."

They (the disciples) were to become acquainted with the *Spirit* of truth, not the letter only, but the very *nature* of truth, the truth *itself*, should be their guide (John 14:17, 26 and 15:26), enabling them to *judge themselves* according to the "law of sin and death," and according to "the law of the Spirit of life in Christ Jesus." They see that, according to the law of sin and death, they are *condemned* to death because the account of *sin* stands against them in "the books," and it is a *just* account, and they acquiesce in it; but the Spirit of truth reveals to them the glorious fact that, by the *law* of the Spirit of life in (through or by) Christ Jesus," they are redeemed (liberated) from the *law of sin* and death; that the *race* is to live again in a coming age on account of this *ransom;* but that *now* (during the gospel age) those who hear and *believe* this may stand clear of the account, "made free from the *law* of sin and death," (because if they believe it, they will love the Redeemer, and condemn sin) and be *reckoned* NOW, what the world shall realize in *fact*, alive in (by on *account* of) Christ. (1st Cor. 15:22.—*Diaglott.*)

But here a seeming difficulty arises; it is asked, how it is

that they are made free from the law of sin and death and yet have to die? But, it must be remembered, that they are *already dead* under the law of sin (*i. e.*, legally), but they are to be saved *from* (out of) death, not from *dying*. This is to be a *fact* with the world in the coming age, and, to him who believes it *now*, it is now *reckoned, i. e.*, he is reckoned as having suffered the penalty of the law of sin, and as having been restored to life by "the *law* of the Spirit of life in Christ Jesus." His faith causes him to *walk according* to "the Spirit of life." "There is, *therefore*, NOW no condemnation" to *such* an one.

Such have ears to hear the gospel *invitation* to the *higher life*, the "high calling," which involves the consecration of that redeemed and restored nature, to death, with Christ. This call to the higher life, to be made a "partaker of the divine nature," is not a command, but is a "holy invitation," a glorious privilege, to suffer and die with Christ that we may be also glorified together.

This, then, is a *part* of the present judgment (trial) of this world, the judgment which is now in progress among "the elect," and this judgment will exempt them from any further judgment ("condemnation"). (John 5:24.)

But there is another order of judgment going on now (to which we referred in the last number) in which the rulership of this world *is being judged*, and is about to be cast out, and *then* will follow the judgment to come. (Acts 24:25.)

But does some one ask if the human race are judged *twice?* We answer, Most certainly they are. A little thought will convince any one who is familiar with the Scriptures that this is the case, for all men *have been* judged *once* already; for "it is *appointed* unto men once to die;" that is, *one* judgment; for man would not have been condemned to death unless judged to be transgressors of some law, and "after *this* (still another) judgment." Not for the *same* transgression surely. What was the first judgment and sentence of the race for? For the sins of the *fathers*. The "fathers ate the sour grapes and the children's teeth are set on edge." (Jer. 31:29; Deut. 5:9.) For the whole human race suffer *now* for the father's sins, or *because they sinned?* Yes, in a certain sense, (*i. e.*, in Adam) yet not altogether for their individual sins, but the *nature* of the fathers, being polluted by sin, is *transmitted* to the children who come under the sentence of death for having the nature (disposition) *to* do just as the fathers did; as rebels in *heart*, they are under sentence of death. Then it is not for *actual* transgression that men die? Not for that *only*, but it is for the *disposition to* transgress. (Matt. 5:28.) The inherited taint renders them unfit to live, because with *such* a nature they *cannot* keep God's law. (Rom. 8:7.) Then, will the judgment to come consign them to eternal death, or eternal suffering, because they did not keep God's law in *this* age or life? Surely not; for it was their *inability* to keep it that caused their death, and called forth the mercy and love of the Father and of the Son, who *found a ransom* for them, and brought them from death again, and restored to them what they lost in Adam. But will *all* that was lost in Adam be restored? Certainly; there will be a restitution of *all things which God hath spoken* by the mouth of all his holy prophets." (Acts 3:21; Ezek. 16:44-63; Jer. 31:16, &c.) But if all that was lost in Adam is to be restored *to all men*, does some one ask what is the incentive to a holy life now? The incentive is exceedingly *great;* it is even an opportunity and the only one—we see no "second chance"—to attain unto the *divine nature*—IMMORTALITY. During the gospel age is the accepted time for *that* (Luke 4:19; 2nd Cor. 6:2); and if any one receiving an invitation to that "high calling" fails to make his "election sure," it will be an eternal loss, one which can *never*, NEVER be retrieved, though it should be "sought carefully with tears."

All men will be restored to what was lost in Adam, *unconditionally*, "For since through a man, there is death, through a man also there is a resurrection of the dead; for as by Adam all die, so by the anointed also, will all be restored to life" (1st Cor. 15:21, 22.—*Diaglott.*) But to this "high calling" there are "hard" conditions; it is a reaping where he "had not sown." The conditions are *so* hard that but few will accept them, for the conditions are even sufferings and death; not of the old nature, *already* under sentence of death, but of the perfect human, like what Jesus had, and with which the *believer is credited*. But those who accept these hard conditions do so "for the glory set before" them, and are passed *from death* (legally, *out of*) into life (Mark 8:35), and shall not come into condemnation" (process of judgment) again. (John 5:24.) But all the rest of mankind will come "after this" into judgment.

That *they* will have a *future* trial, *i. e.*, probation and judgment, is clear from several scriptures to which we have referred, and from the fact that man *suffers* the penalty of sin (death) *before* the "judgment *to come;*" hence the judgment to come must be after probation to come; for how can judgment (krima, an accusation charge) be brought concerning a transgression *for which* penalty *has been suffered*, and *from which* the subject has been *redeemed?* They were cast into prison (death, the penalty) till they should pay the "uttermost farthing." A Redeemer *paid* it, and they are free. Who shall now condemn again for *that?* But now, with a knowledge gained from bitter experience, may come another probation which shall be a success. The first probation was in a representative Adam, by whom all die; another, Christ, represented them, and by him all live again, (in a resurrection) and from that *onward* the probation is every man for himself. Herein we discern the thought of Paul when he said (1st Tim. 5:24): "Some men's sins are open beforehand, going before to judgment, and some they follow *after.*"

The works of the little flock composing the mystical body of Christ are manifest, and are judged beforehand (the first and second man, the man *Adam* and the perfect man in Christ Jesus, are both judged beforehand, *i. e.*, before the "restitution" race are). "There is, therefore, *now* no condemnation of (judgment *against*) them which are in Christ Jesus," (the little flock) nor will there *ever* be, for the rule by which men will be judged in the *coming* judgment will be the same as that by which they are judged now, viz.: the law of God as embodied in the holy Scriptures, which will *then* be "opened" to the understanding of all and no longer sealed (Rev. 20:12); so that he who is unjust or unholy according to that law, will forever stand so judged by it, until he becomes changed or restored in his *nature*. And let no one vainly think that in the judgment to come there will be any *other* standard, for he who is unjust now, by the same standard, will "be unjust still." (Rev. 22:11.)

But there is one notable element that will necessarily be left out of the "judgment to come;" that is, the element of redemptive or propitiatory sacrifice, or representative suffering. Christ having offered one sacrifice (of this kind) for sins, forever sat down on the right hand of God, from henceforth *expecting* till his ENEMIES be made his *footstool,*" (Heb. 10:12, 13), *i. e.*, as we understand, instruments of service, *not* members of his *body*. So, we understand, there will be no more offerings of this kind, hence no more *forgiveness* of sins; every one who shall be subject to that judgment (trial) shall expiate his own sins. Stern justice will preside then. Christ having died to save that which was lost, namely, the *ability* to keep the law. *That* being restored, man will be required to keep it or be beaten with many or few stripes according to the extent of his transgressions. These stripes will not be vindictive but *reformatory*. Verily "it is a *fearful* thing to fall into the hands of the living God;" yea, "Fear him, which, after he hath killed, (and brought again from death) hath power to cast into hell; yea, I say unto you, fear him." (Luke 12:5.) This is the "fiery indignation which shall devour the adversaries" ("eat up" opposition). (Heb. 10:4.) "Who among us shall dwell with the devouring fire?"

The Christ of God "will not fail nor be discouraged till he have set judgment (right) in the earth (Isa. 42:4); and yet he will not break the bruised reed nor quench the smoking flax, but *will* bring forth judgment unto truth (right according to truth). None will suffer for the sins of their fathers then as *is now* the case. (See Ex. 34:7; Deut. 5:9, and human experience all around.) It will then no more be said, "The fathers have eaten sour grapes and the children's teeth are set on edge," but "the soul that sineth *it* shall die." "The son shall *not* bear the iniquity of the father, neither shall the father bear the iniquity of the son." (Ezek. 18:20.) No one will die *again* on account of another; no one live *again* on account of another.

But the inquiring mind naturally asks, Why was not this course pursued with man in the *first* place? We answer that God is just and it would not have been according to his law of justice to imperil and hold man to such a strict account, without a possibility of redemption, UNTIL *he had had experience with sin*, and become acquainted with its awful results; but now, after having learned the exceeding sinfulness of sin, (which is the great lesson now being taught to the world,) and having (when brought again from the dead) *ability* given to keep the law, it is but justice to require it.

In the beginning the judgment was, "In the day thou eatest thereof thou shalt surely die," and then and there a Saviour, *Redeemer* was provided, a city of refuge for him who had unwittingly forfeited his life. But we are not told of any such Saviour, city of refuge, in the age to come. True, "Saviours shall come up on mount Zion to judge the mount of Esau" (Obad 21), but these saviours we understand to be

typified by those who judged Israel, and will be leaders and guides, kings and priests, but not *Redeemers*.

So, a similar judgment is to be given in the coming age, that was given in the beginning, for violation of God's *law*, viz.: *death*. This is the "*second* death," from which we are told of no resurrection; at least, if so, we are not aware of it. But he who in this present age having died with, or in Adam, is *awakened* of the Spirit and consecrates himself to death with Christ (this would be his *second* legal death), is not hurt of it, for he shall "find it" again in the first resurrection. (Mark 8:35; Rev. 2:11; 20:16.)

O, blessed thought, that "Righteousness and judgment are the habitation (base) of his throne."

"O, that men would praise the Lord for his goodness and for his wonderful works to the children of men."

J. C. SUNDERLIN.

"AFTER DEATH THE JUDGMENT"

We believe that to the great majority of mankind (to all except the Church), their judgment or trial will be after death—after the Adamic death—has been legally cancelled, and is being swallowed up of life, as is well expressed in the foregoing article by our brother; but the text at the head of this article so frequently used as it is by our brother, in the foregoing article, as the proof of that coming judgment, we object to, because it is used by the Apostle to teach a totally different thing, as may be seen from a careful examination of the entire argument in which these words were used. (Heb. 9:6-28.)

Paul's argument is to those who were familiar with the typical service of the typical sanctuary. In their typical service, there was a remembrance made of sins each year; and each year on the Day of Atonement a typical sacrifice was offered which never actually put away sin, but which was merely typical of the real work to be done afterward by Christ. For the blood of bulls and goats could never put away sin, and they were merely figures or illustrations for the time of the real sacrifice, "The Lamb of God which taketh away the sin of the world"—who "put away sin by the *sacrifice of himself*."

It was arranged of God, that the entire process of atonement for man's sin should be presented in types or patterns for *our* instruction, that the man of God should be thoroughly furnished. Accordingly, they had the Most Holy to represent the presence of Jehovah—heaven itself; and the death of Christ was illustrated by the priests every year—they using animals to represent themselves in death. When the bullock, which was "for," or represented the Priest, was killed, it represented the death of the priest, and thereafter the priest represented Christ as a "new creature," and took the blood—the evidence of his sacrifice of his *former* self—with him into the Most Holy, to present it as the *ransom price* for the people's sins, and thereby to procure for the people God's forgiveness of their sins and future *favor*.

But, as these men in this work were to typify Christ and his *perfect* work, that must be shown; hence the law, that if the priest failed to offer exactly the proper sacrifice, and in a proper manner, he would *die* at the second vail and not be permitted to enter the Most Holy, and hence would fail to make atonement for the people's sins, and to come out to bless them. But, if every thing was perfectly done, the priest and his sacrifice were accepted of Jehovah, and the blotting out of sins and blessings of the people followed. It will be seen, then, that with these *men* who for years had typified Christ in the consecration or *killing* of the animals which represented them—after this representative *death*—came their judgment or trial. Was it perfectly done in all respects? If so, their judgment would be favorable, and they would come forth to typically absolve the sins of the people and bless them.

As thus in type it is appointed for these men (priests) to die representatively, etc., SO ALSO Christ was once offered —died *really*—to bear the sins of many; and it was needful, as shown in the type, that he must go to have the sacrifice accepted in the Most Holy. We have evidence that he *lives* in that Most Holy, or perfect spiritual condition, which is proof to us that his was an acceptable sacrifice, and that in due time he will come forth with a blessing for all, for whose sins he paid the *ransom price*—his own life.

The Apostle's reason for making this argument is obvious. The Jews derided the idea of a *Saviour* dying without saving them, expecting that Messiah would reign in great earthly power and splendor. Paul shows them that Christ must needs first suffer to purchase—*redeem*—before he could save and bless, and that this had all been shown in the types of the Law. As it is appointed unto men (your priesthood) first to *die* and then to go into the Most Holy, etc., BEFORE the blessing could come, SO ALSO it is with Christ, of whom your men were but types or shadows. (See also "TABERNACLE" pamphlet, p. 61, and TOWER of October, 1880.)

THE UNMERCIFUL SERVANT

MATT. 18:23 35.

This parable has been urged by some as in opposition to the necessity of Jesus' death as our ransom, or substitute, in the settlement of the Adamic penalty. They argue that this parable teaches the contrary that God FREELY FORGIVES all Adamic sin, and hence neither requires men to pay it, nor yet that Jesus should pay it for us, the just for the unjust. But this is a false presentation of the teaching of this parable, and results from having a theory which they seek to prop with some seeming scriptural evidence.

The parable does not relate to dealings between God and the world of sinners; but between God and his cevenanted children, called here, as elsewhere, "*bond-servants*." They are those who have already been justified from Adamic guilt by Christ's ransom, and who have consecrated themselves to God to be his servants forever. These are acquainted with the will of their king and know how, through weakness of the flesh and temptation, *they* have failed to render to God *all* which their covenant calls for, and when they have gone to the Father and asked [as members of the body of Christ —in the name of their head] for mercy, they have always found him very merciful and he forgave them and said, Go in peace: as Jesus said, "Whatsoever *ye* shall ask of the Father in my name, He will do it."

In return, it is expected that *such* shall be ready to exercise the same leniency toward their fellows. If they do not, they need not expect any leniency from their Father in the matter of their *covenant keeping*, but must be kept to the strict letter of it, and will be delivered over to trouble and distress in the present life sufficient to make them sympathize with the weak and erring.

The same lesson is taught in the Lord's prayer. Forgive *our* trespasses as we forgive those who trespass against *us*. It is the *church* which prays "Our Father"—the church already made free from Adamic guilt.

REVELATION—CHAPTER IV

"After these things I saw, and behold a door opened in heaven, and the first voice which I heard, as of a trumpet, speaking with me, saying: Come up hither and I will show thee the things which must come to pass hereafter. Straightway I was in the Spirit." [Revised Ver.]

When we listen to the description of a scene, as told by two or more observers, it is of much importance that we know both the time and the standpoint of the different witnesses. The chapter we are about to examine comes under this rule.

In the Book of Revelation we believe that John, personally, always symbolizes the beloved disciples—the faithful in the Church—who are alive at the time required by the events described. We think the Master referred to this in John 21:22: "If I will that he tarry till I come, what is that to thee? follow thou me. Then this saying, therefore, went forth among the brethren that that disciple should not die; yet Jesus said not unto him that he should not die, but, If I will that he tarry till I come, what is it to thee?" If we observe the standpoint from which John sees each vision we will know that of the class he represents.

Verse first tells us that the vision is of things "after" the events of the preceding chapter. The last period was while the Lord stood at the door knocking [being *present*, of course,] and when he is about to spue out of his mouth the present proud and worldly Church.

That process has begun, so that it is now due that the class symbolized by John should, *in a symbolic sense*, be caught up and enabled to see things from a purely spiritual standpoint.

In John's first vision, while he is given a glimpse of hidden things, he remains on the Isle of Patmos. Patmos means *mortal*. This symbolizes that the Church of John's day could only see coming events from a mortal standpoint. *Now* he—rather we, whom he represents—are "caught up" in the spirit of our minds, and see spiritual things from an exalted position never attained to before.

John's vision, then, as described in this chapter, shows events as seen by us, or rather so many of us as have attained to this standpoint or spiritual position. This is in a sense the beginning of John's visions. At the first revelation made to him he saw only our Lord and the lamp-stands; the messages were delivered to him in words. From this time forward he is allowed to see events and conditions in a series of vivid pictures—the clearest way of representation.

He sees an open door in *heaven*. What heaven? When Paul was shown visions of things to come he was "caught up [better, *snatched away*] to the third heaven." (2 Cor. 12:2.) John also saw at last the third heavens and earth fully established. As most of our readers know, the progression of these so-called heavens is not upward, but onward. The first heavens and earth were before the flood; the second, this present evil world and its ruling powers (first and second are under Satan); the third, the new heavens and earth, wherein dwelleth righteousness. The third will be under the rule of Christ and his saints. It is during this latter that all the glorious promises of peace and prosperity will be fulfilled. "His rest shall be glorious." This dispensation of the kingdom of God is symbolically termed a new heavens (government) and new earth (subjects) in contradistinction from the heavens and earth which now are, "The present evil world," or order of things. It was to this Millennial kingdom that Paul was caught away in vision (2 Cor. 12:2).

As the *powers* of the third heaven take possession, the powers of the second are "shaken" until they are destroyed. (Matt. 24:29; Heb. 12:26.) The Lord tells us in Matt. 24:31, that after he has come he "will send forth his angels with a great trumpet, and they shall gather together his elect from the four winds." (See also 1st Thess. 4:16, 17.)

It is evident, then, that the open door which John saw was the entrance to the third heaven—the first step toward the place of power for those whom John represents. What brings them there? John says that the first voice which he heard was as of a trumpet, which said: "Come up hither."

During the sounding of the seventh trumpet, under which we now are, the announcement was made: "The kingdoms of this world are become those of our Lord and of his Christ." (Rev. 11:15.) The prophetic word has shown us that the Christ has come, that he has entered upon his reign. Believing this, and knowing what the results would be in the earth, business has been sacrificed and pleasure relinquished that we might know and spread the truth. Every new truth received and cherished has been a stepping-stone upward. The Lord has been our Guide, and we have been led into "green pastures."

The first object to meet the gaze of John is that of a glorious King seated on his throne. This is the Father, the "Ancient of Days." He is " to look upon like a jasper and a sardine stone." The jasper is supposed to mean the diamond. It is described as "most precious" and "clear as crystal." Being the most brilliant of all gems, it fittingly symbolizes the glory of God; the light (luminary, or source of light) of the New Jerusalem. (Rev. 21:11-23.) The sardine is a stone of a red color. We think it here symbolizes love, which is the underlying element in all God's actions—tinging the glory through which it shines.

The throne is encircled by a rainbow "like unto an emerald." A rainbow is the "token" of a covenant. (Gen. 9:12-17.) The green or emerald color probably symbolizes freshness and vigor; that God's plans are, like nature in the spring-time, filled with life, and continually developing and unfolding—blossoming into luscious fruit for the sustenance and pleasure of His creatures.

We are now introduced to

THE TWENTY-FOUR ELDERS

Around the throne of God are seen twenty-four thrones, on which are seated twenty-four elders. Many opinions have been given in regard to who these symbolize. With present light we present the following: It is clear that, being symbolic, they cannot be individual saints. It cannot well be the Church of the first-born, as they appear under another symbol. It is unlikely that they represent angels.

There have been, as we count, twenty-four prophets that have prophesied of "things pertaining to the kingdom of God." Their *testimonies* here seem to be personified, exalted and enthroned. The two witnesses of Rev. 11:3-12 are evidently the Old and New Testaments thus personified, as we think we can clearly show when we come to them. They, too, were exalted to (symbolic) heaven—the place of honor and authority in the Church.

These twenty-four witnesses for God, while now more or less despised and disbelieved, will yet be proved true and faithful, and will thus be similarly exalted in the sight of all men. (Comp. Luke 10:15.) As yet, *we only* are enabled thus to see them. They are clothed in white, denoting purity. The crowns of gold symbolize their divine authority.

At the present time the Church, in a great measure, ignores their witness—failing to understand it. In the future reign both the Church and the world must bow to their authority, as they will then have *lost the privileges* that were promised in the New Testament.

"Out of the throne [of God] proceed lightnings and thunderings and voices." These refer to the mutterings of the tempest which is already gathering over the Church and the world. Others beside ourselves see the approaching storm, but they fail to recognize from whence it comes.

Before the throne are seen seven lamps of fire burning, which are the seven spirits of God—the seven (perfect or *complete* number) channels through which God is about to manifest his power. If we compare carefully Rev. 1:4, 12, 20; 2:1; 3:1; 5:6, we find that they are the church of the first-born. These were called from the beginning "the light of the world," but from henceforth they are to "shine forth as the Sun in the kingdom of their Father." (Matt. 13:43.) These, too, are to be the honored instruments by which he will smite the nations, pour out his plagues, and shed light and truth upon mankind. "This honor hath all his saints." (Ps. 149.)

In full view of the throne is also seen "a sea of glass." This sea is soon to be mingled with fire (Rev. 15:2). From our standpoint it is transparent. The sea represents the unfettered, irreligious masses of the people. We are enabled to see clearly the internal forces that control them, what they are about to do, and why they do it. We can see that the fire is "already kindled." We see it smouldering in their breasts, ready to break out, a wild, *unquenchable* whirlwind of flame, when the due time comes. The whole matter is clear as crystal from the standpoint of those who are walking in the light.

Around and in the midst of the throne are seen the four cherubim or living ones, here translated "beasts." Before we can understand what they represent here, we must take a glance at what is revealed in regard to them in earlier times.

THE CHERUBIM

These strange creatures are first brought to view in Gen. 3:24 where they appear with flaming swords as the guardians of the way leading to the tree of life. They are next seen at each end of the mercy-seat on the ark in the wilderness (Ex. 25:18). In the most holy of the temple two new representatives of immense size were placed, between which the ark was set. (1 Kings 6:23.) They were seen in vision by Isaiah (6:2-6) and by Ezekiel. (1:5-16; 10:1-21.) They are always connected with the immediate presence or with the throne of God. Evidently at the entrance to Eden they represented or accompanied the presence of God. (compare Gen. 4:3, 16.) Isaiah and Ezekiel saw them as *supporting* or carrying the throne or chariot of Jehovah.

Looking at the mercy-seat as representing this chariot or throne, the same idea is expressed in the relation of the cherubim to the ark—both in the tabernacle and temple. (See also 1 Chron. 28:18. 2 Chron. 3.) Jehovah is *frequently* spoken of as dwelling between or above the cherubim. (Ex. 25:22; Num. 7:89; 1 Sam. 4:4; Ps. 18:10; Isa. 37:16.)

Some who have failed to recognize them as *symbols*, have supposed that they were a high class of angels, a kind of body-guard of the Most High. He has no need of such. He dwells amid admiring and adoring worshipers.

What, then, do the cherubim symbolize? We think they personify the attributes of God. Scholars have suggested a number of attributes. We think that there are just four which are fundamental, namely: Power, Wisdom, Justice and Love. These four include all others. For instance: independence, omniscience, holiness and benevolence are dependent on or similar to the above mentioned in their absolute perfection as God has them. On these his throne is represented as being supported.

When the way back to Eden was closed by "the cheru-

bim," it was not only the act of his power and justice; it was also done by wisdom and love. "Cursed is the ground *for thy sake*" was the utterance of love and wisdom. Idleness destroys; activity develops. The latter made the Greeks, even in a rugged country, a finely developed people; while idleness ruined Rome, with the treasures of the world at her feet.

In the tabernacle two small cherubim appear. They are a part of the mercy-seat and seem to grow out of it. Before we can appreciate this picture we must remember that the tabernacle represented things as they exist during the Gospel age: the temple, as they will be during the Millennial age. Again, the picture is not as seen from God's standpoint, but from that of the church. The mercy-seat in a sense represents Christ. Many who cannot see the love and justice of God apart from Christ, believe that they are somehow bound up in him. These two attributes of God are very indistinct to them; they cannot see them; except that in some manner, too deep for their understanding, they are blended in Christ. Again, previous to the advent of Jesus, even the love is hidden; only the "stern" justice appears. The love was in Christ, but was not yet made manifest. Previous to the atoning sacrifice the picture appears like this. The mercy-seat is the place of justice—but man has been proved guilty. Until satisfaction has been made there is no hope. Power and wisdom—the two cherubim—stand at either end, their wings uplifted as if ready to fly to the rescue, but their feet are held by justice. They cannot move. They look expectant toward the mercy-seat, waiting, watching for the blood of atonement which shall set them free to do their willing work. But these cherubim are said to over-*shadow* the mercy-seat. This is also true, for if the blood of atonement is not forthcoming, they stand as the guardians of justice and the terror of the evil-doer.

In the temple, which represents the church in the Millennial age, two new and very large cherubim were made. [Probably nearly twenty-one feet high.] They are represented as standing on each side of the ark, their outer wings touching either wall, and their inner wings touching each other, thus filling the whole expanse. (2 Chron. 3:10.)

These two new cherubim would seem to represent the other two attributes that had been so obscure before, but are now made glorious by the additional light of the new dispensation. [There was one lampstand in the tabernacle and ten in the temple.] The chief work of the Millennial age will apparently be to show that these two glorious attributes—love and justice—are not lame or impotent; they stand upon their own feet; they are independent, yet in perfect harmony, and that they are "of one measure and of one size." (1 Kings 6:25.)

We cannot in this follow minutely the description of the cherubim as seen by Isaiah and Ezekiel, neither have we sufficient light as yet, but we will notice a few points that are easily seen. These two prophets seem, like John, to represent the living saints. To them "the heavens were opened." (Ez. 1:1; Rev. 4:1.) They see "visions of God," and Jehovah sitting upon a throne. (Isa. 6:1.) They see the cherubim around and under the throne. They hear them rest not from crying, "Holy, holy, holy," etc. That is, we now see that all of God's attributes are in perfect harmony, and that in ceaseless chorus they are sounding forth his praise, and revealing the fact that "the whole earth is full of his glory,"—to those who have their eyes opened. We are sent to preach, as the Lord's new mouth-piece, a message that is offensive to "a rebellious house," even to those who believe themselves to be the "Israel of God." It is a message of "lamentations, mourning and woe." (Ez. 2:10.) We are given the book to eat. [What a blessed feast it is!] It is "like honey" in our mouths; but having been digested, it leads to self-denial, to crucifixion, to death. (Ez. 3; Rev. 10.)

We realize our weakness, but when the hot coal from the altar touches our lips, we are ready to answer, "Here am I, send me." The message is, "Go and tell this people; Hear ye indeed, but understand not; and see ye indeed, but perceive not." "Declare fat the heart of this people, and its ears declare heavy, and its eyes declare dazzled," etc. [*Young's trans.*] "Then, said I, Lord how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." (Isa. 6:5-13.) At the voice of the cherubim the door posts of the temple move, and the house is filled with smoke (Isa. 6:4; Ezek. 10:4; Rev. 15:8.) [For an illustration of this see "Seven Last Plagues," ZION'S WATCH TOWER, June, 1883.

In Rev. 4:9-11, John hears the cherubim "give glory and honor and thanks to him that sitteth on the throne," and immediately the twenty-four elders fall down before him, saying, "Worthy art thou, our Lord and our God, to receive the glory and honor and the power: for thou didst create all things, and because of thy will they are and were created"

When we can hear the power, wisdom, justice, and love of God proclaiming *in perfect harmony* the glory and honor of our Father, then indeed his twenty-four witnesses ring out his praise as never before, and we realize that he created *all* things, both good and evil, and that they exist by his permission and shall ultimately work out his pleasure.

W. I. M.

REVELATION—CHAPTER V

"And I saw in the right hand of Him that sat on the throne a book written within and on the back [or outside] close sealed with seven seals, and I saw a strong angel proclaiming with a great voice, Who is worthy to open the book and to loose the seals thereof? And no one in the heaven, or on the earth, was able to open the book or to look thereon."

From John's exalted standpoint he is enabled to look both backward and forward over the landscape; and that he may better understand God's dealings he is shown the unfolding of the plan from the first. Hence the events of this chapter carry us back to the beginning of the Christian dispensation.

When Ezekiel and John are said to have received the scroll, or book, it was open (Rev. 10:2; Ezekiel 2:10). At this date, but at the standpoint of *this* view, it had not yet been opened. The book signifies the plan and purpose of God as written in the law and the prophets. It was sealed *perfectly* (with *seven* seals) until Christ began to open it.

When the disciples asked our Lord, after his resurrection, in regard to the plan, he answered: "It is not for you to know the times or the seasons which the Father hath put *in his own* power, [or grasp] but you *shall* receive power [to understand] after that the Holy Spirit is come upon you." (Acts 1:7-8). Life, immortality and sonship have only been seen since that time (2 Tim. 1:10; John 1:12). A mighty angel, with a great voice, cries: "*Who is worthy to open the book, and to loose the seals thereof? And no one in heaven or on the earth* [symbolic] *was able to open the book or to look thereon.*" Probably this angel symbolizes the Law, which, from the time of its deliverance through Moses, had been proclaiming as *unworthy* all who sought to overcome by it.

The faithful are represented as weeping because of the obscurity and want of knowledge in regard to the plan. "*And one of the elders said unto me, Weep not, behold the Lion of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.*" This elder proves to be the old patriarch Jacob, who made the prophecy on his death-bed when blessing his sons. (Gen. 49:8-12).

John now sees "in the midst of the throne" and of the living ones and the elders "a Lamb standing, as though it had been slain." We recognize at once the One whom John the Baptist introduced to the Jews as "The Lamb of God who taketh away the sin of the world." He comes and receives the scroll out of the right hand of the One sitting on the throne. Not until he had passed the last test, had endured "to the end," had risen in victory a spiritual body, had been caught away in glory, did he receive the wonderful scroll which "the angels desired to look into."

Ten days after our Lord ascended, the Holy Spirit was given, which at once began to unfold the truth to the church. When this took place John saw the four living ones and the twenty-four elders falling together before the Lamb, each having a harp, with which they sing a *new song*, saying, "*Worthy art thou to take the book and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood* [*men*] *of every tribe and tongue and people and nation, and madest them to be unto our God a kingdom and priests; and they* [*shall*] *reign upon the earth.*"

When it was seen that these all acknowledged and testified of Jesus, it was indeed a *new song* and a *glorious* one; and when we listen to the beautiful harmony as the melodious chords ring out from all the golden harps, our prayers and thanksgiving go up in the sweet incense from the golden bowls they have brought us. It is glorious news to the called of the Gentiles. Many are striving hard to find a way to prove themselves Israelites after the flesh. How much more glorious

to belong to the spiritual family who shall inherit the divine nature and attain to the rank of the royal priesthood "after the order of Melchisedec"!

As the vision of the restitution of all under the dominion of Him who "shall be a priest upon his throne" (Zech. 6:13), rises before John, he seems to turn and look down the stream of time to the glorious *consummation* of the plan of salvation; and, lo, the messengers that are in the presence of the throne, even myriads of myriads and thousands of thousands, he heard saying with a great voice, "Worthy is the Lamb that hath been slain, to receive the power and riches and wisdom and might and honor and glory and blessing." And as the wave of thanksgiving and praise floats out over the world, the whole creation catches the strain and joins in the song: "*And every created thing which is in heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing and the honor and the glory and the dominion for ever and ever. And the four living ones said, Amen. And the elders fell down and worshiped.*"

W. I. M.

THE OBJECT OF OUR LORD'S RETURN

DISCOURSE I

[At the request of some of the readers, we will publish reports of six discourses delivered by the editor in Allegheny City in 1878, published at that time in some of the public prints. The edition of "OUTLINES OF SERMONS" published some time ago is exhausted. To those whom we have been obliged to refuse we suggest, that this series may meet the approval of some of you and to some extent serve your purpose. Below is the first one of the series.]

Why does the Lord return? We do not ask if he will return, for as every Christian student of the Bible well knows that is one of the central themes of the Apostles' teaching —the coming of our Lord and our gathering together unto Him. It was repeatedly used by Jesus to comfort the disciples—"I will come again and receive you unto myself."

But while all are agreed as to the fact—the manner and the object are subjects upon which there is great difference of view. As we are now dealing with the latter—the object—let us examine the various leading views on the subject, of which there are six. Four of these views make the coming of Christ "a coming" in *name* only—devoid of a *personal advent*. The other two views hold that the coming is a *personal presence*, but differ regarding its object, etc.

First—Among the former, we find the chief to be, that death is the coming of Christ. The holders of this view scarcely know why they think so. Simply, they have that idea. This is the most unscriptural of all views, for while not a single text supports it, there are hundreds to contradict such a thought. The church is everywhere taught to look for and "love His appearing," while death is pronounced an enemy. "The last enemy which shall be destroyed is death." "For this purpose Christ was manifested that He might destroy death." Substitute the second coming of Christ for the word death in this passage, and what would you have?

A second view is—That the power manifested on the day of Pentecost evinced Christ's return as having taken place, and to be a coming in spiritual power and energy to His people. Such forget that Jesus characterized this as the coming of another, consequently not of himself, when he said, "I will pray the Father, and He shall send you *another* comforter, even the Spirit of Truth." There is a sense in which the Spirit *represented* Christ during his absence. For instance Jesus declared that he would be present with the twos and threes gathered in His name (Matt. 18:20). This He has done by the Spirit; *comforting* those who came seeking His blessing. In the same spiritual sense He has abode with His church all the way down; as he said, "Lo, I *am with* you always, even unto the end of the age." Matt. 28:20. Yet, *personally*, he was to be absent until the end of the age, as he taught.

A third view is—That Christ came at the destruction of Jerusalem, because Jesus mentions His coming in the same conversation in which He refers to the destruction of Jerusalem. Overlooking the fact that three distinct questions are asked by the disciples, (Matt. 24:3), which received separate answers. Jesus gave them to understand that His coming was not imminent; there would be wars, etc., but the end is not yet. He said, "Nation shall rise against nation, and kingdom against kingdom, (Matt. 24:7). This was not fulfilled before the fall of Jerusalem, for until that time and for long after, the Romans held the nations in the quiet and peace of servitude. Again, he says, "These good tidings of the kingdom shall be preached *in the whole inhabited earth* (NEW VERSION) for a testimony unto all the nations; and then shall the end come." This has only been fulfilled during the last few years. America, Australia and some other large portions of the world were probably unknown to the early church. Then He mentioned certain signs and said, "When YE SEE ALL these things then know that it is nigh, even at the door." This generation (the one seeing these signs) shall not pass away until *all* these things are fulfilled. The generation then living did not see all those signs.

Further, John the Revelator, who wrote some 26 years after the destruction of Jerusalem, was ignorant of Christ's having come, and Jesus himself also, for while one says, "Behold! I come quickly," the other answered, "Even so, come Lord Jesus." (Rev. 22:20).

A fourth view is—That Christ comes in conversion of sinners; so continually coming, more and more. This cannot be what Jesus referred to when He said, "All tribes of the earth shall mourn and wail because of him when they see him coming." Do they mourn and wail when a sinner is converted? The chief objection to the four views just mentioned is that the real personal coming is ignored. Of the two classes who hold to a personal coming of our Lord, one is called Pre-millenarian [*before* the Millennium], and the other Post-millenarian [*after* the Millennium].

Of the latter class are most of so-called orthodox Christians. They believe that he has been coming all the way down in the growth of the church and the advancement of science and civilization, but that he will also come personally to crown his triumphant church, when *she* shall have put down all opposing authority and power; and that he, through her efforts, will put all enemies under her feet. Others, who claim only a personal coming, believe in about the same order of events; that through the missionary labors of the church the world will be converted and thus usher in the millennial age, at the close of which the Lord will come, wind up earthly affairs, reward believers and condemn sinners. They have much scripture which, if taken disconnectedly, seems to favor this view. But even these we believe, when God's word and plan are looked at as a whole, will be found to favor the view we are advancing, viz.: That Christ comes before the conversion of the world; that the church is now being tried, and that the reward promised the overcomers is: that they shall share in this reign:—"To him that overcometh will I give to sit with me in my throne." (Rev. 3:21.) "And they lived and reigned with Christ a thousand years." (Rev. 20:4.) "Ye which have followed me," etc. (Matt. 19:28). "If we suffer with Him we shall also reign with him." (2 Tim. 2:12).

There are two texts in particular used by our Post-millennial brethren to which we would refer. One is, "This gospel must first be preached in all the world for a witness. Then shall the end come." They claim this to mean that the gospel will convert the world before the end of the gospel age. We, Pre-millennial believers, claim that witnessing to the world does not mean converting the world, that the object of the present witnessing is principally "To take out a people for His name." The church, who at Christ's coming are united to Him and receive His name. (Rev. 3:12.) The other text is—"Sit thou on my right hand, until I make thine enemies thy footstool." The thought generally gathered from this Scripture is, that in heaven God has a throne on which He sits continually, and then when "Christ sat down on the right hand of the Majesty on High," He sat down also upon the same throne. This is a misconception. The throne of God as referred to is not an ivory or golden seat, but refers to His supreme authority and rulership, for "Heaven is my throne and earth is my footstool," and Paul says, "God hath highly exalted Him (Christ) and given Him a name above every name," etc. He has given Him authority above every other, next to the Father. If Christ sits upon a material throne until His enemies are made His footstool, (all subdued) then of course He could not come until the Millennial reign was fully inaugurated. But if it means the exalting

to power, it would not interfere with His coming and subduing all things unto Himself."

"*Right hand*" signifies the chief place—position of excellence or favor. And the words of Jesus to Pilate agree with this thought: "Hereafter ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Mark. 14:62). He will be on the right hand when coming and remain at the right hand forever.

These two last named views demand a thorough examination. There are able arguments possible on both sides; yet both are not true. We propose, therefore, to take a glance at the plan of God for saving the world, believing that in so doing we shall find the relation and bearing of both the first and the second comings, and know where to locate the latter.

First, then: Hast God a plan? All must agree that He has; although, almost all are inclined to think and talk of His dealings as though He were dealing by a rule of chance, and governed entirely by circumstances. No; He that would condemn a man for building a tower without first counting the cost, shall He build and people a universe without matured plans and due forethought? No, brethren, "known unto the Lord are all His ways from the beginning." God has a plan or purpose, and we know that "all His purposes shall be accomplished." But how shall we find that plan? It is revealed to us in God's Word. "Search the Scriptures," as Paul says, "Compare Scripture with Scripture," for

"God is His own interpreter,
And He will make it plain."

We are too much inclined to ask, What does my church say?, about any question, instead of "What saith the Scriptures? Too much theology is studied and the Bible not enough. With the thought, then, that "The Scriptures are able to make us wise," that the "Testimonies of the Lord are sure, making wise the simple" (teachable), and that "all Scripture given by inspiration of God is profitable, that the man of God may be thoroughly furnished," let us study.

Notice first that the Scriptures divide human history into three great successive periods, called "The world that was," (the age ending with the flood), "The present evil world," (the age commencing at the flood and ending with the coming of Christ a second time), and lastly, "The world to come," (the age commencing with the second coming of Christ) the endless age, or "World without end." This arrangement is not mere fancy, but is strictly scriptural. A proper understanding of these ages enables us to "rightly divide the word of truth," and it seems impossible to understand his plan without first recognizing them.

Peter mentions all of them. (2 Pet. 3:6, 7, 12.) Paul speaks of "the present evil world, and of the world to come." Jesus also distinguished between them, and calls the devil the prince of this world, (John 14:30), and promised reward to His faithful followers "in the world [or order of things] *to come*, etc.

While Christ has all power in heaven and earth, for wise purposes, He has not heretofore made use of it, permitting evil to reign and measurably control the world, and the devil to be "prince of this world," or order of things. But the time is promised when "He shall take to Himself His great power and reign," exalting His church and giving her "power over the nations," so that instead of as now, being "subject to the powers that be," she shall "rule the nations."

But when will He thus assume control? When the Gospel church, "His body"—Ecclesia—is complete, evil now being permitted, for the trial of faith, and the perfecting of the saints. This time is synchronous with the sounding of the "seventh trumpet." (Rev. 11:15.) Here the mystery (church) of God is finished—and "the kingdoms of this world" become the kingdoms of our Lord and His anointed (church). Now, we inquire, is this transfer of authority from Satan to Christ caused by the conversion of the nations to Christ through preaching the Gospel? We answer, No; at this time the nations are not converted. See the eighteenth verse: "And the nations were angry, and thy wrath is come." If converted, they would not thus be hostile, neither would God's wrath come upon them. On the contrary, God teaches in many Scriptures that a great time of trouble will come upon the nations. "Come, behold the desolations which the Lord hath made in the earth; He maketh wars to cease unto the ends of the earth." (Psa. 46:8-10). *This* is the way God tells us He will make wars to cease. The next clause informs us that then He "will be exalted among the heathen and in all the earth." This chastisement of nations is designed for their good, and is as necessary to them as chastisement to the children of God now, and it will have this effect; for "When the judgments of the Lord are abroad in the earth the inhabitants of the world will learn righteousness." (Psa. 26:9). It is in this new dispensation that, with Evil or Satan bound, the knowledge of the Lord shall fill the whole earth as the waters do the sea." The conversion of the world, instead of being due now, while the devil is "prince of this world," will, David says, be "When the kingdom is the Lord's and He is the Governor among the nations, (then) all the ends of the world shall remember, and turn to the Lord, and the kingdoms of the nations shall come and worship before Him." (Ps. 22:27-28).

"The present evil world" contains three separate ages; the Patriarchal age, lasting from the flood to the death of Jacob; the Jewish age, lasting from the death of Jacob until the death of Christ—when He gave them up, wept over them, and said: "Your house is left unto you desolate." (Matt. 23:38.) The Gospel age, lasting from Christ's baptism and anointing until the full company of "the church of the firstborn" is complete, and He comes—the "sounding of the seventh trumpet, the resurrection and reward of saints and prophets." (Rev. 11:16).

We know not how many ages may be in "The World to Come," but that there is more than one we are assured, for Paul speaks of "The ages to come." (Eph. 2:7.) The first of these alone is dealt with in Scripture—the millennial age, during which the saints shall live and reign with Christ a thousand years. (Rev. 20:4).

Having gotten an outline, let us look more particularly at God's doings and sayings; and now, I will astonish you, doubtless, until you reflect, when I say that, according to His word, God is not now trying to convert the world, nor has He been during past ages. What has He been doing? Taking out a people—Church—for His name. Do not think this wonderful, as it is only putting in a striking form what all Calvinists believe, among whom are Baptists, Presbyterians and others, viz: That God is now electing—or choosing His Church out of the world. Yes, and all our brethren who believe in *free grace* must admit that if "all His purposes shall be accomplished," and "God's word shall prosper in the thing whereto it was sent"; if these Scriptures are true God did not purpose the conversion of the world during the past 6,000 years, else it would be accomplished. Neither did He send His Word to convert the world up to the present time, else it *did not prosper* in the thing whereto He sent it. These two views have been dividing points in the churches for centuries, viz: Election and Free Grace.

We believe the Scripture to teach both, but that it requires the observance of "Heaven's first law," *order*, to rightly divide the Word of truth on this subject.

There is no scriptural account of God's giving mankind any law, nor but very little light of revelation during the age preceding the deluge. One promise shines out: "The seed of the woman shall bruise the serpent's head"; but *even this* required future revelation to be comprehended. God had, however, a few faithful servants, some of the patriarchs, who had light above the masses; these shone as lamps in a dark way.

The Patriarchal age had increase of light. It was now revealed that this seed was not only to crush evil (the serpent) but to "bless all the families of earth." Still God's church was represented by but one man at a time—Noah, Abraham, Isaac, etc.

These Patriarchs were elected or chosen. "God called Abraham, and said," etc. Abraham and his kin was called. His parents were idolaters. He had many sons and daughters, but only one son was chosen. "In Isaac shall thy seed be called." Of Isaac's two sons, only one was chosen. "As it is written (says Paul, Rom. 8:11 and 12), Jacob have I loved, but Esau have I hated" (loved less). God chose before they were born, "That the purpose of God according to election might stand." Now, remember, I do not say that God elected one to go to heaven and the other to hell. Far from it. We will talk of Esau's portion and the non-elect on a future occasion.

At Jacob's death another advance step in God's plan is taken, and typical or fleshly Israel is formed. From this time one man no longer represents God in the world; but a nation; *all the sons of Jacob and their posterity.* And now we have an *elect nation* or church, and God gives all His special blessings to it. Other and larger nations—Egypt, Chaldea, &c.—are passed by; left without light and without knowledge, while these are given to Israel. "What advantage then hath a Jew? Much every way, chiefly because to them was committed the oracles (laws and testimonies) of God." This is Paul's statement. (Rom. 3:2). God speaking to them says: "You only have I known of all the families of the earth." (Amos 3:2). This people alone was recognized, and this

continued until Christ came, and after that—until for lack of faith they were given up and their house left desolate.

During Christ's ministry he preached to them and would not suffer His disciples to go to any others, saying as he sent them out, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Why so, Lord? "I am not sent save to the lost sheep of the house of Israel." All His time was devoted to them until death, and here was his first and grandest gift, not for Israel only, but for all; for Jesus Christ, by the grace of God, tasted death for *every man.* (Heb. 2:9). And now, also, in the Gospel age, a certain sort of election obtains. Some parts of the world are more favored than others with the Gospel (which is free to all who hear). Contrast yourself with your privileges and knowledge with yonder heathen man who never yet heard the call.

When this called-out company (called to be the "sons of God," "heirs of God and joint-heirs with Jesus Christ our Lord"—"our high calling") is complete, then the plan of God for the world's salvation is only beginning. Not until then can THE SEED "bruise the serpent's head" and bless all the families of the earth. For the seed is not Jesus, the head alone, but the church also, which is His body, as Paul informs us (Gal. 3:29), "Which seed is Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." The same company are to bruise the serpent. (Rom. 16:20.) "The very God of Peace shall bruise Satan under *your* feet shortly."

The Gospel age makes ready the chaste virgin (church) for the coming bridegroom. In due time the bridegroom comes and they that are ready are united. The second Adam and the second Eve become one, the new creation and the glorious work of elevating *mankind* in the world begins. The river of living waters will flow from the New Jerusalem—the symbol of the glorified church (Rev. 22:1-3). Then the conversion of the world will be due. The church, now the "espoused *virgin*," will then be "the *Bride*, the Lamb's wife," and, with her Lord, she shall share in ruling, teaching and restoring mankind from the curse. Then shall "the Spirit and the Bride say, Come! and whosoever will, let him take of the water of life freely." (Rev. 22:17). What is now a "well of water in you," will then be a bountiful river—enough for *all.* Thus seen, the object of the Lord's return is to exalt and glorify his Bride—the elect church—and with and through her to "bless all the families of the earth."

CHRISTIANITY VS. CHURCHIANITY

We are living in an age of shams and counterfeits. Satan seems to have abandoned the hope of crushing out the Christian Church by a process of undisguised hostility, and now seeks to destroy her efficiency by stealthily draining off her vitality, and robbing her of every supernatural element. He "transforms himself into an angel of light," and often assumes to be the special friend and guardian of the Church. Craftily he infuses his deadly virus and inculcates his plausible philosophy, until the moral perception is obscured, the conscience is distorted, and policy runs nearly the whole ecclesiastical machinery. Thus a popularized religion—which costs nothing and is worth nothing—is readily accepted, while the old religion of the cross is utterly discarded. The consequence is, that there is *religion* enough, and *Churchianity* enough, but *a great famine for real Christianity.* We meet with thousands all over the land who, if catechised in regard to their spiritual condition, reply with much self-assurance that they are members of such a Church. They assume that the Church is an ark of safety; and, once ensconced within her enclosures, all further anxiety ends. Let us try to unmask this dreadful delusion of the devil.

There is a difference, we may premise, between the *real* and the *nominal* Church of Christ. The former is composed of all true Christians. Its boundaries are therefore invisible, as no man can tell exactly where to draw the lines. The latter is composed of those who assume the Christian name and practice the ordinances of God's house. It is commonly called the *visible* Church, because its boundary lines are known. The epithet may apply to a single local society of a given denomination, or to the aggregate of local societies of all denominations. We use the term, in this paper, to designate the outward or visible Church.

1. *Christ and the Church are not identical.* There may be ten thousand Churches, but there is only *one Christ.* Nor can *all* those Churches supply the place of our *one, blessed all-sufficient Saviour.* A man may be saved without the Church, but he cannot be saved without Christ. A man may be in the Church and *not* be saved; but he cannot be in *Christ* without salvation. *Sinners* sometimes become members of the Church; but only *saints* are members of Christ. A person may live in the Church for years, with the old heart of carnality and selfishness; but "if any man be in Christ, he is a new creature."

The requirements of the Church are often wrong and ruinous; but the claims of Christ are always reasonable and right. The Church may become a sink of pollution; but Christ is ever the perfection of purity. The Church may be rent with divisions; but Jesus Christ is not divided. The Church may become terribly entangled in mysticism and error; but Christ is always the embodiment of light and truth. The Church may change her name and her nature; but Christ is "the same yesterday, today, and forever." The Church may be a crutch to walk with, but she is a poor Christ to trust in for salvation and eternal life.

2. *Christian worship and Church worship are not identical.* Vast multitudes cling to some Church establishment as a drowning man would cling to a life-boat. They bow obsequiously to her priestly and official mandates, and imagine that the blind servility which they tender to the Church will be accounted acceptable service offered to Christ. The simplicity of the Gospel is lost in the imposing forms and glittering accompaniments of modern churchism. Splendid church edifices attract the eye. Splendid music charms the ear. Splendid prayers are addressed *to the* CONGREGATION. Splendid sermons please the fancy, and leave deluded sinners to slumber on. Church rivalry has achieved a glorious success, if success consists in gorgeous temples, tall steeples, loud-sounding bells, thundering organs, ostentatious dressing, theatrical singing, pointless praying, rhetorical preaching, careless hearing, and unscriptural practicing!

Much of the current worship is done by proxy. Lazy religionists surrender their sacred rights to others. They take it for granted that the preacher is on the right track, and readily swallow whatever may be doled out from the pulpit, without using their own brains in searching for the hidden treasures of truth. Thus religious ideas are transmitted from generation to generation, until tradition exerts a more powerful influence than the Bible in molding the sentiments of men. There comes to be a fashionable *faith,* as well as a fashionable dress. To embrace a certain stereotyped circle of doctrinal views entitles a man to the claim of "orthodoxy"; but let him not venture one step out of the beaten track, if he would not be denounced as a deluded heretic! But few have the moral courage to question the decisions of the Church, much less to discard what she has labeled as "orthodox." The verdict of a few leading denominations has thus grown up into a threatening *tyranny;* and the multitude cannot think of stemming the mighty tide. So they bow down in their narrow enslavement and worship this curiously-fashioned but pious-looking idol—*the Church!* Since all idolatry is an abomination to God, we have no more right to worship a *church* than we have to worship a *golden calf!* We rob the Lord of his rightful honor, and ourselves of the highest bliss of Christianity, by looking to the Church too much, and "looking unto Jesus" too little. What can be done to deal a staggering blow to this cruel church-worship of the day, and at the same time give us more exalted and ravishing views of Jesus Christ? There is a grand failure to carry out the ultimate design, when the appliances of the Gospel result only in the production of *Churchianity.* Our perception, our prayers, our faith, and our adoration must overleap the narrow precincts of the outward Church, and rise up to the eternal throne! *"Worship God!"*

3. *Christian fellowship and Church fellowship are not identical.* The followers of Christ are called upon to "love one another with a pure heart fervently." Indeed, this is one of the Scriptural tests of discipleship. "We know that we have passed from death unto life because we love the brethren." All Christians constitute one family, and *love* is the golden tie designed to bind their hearts together around the common cross. But love is a tender plant that needs to be reared with a hand. Hence the many exhortations of Scripture to "consider one another"—to "be kindly affectioned one to another"—to esteem others better than ourselves—to "bear one another's burdens"—to exercise a forgiving spirit—to "let brotherly love continue"—to "endeavor to keep the unity of the Spirit in the bonds of peace." All such injunctions point out the danger of alienated feelings and poisoned affections, and show the importance of making a special effort to promote Christian unity and love. How disastrous are the results of not regarding these Gospel precepts!—*A. A. Phelps.*

QUESTION COLUMN

Ques. A Brother writes to heartily endorse our expressions in last issue relative to the Inter. S. S. Lessons, etc., and asks, Can we not have a lesson leaf for children which would rightly present the Scripture teachings to them?

Ans. In our opinion Sunday-schools and all kinds of schools are good and useful in proportion as they teach anything valuable or useful. Let children be taught morality of every sort, and instructed in the first principles of the Gospel, and all they can understand concerning God's character, and of the harmony between God's two revelations—the book of nature and the book of revelation. Thus they will be prepared for useful and honest lives as men and women—loyal and obedient to their Creator and Redeemer.

But we who are in training for the high calling cannot turn aside from the *special work of this age*—the work of preparing "the Bride, the Lamb's wife." The Bride is to make herself ready; and just at the present moment, when the last touches of adornment are being put on preparatory to the wedding, every member's service is required in this all-important, present work. Soon our exalted position of heavenly power with the Lord, will enable us to render substantial aid to all work, for the blessing and elevating of humanity. The very work for which we are now in preparation is the restoring and blessing of all families of earth.

To all saints who have a talent for teaching and explaining, and who see the truth clearly, we suggest that you "cast your net on the other side of the ship" and become fishers of men and women rather than of children; and fish for one class only, viz.: the consecrated in Christ Jesus, and to these do as did Aquilla and Priscilla to Apollos—show unto them "the way of God more perfectly." (Acts 18:26-28.) It is the eleventh hour, but go ye also into the vineyard, and whatsoever is right shall be your reward. It is too late now to expect fruit for this vintage from new slips, but you may be of service to the older fruit-bearing branches by tearing off some of the old withered leaves, and thus letting in the sunlight of grace and truth with power to ripen their fruit.

Ques. Is it possible for a parent to cast all care on Jesus and not be worried about the future condition of grown children, who, though members of the nominal church and free from gross sins, yet manifest much love for the world and have no appetite for spiritual things?

Ans. We think that a proper appreciation of the Lord's character and plans, while it would not lead to carelessness in using every opportunity to reach him that hath *an ear* to hear, yet would be free entirely from worry. Under all circumstances let us give thanks.

In the first place, probably your sons and daughters, like thousands of others, are not *new creatures* in Christ—old things have not passed away and all things have not become new to them; hence they would not be *heirs* of spiritual, heavenly things. For this reason God does not reveal to them things which they cannot have. No such *human* eye hath seen, nor ear heard, neither hath it entered into the heart of *man* the things which God hath in reservation for those that love him [the consecrated *"new creatures"*]. But God *hath revealed* these things to the *new* creatures by his Spirit. (1 Cor. 2:9-10.)

Being of the earth earthy, they shall in due time be blessed by being restored to the *perfection* of the earthly condition, and to a perfect enjoyment of earthly blessings, because *redeemed* by the precious blood. In their resurrection (or perfecting) they shall come fully to the image of the first man, "very good"; but those who, through consecration, have changed their nature; will be no longer men, but "new creatures"—spiritual beings—and shall bear the image of the Head of the heavenly house when perfected. As *was* the earthly one, Adam, such like will they be also that are earthly: and as is the heavenly one, Jesus, such like will they be also that are heavenly.

The difficulty is, that the church, having misconstrued the Gospel's *present* mission to *witness* to the world, and to develop a little flock, came to the conclusion that she must NOW *convert the world*, hence she has bent her energies in that direction, and almost ignored the deeper work upon the "little flock." The work of converting the world being *slow*, she naturally concluded that she must not be *too particular* as to whom she received, else she would seem to make no progress. Accordingly she lowered her standard. Therefore many persons have been told that they are Christians, and invited to join church, who never were converted, and know nothing about entire consecration. Such are not *new creatures*, and, consequently, cannot sympathize with the rules of *self-sacrifice* laid down in Scripture for the little flock. As such constitute, probably, three fourths of the membership of the nominal church, it is not surprising that spirituality and spiritual truths are at such a discount in it.

Again, we say, rejoice—rejoice that you may overcome and be of that *spiritual seed* which shall bless and restore the nations. Rejoice that your children are moral, and do all that you can to supply them a basis for morality in the expression and illustration of God's character in your words and conduct. Rejoice as you think of the blessings to come upon them and all mankind when the kingdom is the Lord's and he is the governor among the nations. Rejoice evermore, and in everything give thanks: "For he is good—His mercy endureth forever." "Blessed is the man that trusteth in him."

Ques. Please let us know your opinion of the very distinct physical features of the present day, such as cyclones, sun spots, etc. I know your position concerning political and religious changes as fulfilling the scriptural statements of the shaking of the heavens, earthquakes, etc., but not concerning these physical phenomena.

Ans. We understand that great *physical* as well as political and religious revolutions are now in progress. Just what these are, may not be very clearly seen, but these are as certain to bring a blessing to earth as the others, though, like them, the *change* may be attended with distress.

It seems certain that to make the earth into a paradise like Eden, such as the prophecies picture, and a fit place for the restored race, some great changes of climate, etc., must occur. Looking back, we find that some important changes of climate, etc., took place at the time of the Deluge; a change which at once affected the longevity of humanity, for before that life averaged 500 to 1,000 years, but immediately afterward it was shortened. (See Gen. 6:3; 9:29; 11:32.) Furthermore, we learn that until the flood, there had been no rain on the earth, it being watered by a mist instead. (Gen. 2:5, 6.) These changes occurred at the *end* of the first world or dispensation—at the beginning of "The present evil world," or dispensation—and we think that a proper time to expect *another change* to a better condition would be at the close of the present *evil* dispensation, at the threshold of "The world [dispensation] to come," wherein dwelleth *righteousness*. That these changes will be sudden we do not believe, but think that the all-wise Director of the work has so planned that physical and higher changes run parallel and keep pace with each other.

As we find the forty years, from 1874 to 1914, A. D., prophetically marked out as the time for the change of earth's administration, it would seem not unreasonable to suppose that the proper physical changes might occur during the same period. "Not that we expect all changes to be completed in the specified forty years, but that by that time the new systems and arrangements will be thoroughly introduced, which will be gradually improving, and will reach absolute perfection at the same time that mankind in general will reach absolute perfection by restitution. Thus the perfect earth and its perfect lord (man) will both be prepared to enter upon the ceaseless ages of perfection into which shall never enter sin, death, pain or sorrow.

So, then, to us let the physical contortions and quakings and tempests and angry waves, speak of the better condition coming, just as the social revolutions speak of a more blessed time coming to the groaning creation who shall be delivered into the liberty of sons of God. (Rom. 8:21.)

Whirlwinds or cyclones are disturbances occurring in the air or heavens—caused by disorders therein, and which exercise a baneful influence upon the earth. These physical disorders illustrate the origin of much of the world's trouble; it will be caused by disorders in the symbolic heavens or church nominal. Notice how this trouble and whirlwind are symbolically mentioned by Jeremiah 25:29-36. Notice how the chief distress is specified as coming upon the nations [governments] and upon the shepherds and principal of the flock.

Ques. Why was the brazen serpent used as a type of Christ?

Ans. Undoubtedly to teach and develop faith. But we presume you to mean, Why was the serpent used as a symbol of Jesus? We answer, that the serpent represents sin, evil—the cruse, and brass (copper) represents the human nature. This was a fitting type of Jesus, because as a man he was *made sin* (*i. e.*, reckoned and treated as the *personification* of all the evil and sin of the race, as their representative or substitute) for us (He) who knew no sin.

DARKNESS COVERS THE EARTH

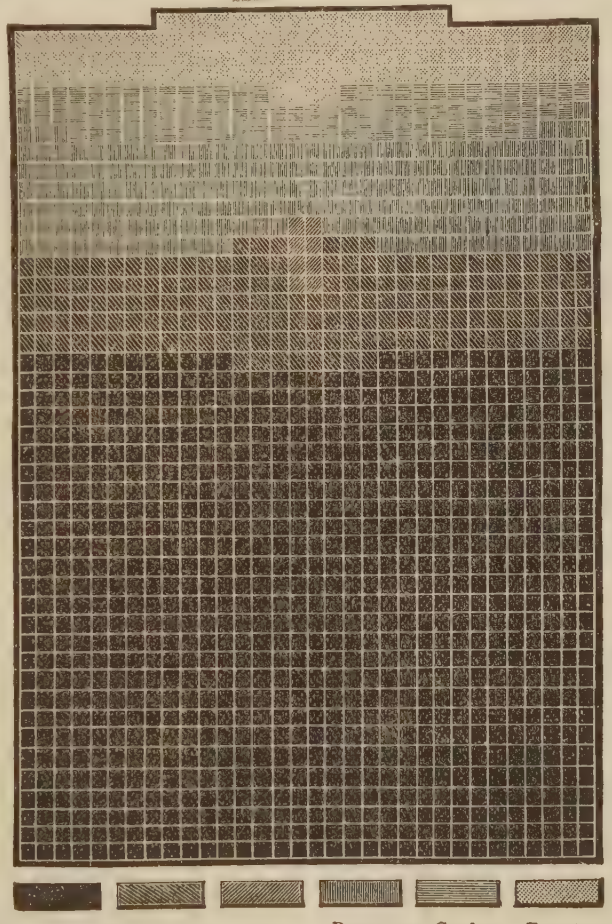
"Behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon *thee* and His glory shall be seen upon *thee*. And the Gentiles (heathen) *shall come* to thy light."—Isa. 60:2.

The above diagram is powerfully suggestive of the statement of the prophet: "Darkness shall cover the earth." It was published here by the "WOMEN'S PRESBYTERIAN BOARD OF MISSIONS" and is termed "A Mute Appeal" on behalf of foreign missions, and was first issued by the "LONDON MISSIONARY SOCIETY."

Each square of this diagram represents *ten hundred thousand* human beings. The lights, shades and blackness tell of the darkness and blindness which has overspread the earth, while sin and evil have ruled mankind, and cause us to look longingly for the bright Millennial Day when the Sun of Righteousness shall arise with healing in his wings, causing the knowledge of the Lord to fill the whole earth and to bless all mankind.

DIAGRAM

EXHIBITING THE ACTUAL AND RELATIVE NUMBERS OF MANKIND CLASSIFIED ACCORDING TO RELIGION



The Watchman—the "Y. M. C. A." journal of Chicago—published this same diagram, and commenting on it, says: "The ideas of some are very misty and indefinite in regard to the world's spiritual condition. We hear of glorious revival work at home and abroad, of fresh missionary efforts in various directions, of one country after another opening to the gospel, and of large sums being devoted to its spread; and we get the idea that adequate efforts are being made for the evangelization of the nations of the earth. It is estimated today that the world's population is 1,424,000,000, and by studying the diagram we will see that considerably more than one-half—nearly two-thirds—are still *total heathen*, and the remainder are *mostly* either followers of Mohammed or members of those great apostate churches whose religion is practically a Christianized idolatry, and who can scarcely be said to hold or teach the gospel of Christ. Even as to the 116 millions of nominal Protestants, we must remember how large a proportion in Germany, England and this country have lapsed into infidelity—a darkness, if possible, deeper even than that of heathenism, and how many are blinded by superstition or buried in extreme ignorance. So that while eight millions of Jews still reject Jesus of Nazareth, and while more than 300 millions who hear His *name* have apostatized from His *faith*, 170 millions more bow before Mahomet; and the vast remainder of mankind are to this day worshipers of stocks and stones, of their own ancestors, of dead heroes, or of the devil himself; all in one way or other, worshiping and serving the *creature* instead of the Creator, who is God over all, blessed forever. Is there not enough here to sadden the heart of thoughtful Christians?"

Some might suppose at first that the view is too dark and rather *overdrawn*, but we think the reverse of this. It shows nominal Christianity in the brightest colors possible. For instance, the 116,000,000 put down as Protestant is far in excess of the true number. Sixteen millions would be fully sufficient, we believe, to include every *professing church member*, and ONE MILLION would, we fear, be far too liberal an estimate for the "*sanctified* in Christ Jesus," who "walk not after the flesh but after the Spirit."

It is, indeed, a sorrowful picture of ignorance and darkness and sin from any standpoint; but, viewed from the so-called "ORTHODOX" standpoint, it is truly

AN AWFUL PICTURE.

If we hold "*Orthodoxy*" to its own creeds, it believes that all of these billions of humanity, ignorant of the *only name* under heaven by which we must be saved, are on the straight road to *everlasting torment*. And not only so, but all of those 116,000,000 Protestants, except the very few saints, are sure of the same fate. No wonder, then, that those who *believe* such awful things of Jehovah's plans and purposes should be zealous in forwarding missionary enterprises—the wonder is that they are not frenzied by it. If we believed such things it would rob life of every pleasure and shroud in gloom every bright prospect of nature.

That we have not misstated "*Orthodoxy*" on the subject of the fate of the heathen, we quote from their pamphlet—"A mute appeal on behalf of Foreign Missions"—in which the diagram was published. Its concluding sentence is: "*Evangelize the mighty generations abroad* —the ONE THOUSAND MILLION SOULS WHO ARE DYING IN CHRISTLESS DESPAIR *at the rate of 100,000 a day.*"

But another peculiar thing is, that the "*Mute Appeal*" on behalf of Foreign Missions is issued by the "WOMEN'S PRESBYTERIAN BOARD OF MISSIONS." The *peculiarity* is that a denomination which in its creed declares its faith to be that God did from all eternity *predestinate* some to knowledge and salvation, and all others to *ignorance and damnation*, should so disregard their "old landmarks" and prejudices as to attempt to *change* the arrangement which they declare was *predestinated*.

But, really, we rejoice at this as an evidence that creeds of the darker centuries are losing their power over thinking people of every sect. We are glad, too, that their hearts are better than their creeds, and that they are superior to *their estimate* of God; for while they think that God looks calmly and unmoved upon this mass of humanity going down to hell at the rate of 100,000 a day, and never exercising His *power* to give them the needed knowledge, they are *superior* in that they are moved to pity and to benevolent action by the sight.

The great difficulty with "Orthodoxy" is, that they fail to recognize *plan* and method in God's word and dealings. Such will, perhaps, gather from our foregoing criticism, that we have no care for, nor interest in the heathen; but we can most heartily assure them that this is not the case. The reason why they would thus judge us, would be the same if they applied their judgment to the actions and teachings of Jesus. He went *not* to the Gentiles (heathen), and commanded the disciples likewise. (Matt. 10:5.) He did not cry aloud nor "lift up his voice in the streets," shouting to and exhorting sinners or heathens to beware of *eternal torture;* neither did any of the apostles.

In his preaching, Jesus said of some, "No man can come unto me except the Father, which hath sent me, draw him."

(John 6:44.) The disciples he taught specially, saying, "Unto *you* it is given to know the mystery of the kingdom of God, but, unto them that are without, all these things are done in parables, that seeing they may see and not perceive, and hearing they may hear and not understand, lest at any time they should be converted." (Mark 4:11,12.) But when we

RECOGNIZE THE PLAN AND ORDER

revealed in God's word all is clear, beautiful, reasonable and harmonious.

We claim that, as Jesus said, the Gospel in *this age* is a WITNESS to the world and not designed to now *convert* all. All must agree with us that if God intended it to be a *converting power* to the world in this age, his plans have most signally failed, as the above diagram proves. But let us take God's plan as he presents it, viz: to elect or *select* a church—a "little flock"—who shall be taught, tried, tested, polished and made ready for his service in an age to *follow this;* when through this spiritual seed of Abraham, all the families of the earth shall be blessed and enlightened. (Gal. 3:29.)

How strange it does seem that these dear Christian brethren and sisters who issue the "MUTE APPEAL," and others who seem so zealous and anxious for the salvation of men and the spread of the knowledge of the *"only name"* as a means to that end, should feel such an opposition to the teaching of the Apostles concerning the coming TIMES OF RESTITUTION of all things spoken by the mouth of all the holy prophets.

Can they not see that God's missionary enterprise is much grander and *more comprehensive* than theirs? Theirs, even if their prayers and desires were to be answered this very year, by the conversion of every living being on earth to the love and service of our Lord; this surely would not answer the cravings of sympathizing, loving hearts, and they would still pray: O, Lord, extend thy mercy and thy love to those in everlasting torment; and they would plead that those billions of the dead far outnumbered the millions of the living.

How strange that they *will not* allow the Lord to tell them of HIS WAY of carrying on mission work, and how much comfort and peace they lose, and how many burdens they bear, because they have no ear to hear when He speaks through his word.

God's plan is to first select a "Royal Priesthood' during this age and have that priesthood teach and rule and bless the world in the next age.

Now we are just at the threshold of the age of glory. The midnight shadows of the diagram are just beginning to flee before the "Sun of Righteousness," and the printing and scattering of millions of Bibles in the past 87 years is one means toward the great work. In a word, then, these dear friends stand at our side in hope of the spread of truth, the *great difference* being that they expect to do it in their present weak, humble, mortal condition; and we expect to be *glorified* and clothed upon with heavenly form and power, as a means to the desired end.

One of the great stumbling blocks which hinders *"Orthodoxy's"* reception of God's grand missionary plan, of a special age in which the world (including those in their graves) will be taught and blessed by the knowledge and merit of the *ransom,* is their *false* idea of what constitutes DEATH. They have accepted Satan's first lie, "Thou shalt *not* surely *die,"* instead of God's statement that men *do die;* hence they do all in their power to convince themselves that Satan was the truth-teller, and will not believe that when men die they *lose life.* They will not believe the Scriptural testimony. (Rom. 6:23; Eccl. 9:10; Psa. 6:5; Job 14: specially vs. 1, 10 and 21; 2 Tim. 4:8.) Hence they are forced by their adherence to Satan's theory, to claim that when men die they go to a place of *woe* or happiness and continue really to live, though they admit they seemed to die.

If they would take God's word simply and lay aside traditions, they would see that all men go to (*"sheol," "hades"*) the *condition of death,* and that the power is with God to bring them to life again, to bring them up *out of their* GRAVES. (Ezek, 37:12.) Then they would see the reasonableness of death as the penalty of sin and of the RANSOM from it, by the death of our *Redeemer,* who substituted his life for ours and died the just for the unjust. Thus he bought for all the right to a return to life (resurrection—restitution) when at the hands of the Royal Priesthood it shall be *testified to every man* that Christ died for ALL. (1 Tim. 2:6.)

While God has foretold the gross darkness now covering the world, let none overlook the fact that he also foretells by the same prophet that when the government shall be upon the shoulders of Him called "Wonderful," the rod of the oppressor (Satan) shall be broken, and the people who walked in darkness shall see a GREAT LIGHT. (Isa. 9:2, 4, 6.)

By the same prophet the Lord again says of Christ (head and body), "I will preserve thee and give thee for a covenant of the people, to establish (order, rule) the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners (in death—in *hades*) Go forth; to them that are in *darkness, show yourselves."* (Come to the light—the truth.) (Isa. 49:8, 9.)

Soon it shall be manifested that not in name only, but in deed and in truth, Jesus is "the true light which lighteth *every man* that cometh into the world." (John 1:9.) "And in that day shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. The *meek* also shall increase their joy in the Lord." (Isa. 29:18.) Surely we are now entering "that day," and for it thank God.

CHURCH GOVERNMENT

The article in a back issue of the TOWER (Vol. 4, No. 4), entitled *"The Ecclesia,"* furnishes our understanding of what constitutes the Church of Christ and the spirit of love and truth which binds and unites the saints of all ages. But we have inquiries from a number of ministers and others who are coming back from sectarianism to the original and only true church which includes all SANCTIFIED *believers in the ransom,* asking whether we recognize local *organizations* such as the Apostles established in every city (Titus 1:5), having elders and deacons, etc.; and if we do not have such, Why? Is such organization not as proper now as in the Apostles' days? And if there are no such organizations, how is the work of the ministry and teaching conducted *successfully?*

We reply, that the circumstances now differ from those of the Apostles' day in that their work was more to organize and lay the foundation for an age of work just beginning, while our work is the reverse almost of this: it is the ending or harvesting of this age; and the *methods* of then and now might be as different as are the methods of a farmer and the implements he uses in sowing seed and in reaping his harvest.

The methods of Jesus, in *harvesting* the Jewish age, furnish a better guide to present work. It is with us much as it was with him: His mission was not to bring peace but a sword —*division* (Matt. 10:34.) In some respects, dividing and tearing down are not as agreeable employment as building up; but if we are anxious to do the Master's will we have no other wish, and especially if he has shown us the necessity of the separation in order to the glorifying of the saints and the bringing in through them of an age of blessing to the world in general. Seeing this, harvesting becomes the most enjoyable work in the vineyard.

For the same reasons that Jesus did not *organize* congregations while *present* with his disciples in the Jewish harvest, we do not consider expedient or necessary organizations even simple and unsectarian as those established by the Apostles. Our Lord is again *present,* not again in the "form of a servant," in the flesh, but a spiritual being; and he, being present, is in all things the guide and director of every laborer.

But, though no earthly organization is attempted, yet we are as *one*—all united to the one head and following the leadings of his Word and Spirit. If we see any among us turn aside and "err from the truth," each other member will feel a loving duty to do what he can to restore such a one to the truth; yet we feel that the further responsibility of disciplining, etc., is with our *present* Lord, who also will do it. We labor to do his will and leave *results* to him.

Our ministers, if assembled, would contrast nearly as strongly with those of the nominal "church" as did Jesus' followers at the first advent contrast with the Scribes and Pharisees.

The ministers of the nominal Church seek for and receive the popular approval; and for their labor they have their reward, being abundantly supported and honored. In fact, a young man of talent finds no easier or more direct road to the honors, ease and comforts of life than to enter the ministry of the Nominal Church. But far different is it with those who, for the love of the truth and the glory of God, go forth to declare the whole counsel of God whether men will hear or forbear. These are by no means salaried lords of God's heritage, but, like their Master, they are despised and rejected of men; but they esteem it a privilege to receive the wages of persecution, hardship, and trial of the present time, while joyfully looking forward to the glory to be revealed. They use whatever talents they possess to the best advantage, whether

they be many or few. Some, through the columns of the "TOWER," are stirring up the gift that is in them; and some, who have the opportunity, travel from place to place preaching by word and printed matter, while others, whose field is not so wide, are thus engaged in their own immediate neighborhood. Few can give *all* their time directly in the Gospel work: the mass of them, in order to "provide things *honest* in the sight of all men," are obliged to "labor, working with their hands."

The majority of these ministers [servants] of Christ do their work by searching out the "*saints*," for whom *present truths* are meat in due season, and by conversation on these subjects and the loaning of a paper containing some article which they have marked, they endeavor to build them up in the most holy faith, helping them to understand the word of God more perfectly, as did Aquilla and Priscilla with Apollos (Acts 18:26), and each doing with his might what his hand finds to do, using whatever talents he possesses, seeks thus to glorify God in body and spirit which are his. It is the mistake of very many Christians, however, and one which all should guard against, to suppose that they are serving the Lord's cause when they are indiscriminately distributing anything which claims to be a religious tract or paper. The careful servant will be judicious and discriminating in this and in everything he undertakes. Such are the simple methods of the majority, and their work, under God's direction, is mighty in the pulling down of strongholds. Here a little and there a little, Babylon and her wall of errors is crumbling before the truth. Another question in connection with this subject is:

WHAT CONSTITUTES "A CALL TO THE MINISTRY?"

All who consecrate are *led* of the Spirit (if they will *follow*) into more and more of an appreciation of God's goodness and loving plans; and as they become filled with the spirit of love and see those about them *needing* the precious truth which they so freely received of God, and which so blessed and helped them, they realize that this very condition of things is a call from God to declare it to them, using their best talents in their heart-work, and letting their light so *shine* as to glorify their Father in heaven.

Of *every member* of the anointed body it is true as of the *Head*—"The Spirit of the Lord God is upon me because the Lord hath anointed me to preach good tidings unto THE MEEK." (Isa. 61:1.)

The Master is saying even now to every consecrated one: Go ye also into my vineyard—why stand ye idle? Reading matter for judicious use we will supply free. Sample copies of the TOWER will be sent free to those you think might be interested if you send us their addresses. We consider this one of the means in our hands for spreading the good news.

An infidel, wishing to examine into the truth of the Christian religion, inquired of an elder of the Presbyterian church as follows: "What books, sir, would you advise me to read?" "The Bible," said the elder. "I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the *truth* of the Bible." "I would advise you, sir," repeated the elder, "to read the Bible; and," he continued, "I will give you my reasons: Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures stronger than the external." "And where shall I begin?" inquired the unbeliever, "at the New Testament?" "No," said the elder, "at the beginning—at Genesis."

One evening the elder called and found the unbeliever at his house or office, walking the room, with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to trace and retrace his steps. The elder at length spoke: "You seem, sir," said he, "to be in a brown study; of what are you thinking?" "I have been reading," replied the infidel, "the moral law." "Well, what do you think of it?" asked the elder. "I will tell you what I *used* to think," answered the infidel. "I supposed that Moses was the leader of a horde of banditti; that, having a strong mind, he acquired great influence over a superstitious people; and that on Mount Sinai he played off some sort of fireworks, to the amazement of his ignorant followers, who imagined, in their mingled fear and superstition, that the exhibition was supernatural." "But what do you think now?" interposed the elder. "I have been looking," said the infidel, "into the *nature* of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is *perfect*."

"I have been thinking," he proceeded "where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans: and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent time can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from Heaven. I am convinced of the truth of the religion of the Bible."—*Selected.*

IMMOVABLE FOR CHRIST

The old Lollards were called "Holdfasts," not only because of their firmness under persecution, but of their strong grasp of the truth. Coleridge said, with a practical aptness unusual with him: "What does not withstand has no standing-ground." "Hold fast, then, the form of sound words, in faith and love, which is in Christ Jesus." Be modest, unostentatious in all that is your own, willing to concede everything you have a right to yield, but be scrupulous and immovable about all that is Christ's.—*Selected.*

HOW TO LIVE

He liveth long who liveth well!
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

He liveth long who liveth well!
All else is being thrown away;
He liveth longest who can tell
Of true things truly done each day.

Waste not thy being; back to Him
Who freely gave it, freely give;
Else is that being but a dream:
'Tis but to *be*, and not to *live*.

Be what thou seemest! live thy creed!
Hold up to earth the torch divine;
Be what thou prayest to be made,
Let the great Master's steps be thine.

Fill up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe food of life below.

Sow truth, if thou the truth wouldst reap;
Sow peace, and reap its harvest bright;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

Sow love, and taste its fruitage pure;
Sow peace, and reap its harvests bright;
Sow sunbeams on the rock and moor,
And reap a harvest home of light.

—*Horatius Bonar.*

OUR SECT

Webster defines *sect* to mean "A part cut off," "Hence a body of persons who have separated from others by virtue of some special doctrine, or set of doctrines, which they hold in common."

Since we hold to a set of doctrines delivered to the saints by Jesus and the Apostles, and since we separate and cut ourselves off from all other religious jurisdiction and control, therefore it follows that we are a SECT. We "separate from

sinners" and "have no fellowship with the unfruitful works of darkness." (Eph. 5:11; 2 Cor. 6:17). Because there is no concord between Christ and Satan, nor between a believer in Christ and an unbeliever in his ransom and Lordship, therefore we obey the Lord's command, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:17, 18).

In doctrine we hold firmly to the glad tidings preached by Jesus and explained by the Apostles, and will receive none other, even though it should be delivered by an angel from heaven. It is briefly stated by Paul thus: "I delivered unto you first of all, that which I also received [first of all], *how that Christ died for* OUR SINS according to the Scriptures." (1 Cor. 15:3). This is the basis; and built upon it, is our realization that we are justified and cleansed from all sin in God's sight, by his offering or sin-sacrifice who "died the just for the unjust." Realizing this, "we have *redemption* through his blood, the foregiveness of sins." (Eph. 1:7). All who accept of their share in this atoning sacrifice are properly termed Christians.

This was the faith of the early church. True, they progressed beyond these first principles to the use of the "strong meat," and to a comprehension, with all saints, of the deep things of God; but the "babes *in* Christ," and those "who, by reason of use, had their senses exercised," were all one family—"all one in Christ Jesus." The more advanced in grace and doctrine bore the infirmities of the weak, each and all seeking to grow in grace and knowledge more and more. Where this apostolic rule was observed there could be no sect, no division in the body. It was only when error began to develop in the congregations that Paul wrote to some: I hear that there are divisions (sects) among you, and I partly believe it; for it is evident from what I learn of the worldliness and error coming in among you, that there would of necessity be divisions; for those true to the Lord could not have fellowship with such unfruitful works of darkness, but must rather reprove them. (1 Cor. 11:18, 19).

But while divisions were objected to *in* the true church, while all the apostles taught that there was one Lord, one faith, one baptism and one body—church of Christ—yet this church was a *sect* itself—a split off from the Jewish church—which was cast off and left desolate, and it was also separated from the world. It was "the *sect* everywhere spoken against." (Acts 28:22). Thus, we see, that Christians are a *sect* or separated class—separate from the world—separate from sinners—separate from all others, in that they accept of Jesus, and salvation through his blood. But there should be no schism or division of this sect; all who are of it should be one. There is one fold and one Shepherd. (1 Cor. 12:25).

It is not remarkable that Satan should seek to divide and separate the sheep and to put up fences, such as the denominational creeds prove to be, which would hinder some of the sheep from following the Shepherd into green pastures of fresh and living truth. This would be but wisdom on his part. But it is strange that he should be able to fetter the reason of so many, that they should think it a mark of spirituality to say, I am of Luther, a Lutheran; I of Calvin and Knox, a Presbyterian; I of Wesley, a Methodist, and so on; while Paul, on the contrary, to some of his day, who were in danger of this spirit of sectarianism, said: While one saith, I am of Paul, and I of Apollos, and I of Peter, are ye not *carnal?* Is it not in direct opposition to the spirit of Christ to think or act thus? "Is Christ divided?" Did Paul or Peter or Knox or Calvin or Wesley or anyone else than Christ *die* for your sins and *redeem* you? They, as servants of Christ and the church, should be esteemed very highly for their works' sake, but to name the Bride after any other than the Bridegroom is manifestly improper.

Oh, that all could see that in God's sight there is but one church—whose names are written in heaven—and that God cannot and does not sympathize with or recognize any split in the real church. He does not recognize the narrow creeds in which so many of the sheep are confined and starving. As we have shown, he has placed but one fence around his fold. Inside of it there is plenty of room, both for the lambs and the fully matured sheep of Christ, to feed and grow continually.

A PARABLE

Fix in your mind a picture of a fine large pasture surrounded by a strong and high fence—the Law of God—which surrounds and keeps all the sheep within, but which recognizes no means of access to that fold—justified condition—except Christ, the *door*, faith in whose sacrifice for sin is the only way into the fold. All climbing into the fold by any other way are thieves and robbers. This is the pasture provided by the Good Shepherd for his sheep, for whom he once laid down his life. Into the true fold of Christ quite a flock of sheep have entered. They belong to the true Shepherd; but as we look before us at the grassy slopes, only a few sheep, a little flock indeed, seem to be enjoying the liberty of the fold—the liberty wherewith Christ hath made them free. Where are the others? We look and see inside the door, on either side of the pathway, small enclosures. Over each is written its peculiar name—Presbyterian, Methodist, Baptist, Second Adventist, Roman Catholic, Greek Catholic, Episcopalian, Lutheran, etc. Looking at these pens we find them to differ. Some are built like prisons with iron frames and bars and chains, others less strong, and some are merely *marked out* "dead lines" over which the sheep understand that they must not go.

These pens are full of sheep, but they are weak, delicate and sickly for lack of *proper* exercise and fresh, nourishing food. They are regularly fed, but only upon husks, with occasionally a little milk, but they eat without relish and get no good from it. Many of them are leaner and poorer than when first they entered the fold, and some have become blind. Strange to say all seem to be perfectly satisfied, each with his own pen, and very seldom does one attempt to escape.

Perplexed to know why these should thus submit to be penned, we watched to see how they were induced to enter the various enclosures. As the sheep entered by faith the fold of Christ through the only door, under-shepherds who had been appointed to help the sheep to find and appreciate the pastures of the entire fold, had conceived that they knew better than the Chief Shepherd how to manage the flock, and accordingly they had constructed these various pens. Each class stood at the door of his own, and as the new sheep came in, they tried to impress upon each, both by manner and voice, first of all the necessity of getting into some of the many pens; and secondly, each one tried to show the superiority of the one he represented. As a consequence, nearly all the sheep which entered got penned, and only a few passed on to enjoy all the liberty of the fold. The under-shepherds sought continually to impress upon their sheep that the *free sheep* were heretics and *en route* to destruction.

We watched to see what would be the end of this matter, for we learned that the Chief Shepherd was expected by some, and we knew that his coming would soon demonstrate whether he approved of this dividing and imprisoning His flock.

Presently among the free sheep we heard great rejoicing. We looked and found that the Chief-shepherd had come quietly, unobservedly ("as a thief"), and was now recognized by some of the sheep, and hence the rejoicing. Some of those imprisoned heard the Shepherd's voice; they looked and listened, yet could scarce believe. It was indeed, the voice of the Shepherd as he tended and ordered his flock. All who were his true sheep seemed to hear his voice condemning the penning process and saying unto his sheep: "Come out, my people."

Some leaped the fences and gained liberty and food from the Shepherd's hand. But some were so weak and faint for lack of nourishment that they trembled with fear and dreaded the under-shepherds too much to come out. We noticed outside the fences that some of the free sheep brought *food* to the bars, and thus some of the weak ones were strengthened and then came out. The under-shepherds, meanwhile, were alert with redoubled vigilance, and by varying policies sought to keep the control of *their* (?) flocks. Some denounced and scoffed at those without, and threatened the sheep within; and others redoubled the customary "forms of godliness."

We waited to see the outcome, and saw the unfaithful under-shepherds bound and beaten with stripes, the prison pens all destroyed, and the fold used as designed—the flock one, its name one, and its head Christ Jesus.

"LEARN WHAT THIS MEANETH"

"Go ye and learn what this meaneth, I desire mercy and not sacrifice."—Matt. 9:13—R. V.

This injunction is just as pertinent now as it was when Jesus gave it, yet we cannot but think according to our experience and observation, that if he were to make the same remark now to those who, "after the most straitest sect" of their religion, live Pharisees, it would be met by some such words as the following: "Why, Lord, do you ask us to learn the meaning of those old sayings of the prophets? They are expressed in language that is highly figurative and are so

full of symbols and metaphors that it is impossible for us to understand them; indeed we think we ought not to pry into such things."

But this was an important lesson, and Jesus wished to call their attention to it. His friendship with publicans and *sinners* seemed to them to be out of order and so they were questioning the disciples, doubtfully, regarding it, and this called forth the statement of Jesus quoted above.

It is doubtful if they ever learned that God's work in Christ was not to sacrifice the world, but to *save* it, for, says Jesus, "The Son of man is not come to destroy men's lives but to save them." (Luke 9:56). When Christ Jesus speaks we may see *at the time* but *one* phase of what is meant, while he causes the word spoken to span the everlasting relations of the subject.

When Jesus, in Matt. 12:7, referred to these same words of the prophet (Hosea 6:6), he did so in connection with the question of the observance of the Sabbath, saying, "If ye had known what this meaneth, I desire mercy and not sacrifice, ye would not have condemned the guiltless." This was equivalent to saying that they did not know its meaning. Then, rather peculiarly come in the words, "For the Son of man is Lord of the Sabbath."

In both these cases it was the *loving kindness* of Jesus that disturbed their pharisaical natures and called forth their opposition. It is the mercy of God in Christ toward the world that distressed the Pharisees of Jesus' time, and distresses the *same generation* now; for "this generation" of vipers (this *kind* or *class*) has not yet passed away and will not have passed away until all the prophecy of the twenty-fourth chapter of Matthew is fulfilled. (Matt. 24:34).

Those who are not in spirit with Christ Jesus have ever been opposed to having mercy shown to the world in a *limited way* and *time*, professing to believe that Christ came to save the world, but yet that only a small proportion of them will be saved in *any sense;* that Jesus came to save men from the calamity which befel the race in Adam, but will only half, or not half, succeed.

They think that when men die in Adam they pass a line beyond which mercy and the power of Christ to save, cannot go, thus limiting the wisdom and the power of God, "who *will* have *all* men to be saved and *come to the* KNOWLEDGE *of the truth.* (1st Tim. 2:4).

It is "a thing *incredible*" with them that God should raise the dead, though they profess to believe in a "resurrection of the dead, both of the just and unjust," but still if one talks about the real resurrection of all men to actual life and hope again, "this generation," like their father's who so beset Jesus, cry out in disgust, and act as though they thought of us as they did of Paul when he spoke of being sent "far hence unto the Gentiles," "Away with such a fellow from the earth, for it is not fit that he should live." (Acts 22:22.)

How strange it seems to us, that the *love of God* so strikingly manifest in the gift of his Son, should be so buried up under papal rubbish as to make it seem to have no existence.

That the *restitution* of all things, spoken of by the mouth of *all the holy prophets,* should be *entirely* dropped out of the teaching of the nominal church, and the destruction of *most* things substituted, shows the need of their "learning what this meaneth, I *desire mercy* and not sacrifice: for the Son of man is Lord of the Sabbath." But it also shows, as Jesus said, that these things are hid from the wise and *prudent* and revealed unto babes. In *the* Sabbath just now approaching, that mercy will shine forth in "the *exceeding riches* of his grace." But many do not wish to "learn what this meaneth," How full of meaning were Jesus' words! J. C. S.

OLD LANDMARKS

Some whose attention is drawn to the clearer light now shining on the word of God, fear, as they say, to leave *old landmarks.* This is a false veneration, bred of fear, and it requires only a moment's reflection to show this.

We asked such an objector, recently, how much he meant by *old.* Did he mean creeds formulated fifty years ago? Would he go further back to the Wesleyan movement? Even that is but recent. Perhaps he had better go further back to the "Presbyterian" movement, or to the "Lutheran" or "Episcopalian," to find *old* landmarks. Still there is the same difficulty. All of these are but comparatively *recent landmarks,* and if a really old creed is wanted the Roman Catholic certainly should have the preference on the score of age.

He saw, finally, his mistake and acknowledged that he had been looking at matters from a false standpoint, and that the only OLD LANDMARKS worthy of confidence, are the inspired teachings of our Lord and the Apostles—the very ones to which *we always* appeal as the only *True Standards* of the Church whose names are written in heaven.

In this connection we take occasion to make some extracts from a recent number of *"The Scotsman"* (published in Edinburgh, Scotland,) in which it reviews a lecture by Dr. A. F. Mitchell, Prof. of Ecclesiastical History. It serves well to show how the thinkers of even old, slow Scotland are awakening to the absurdity of some of the doctrines which have separated the children of God into sects and denominations and have largely succeeded in substituting the creeds and traditions of men for the Word of God. The extracts are as follows:

THE WESTMINSTER ASSEMBLY; ITS HISTORY AND STANDARDS: BEING THE BAIRD LECTURES FOR 1882.

Readers will find in Dr. Mitchell's lectures an intelligent and exceedingly well informed account of the origin, purpose, history and results of the famous Westminster Assembly, by one who has made a special study of the subject.

The intrinsic importance of the Westminster Confession, and its position as a test for our University Theological Chairs, cause us just now to turn with more interest and curiosity to its origin and authorship. In June, 1643, an ordinance was issued by Parliament calling that Assembly which met to settle a pure faith for England and framed those Standards which are adopted in Scotland. The principle on which representative divines were chosen was, that two should be elected from each English county, each University, and the Channel Islands, one for each county in Wales, and four for the city of London; while only Scottish Commissioners were invited to be present. In all, about 160 divines and laymen were appointed, each member who attended receiving four shillings a day for expenses. Although in the list of those called we find a few names of reputation for learning and ability, it is impossible to say that they represented the best scholarship and most cultured views of the age. We miss in the roll several men, famous still for ripe learning, high theological attainments and grasp of intellect, who would have been fittest to join in this memorable Synod, though they would have opposed many of its decisions; while in the number are a host of estimable but utterly obscure men, whose support gives no weight and adds no value to one dogmatic conclusion of the meeting.

It is evident that the orthodox see nothing absurd, nothing humorous in the opinions of these men being binding on after generations of clergy and all future theological Professors in our universities, centuries after these respectable gentlemen themselves, having quitted their fleshly tabernacles, have peradventure discovered, to their surprise, in another and better world that they have been quite mistaken, and the General Assembly of the firstborn does not hold or enforce any Calvinistic creeds on its elect members. Even when they were deliberating on most weighty articles, the attendance was so small that the three committees were reduced to a quorum of six each; and we find in full Assembly only forty out of a hundred and fifty voting on a dogma, which has henceforth been imposed on the minds and consciences of millions of Presbyterians. Yet these worthy members confidently discover the *hidden decrees* of God and *decide the fate* of men, of angels, of devils and of infants: they interpret the most debatable parts of Scripture, and the most perplexing parts of Pauline dialects and simile; they formulate the most mysterious purposes of Providence.

It is marvelous to think that these decisions by men whose opinions on the simplest points of politics, agriculture and physics, we would not listen to, should be binding on the nineteenth century, though the whole tide of thought has left them dry behind. Criticism has shown that it supports conclusions on corrupt texts, and on misinterpreted passages. Science has proved that it makes assertions which are profoundly erroneous. Advancing civilizations and higher cultivation have shown that its views of the purpose of God can be contrary to the true humanity on which we base our elementary ideas of the nature of the Deity. If the Assembly, whose views were discarded by the English Church a few years after, had been held a hundred years earlier; it would have been Roman Catholic; if it had been held fifty years later it would have been Arminian; what, then, gives perpetual authority in Scotland to this Calvinistic parenthesis in ecclesiastical history and doctrine? It is difficult to see why the theological views of the seventeenth century should be taught in our university chairs any more than the scientific opinions of that age.

Suppose it had been laid down that every Professor of

Medicine and Surgery in future should conform to the standard of an association of doctors of 1643, we should find them now teaching the most ghastly methods of therapeutics, insisting on drugs which ruin the carnal constitution, and practicing phlebotomy, which drains the human being of his blood, increasing insanity by the means taken to cure it, and denouncing the circulation of the blood as a flagrant heresy. If, in our Chairs of science, the opinions of the Royal -Society, founded in 1660, were still binding we should find in natural philosophy, in geology, in chemistry, opinions taught, as in Roman Catholic institutions, as purest science and undoubted facts, which research has exploded and sent long ago into the limbo of extinct notions and curiosities of by-gone credulity and ignorance. Why, then, should the notions, on far more difficult, obsolete points, by this Assembly, be held as sacred and imperative, and entitled to hold the minds of posterity under the fatal law of intellectual mortmain?

Still must each Professor teach, under the yoke of their "dead hand," the inspiring doctrine of total depravity, which holds that man is so corrupt that he can do no good thing, and yet that he will be damned if he does not do it; that he deserves *eternal torments* for sin; that millions are doomed for not accepting a gospel which they never heard; that it is the duty of the civil power to punish and extirpate heresy; that the world was made in six days, although the geological Professor in the same college will tell his students that the world was millions of years without a human being; that it is the "elect infants" only who are saved; that "God as a righteous judge doth blind and harden" the wicked. Such doctrines are denied by the vast majority of civilized people. and discarded by the highest, clearest minds and hearts in Christendom; yet still Professors of Theology are bound by these standards, are forced to shut their eyes and mouths to all that speculation, learning, science have taught for centuries, and are endowed by the State to teach the opinions of a few estimable but erroneous gentlemen, who, after much prayer and contention, agreed upon them more than two hundred years ago.

Dr. Mitchell, whose views are interesting only as specimens of other admirers of the Confession of Faith, is not unconscious of some difficulties in maintaining some dogmas which are contrary to fact, science and humanity; and he has his "answers to objections," which he gives with an air of profound satisfaction and with complete unsuccess. The Confession says the creation of the world took place in six days, "which now almost all orthodox divines grant it did not." We therefore naturally conclude that these "orthodox divines," as regards the Confession, are heretics. Not at all, says Dr. Mitchell, who is in the same case; these words, he argues, are almost identical with those in Scripture, and therefore must be interpreted in the same non-literal, non-natural sense, as divines conveniently, but uncritically, put on those in Genesis. Now, can the lecturer deny that the Westminster Assembly meant them as six literal twenty-four hour days? Can the lecturer deny that these words are given as the statement of an historical fact, and are not a quotation which may be accepted as metaphorical or poetic, if we please? It is nothing to the point to show that some writers—Dean Colet or Philo—had previously regarded the "days" in a figurative sense; and it is ridiculous to say that the Assembly showed their intention not to exclude such a fanciful interpretation because they did not write "six natural or literal days."

If we are allowed to treat the standards when we choose as metaphorical, on the ground that the Scripture passages they paraphrase are figurative, we shall be led into a delightful chaos, and have a most comprehensive Church. The phrase, "Son of God" is figurative; "redemption" is a Pauline metaphor from Greek law; "adoption" a metaphor from Roman law; "everlasting" and "eternal" punishment have been interpreted in various ways in Scripture; may we, therefore, explain them for ourselves with corresponding variety in the Confession? and if not, on Dr. Mitchell's theory, why not? What is allowed to the Calvinist may be allowed to the Universalist and the Unitarian.

But, in fact, the whole notion is absurd. The Standard is a formal, prosaic, legal document, to be interpreted by what it says. The lecturer, further, in argumentative despair maintains that when it is said "elect infants dying in infancy are saved," it is not to be inferred from these words that there are any who are not elect! If so, we would have fancied these divines, so shrewd as not to say "literal days," would have been equally shrewd to omit "elect," in order to prevent a misconception, seeing that the opinion was so prevalent that there were infants non-elect, and therefore lost. Besides, this notion that all dying infants were humanely elected to life because they should die before they have power and time to sin, is contradictory of the article in the Confession, which says that when God elects to salvation it is "without any foresight of good works, ... or any other thing in the creature, as conditions or causes moving him thereto." We greatly fear that Dr. Mitchell should be looked after. If he had lived in the Puritan age, he would have been violently denounced as a heretic, denied Church privileges by the ministers he reveres so deeply, or put in jail by the civil magistrate whose authority he respects so highly, and reduced to be an "ambassador in bonds."

How is it that with so many *disputable* and *denied doctrines* in a Standard containing about 16,000 propositions, that in successive generations ministers accept and sign it without any hesitation, though ordinary men cannot agree together on twelve questions? It is a curious problem which we can only explain by supposing that perfect belief is required only when we swear to one or two articles, but that a reduction is allowed, as by grocers, on taking a quantity. Dr. Mitchell has issued a useful work, proving the urgent necessity for the abolition of tests in our Universities if we desire to see freedom of thought, honesty of assertion, and progress of religious opinion and theological knowledge.

HIS WILL, OUR MEAT AND DRINK

The language of very many grateful hearts, who have realized their sins forgiven through the precious blood of Christ, has been, Lord, I will follow thee whithersoever thou goest. But very few, perhaps none at first, actually realized the full meaning of that covenant or promise; nevertheless the Master declares, "Him that cometh unto me I will in no wise cast out." (John 6:37). But he would have us understand that it is no easy thing to follow him, for his was a thorny, difficult way, promising no gratification to the natural man.

When on one occasion one came to Jesus, saying, "Lord, I will follow thee whithersoever thou goest," he replied: "Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head." (Luke 9:57, 58.) That is to say, Are you willing, if need be, to be thus homeless and comfortless that thereby you may render greater service to our heavenly Father. It is my meat and drink to do his will. Shall it be yours also? It might be and sometimes is the case, that some can serve the Lord better by having a home and using its hospitality in the service. When, as was generally the case, the work in which Jesus was engaged called him about from place to place to preach in public, heal the sick, etc., he went, regardless of personal comfort. When near the homes of his disciples he often tarried with them; thus the home of Martha and Mary and Lazarus was often blessed with his presence; but most frequently after the toil of the day he sought repose for the night in the wilderness or on the mountains. Sometimes, however, when the interests of the work required it, he chose a regular dwelling place, for we read (John 1:38, 39) that on one occasion two men were following Jesus, and he, turning and seeing them follow him, said to them, "What seek ye?" And "they said unto him, Master, "Where dwellest thou?" They wanted to have a personal interview with him, and therefore sought the retirement of his dwelling. Jesus said unto them, "Come and see. They went and saw where he dwelt and abode with him that day."

We find the same principle governing the actions of the Apostles. As the work generally required them to be traveling, they not only gave up the comforts, but bravely endured the hardships, dangers and fierce persecutions that everywhere awaited them. At times now it might be expedient for the truth's sake that the disciple have a home, as Paul found it expedient for the work, to abide in his own hired house for two years, where he received all that came unto him, preaching the kingdom of God, etc. (Acts 28:30). It should likewise, be our meat and drink to do our Father's will, as the necessities of the work may require it, homeless and friendless, to follow Jesus; or, if expedient to have a dwelling place, to use it in his service, having it entirely consecrated to his work.

Another desiring to follow Jesus, even though, as he had just explained, it would be at the expense of great self-denial, said, "But suffer me first to go and bury my father." And "Jesus said unto him, Let the dead bury their dead, but go thou and preach the kingdom of God." Doubtless this young disciple dreaded to realize what was so generally the result with those who left all to follow Jesus, that their foes were they of their own household. He dreaded to incur his father's

displeasure and thought to wait till his father was dead. Possibly his otherwise praiseworthy ambition was to add to the comfort and perhaps to the support and luxury of his father's declining years.

Such an ambition would seem plausible and has proved a snare to many. They have permitted earthly ties to fetter and hinder them, saying, My family or my parents—those dear to me by human ties—shall have all the comfort, ease and luxury that my time and labor can supply. This has been my ambition in the past, and should I now withhold any part of that which they have come to expect at my hand, in order that I might follow the Master, my motive, my love would be misinterpreted.

Under this pressure, many come to the conclusion that they will wait until these hindrances are removed, until such no longer need their care; but this is only a device of the adversary, who well knows that procrastination is not only the thief of time, but also of interest and inclination to heavenly things. Now, while our Lord would not have us ignore our natural responsibilities, and teaches that he who does not provide for those naturally dependent upon him is worse than an infidel, an unbeliever, he also teaches that our consecration should be to God, and whatever of human responsibility devolves upon us should be discharged as unto him.

Thus, in all we do, whether it be in "providing things honest in the sight of all men" for those *of necessity* depending upon us, and thus honoring our Master, and improving every available opportunity which, by economy of time and means, may be gained for spreading the good news—the Gospel of the Kingdom; or whether it be possible, by self-denial, to gain *all* our time, and utilize *all* our efforts in directly and widely proclaiming the Gospel, if we would follow our Lord it will be our meat and drink to do our Father's will. "Let the dead bury their dead." All the world is reckoned of God as dead, being still under condemnation. Let them attend to their own affairs, work out their own ideas and think what they will of our *peculiar* ways. We must expect to be misunderstood, misrepresented, and to bear the reproach of Christ. But don't let that hinder us; it is *our business* to preach the gospel by every talent and opportunity we can command.

"Another also said, Lord, I will follow thee, but let me first go and bid them farewell which are at home at my house. But Jesus said, No man having put his hand to the plough and looking back is fit for the kingdom of God." This one, though also desiring to follow Jesus, cast a lingering look behind to the things and friends once dearest. He thought he was willing to sacrifice earthly comforts and endure hardness as a good soldier; he did not desire to procrastinate and not begin to follow Jesus until his father was dead, or the prejudices of his earthly friends were overcome. No; he only wanted to bid them *farewell*, to confer with them, and to gain their approval of his course. To follow Jesus was not yet the chief and all-absorbing thought.

Jesus does not say it will be impossible for such a one to reach the kingdom, but that in that condition of mind he is unfit. And the strong probabilities are, that unless such a one takes a prompt, firm and decided stand, turning his back entirely to present allurements, and setting his face resolutely towards the prize of the high calling, he will soon become permanently unfit for the kingdom.

May those who have consecrated all, and thus put their hand to the plough, be enabled to keep their eye on the heavenly prize, that its glory may keep them from looking back, and that the fascination of former human ties may not hold them in bondage. Like our Lord, may it be our meat and drink to do Jehovah's will. MRS. C. T. R.

RESTITUTION

The restoration of the world to their "former estate" (life on earth) is a doctrine held by few Christians today through lack of seeing the glorious "plan" of "salvation" God has revealed to us in his word. When once you get hold of restitution as a starting-point, you will soon find that God has a "plan," and diligent study of Scripture will open your eyes to see God's love and wisdom, if you will only believe what God says, and not "human traditions." "Seek, and ye shall find; knock, and it shall be opened unto you."

We read in Acts 3:21 of the times (years) of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. And in Rom. 8:21, "The creature itself *shall be* delivered from the bondage of corruption into the glorious liberty of the children of God." Yes; the man Christ Jesus gave himself a ransom for all (1 Tim. 2:6). By the righteousness of one the free gift came upon *all* men unto justification of life" (Rom. 5:18). "For as in Adam *all die*, even so in Christ *shall all* be made alive" (1 Cor. 15:22.)

All praise be to God, Christ has bought the "world," and in due time will deliver them all from the prison-house of death, for he says, I have the keys of hades and of death (Rev. 1:18.) But every man in his own order: Christ (the first-born from the dead,) the Head, then his body—the Church—after the Church has been glorified—the "world"—to their "former estate." For the earnest expectation of the creature waiteth for the manifestation of the sons of God (Rom. 8:19). Waiting and groaning (though ignorantly) for the Sun of Righteousness to arise with healing in his wings. Then the promise to Abraham will be fulfilled: "In thee and in thy seed (The Christ) *shall* all the families of the earth be blessed." (Gen. 28:14.)

Let us look at what the Prophets say about this glorious day (one thousand years.) Please read carefully the following: Ps. 96:10-13; Isa. 11:1-10; 61:4-11; 65:17-25; Jer. 31:31-40; Ezek. 16:48 to end; 28:25 and 26; 34:24-31; Hos. 2:14-23; Rev. 21:3-5. After the world has been restored to their "former estate" under the righteous reign of "The Christ," it will be their "Judgment Day" (before the great "White Throne" of Truth), on trial for Eternal Life, having had a complete experience of good and evil in this present age, and then having full knowledge and power to obey, if they *then* willfully sin, they will die the second death—die for their own sin. (Jer. 31:30; Acts. 3:23; Rev. 21:8.)

Truly we who see God's plan can sing, Great and marvelous are thy works, Lord God Almighty; *just* and *true* are thy ways, thou King of nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: For *all* nations *shall* come and worship before thee—for thy judgments are made manifest. Amen. Thy Kingdom come. (Rev. 15:3 and 4.) R. COSSAR.

"SALVATION UNTO THE END OF THE EARTH"

Before leaving his disciples our Lord said, "I have yet many things to say unto you, but you cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth . . . . and will show you things to come; . . . . he shall receive of mine, and shall show it unto you." (John 16:12-14.)

After his death and resurrection, when the waiting Church were baptized with the Spirit, at once the things which the prophets had written and which they had hitherto been unable to understand, began to be made plain to them.

Peter did the opening work and called attention to the glad tidings as shown by the Prophets. He first quoted the prophecy of Joel (chap. 2:28, 29) concerning the promise of the outpouring of the Spirit upon God's servants and handmaids and upon all flesh. His next reference was to David's prophecy of our Lord's exaltation. And the Spirit calling to mind the glowing language of the various Prophets, he boldly proclaimed the *restitution of all things*, declaring that it was "spoken by all the holy prophets since the world began" (Acts 3:21).

This was the work of the Spirit as the comforter, bringing to their remembrance the statements of the prophets, and revealing the significance of those statements, thus instructing and comforting them by showing them things to come. We would naturally expect that joy would fill all hearts at the sound of such blessed tidings; but it was not so. The religious teachers of that day were grieved at this teaching and sought to silence them, but Peter and John, being filled with the Spirit, replied: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard"—what we know of God's plan.

We find exactly the same condition of things today. While those who are filled with the Spirit rejoice with joy unspeakable and full of glory, the lukewarm professors turn a deaf ear to the truth and are grieved that the people are being taught these things.

Since Peter has called our attention to all the prophets as heralds of the good news, we have been noticing particularly some of those uttered by Isaiah. Some will reluctantly admit that some time in the distant future there will be a restoration of Israel to their own land—that is, of all those living in that day; but for what purpose or advantage, either to them-

selves or others, they seem to have no idea. But Isaiah makes it very plain that the great restitution refers to nothing so insignificant. In the following text Jehovah is addressing our Lord Jesus, saying, that to raise up or restore Israel is "a light thing," only a small part of the work. The restitution spoken by the mouth of all the prophets since the world began, means *"salvation unto the end of the earth."* "And now, said Jehovah, it hath been a light thing that thou art to me for a servant, to raise up the tribes of Jacob, and the preserved of Israel to bring back; and I have given thee for a light of nations, to be my salvation unto the end of the earth" (Isa. 49:6—Young).

This implies a resurrection—restitution—of all the living and dead ones as Peter preached. In the light of this declaration from the mouth of Jehovah himself—that Christ shall be for salvation to the end of the earth—we read in Isa. 35 the glowing description of that time, now near at hand, when "The wilderness and the solitary place shall be glad for them." "They (earth's redeemed millions) shall see the glory of the Lord and the excellency of our God," then made so manifest to all. In chap. 26, verse 19, God emphatically declares: "Thy dead men shall live . . . . Awake and sing ye that dwell in dust . . . . and the earth shall cast out the dead." And Jeremiah adds his testimony, saying: "They shall come again from the land of the enemy"—death (Jer. 31:16). Such tidings seem almost too good to believe, but the Lord reminds us that it is He who had declared this, saying: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts [plans] than your thoughts [plans] . . . . For ye shall go out [of the prison of death] with joy, and be lead forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:8-12).

Those whose faith staggers not at the promises of God, are commissioned to encourage those of weaker faith (Isa. 35:3, 4): "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance (to bind the adversary—Satan—and destroy his works—Rev. 20:2; 1 John 3:8), even God with a recompense; he will come and save you." Verse 5: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," for "The knowledge of the Lord shall fill the whole earth as the waters cover the sea" (Isa. 11:9), and all will be able to see and hear the truth. Streams of water (truth) shall break forth in the desert, "And the parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons where each lay, shall be grass with reeds and rushes." When, under the reign of Christ, truth shall thus refresh the earth, error and vice (symbolized by dragons) shall give place to the rapid and healthy growth of virtue.

Verses 8 to 10 show the particularly favorable circumstances under which the world, during the next age, will be disciplined and restored. The way by which they will be led back to human perfection, is here called a *high way,* not a narrow way, such as that in which the consecrated of this age walk to gain the prize of the high calling to immortality, the Divine nature. We who are running for this prize find ourselves hedged about continually and sorely pressed by the adversary who, during the next age, will be bound. The easy and gradual ascent of the *high way* will be clear and plain to all, so that "the wayfaring man, though a fool, shall not err therein," for all the stones—stumbling blocks—shall be gathered out (Isa. 62:10). Present temptations to evil will be removed when Satan is bound and men will be saying, Come, let us go up to the mountain of the Lord, and he will teach us of his ways, and we will walk in his paths (Isa. 2:3).

The work of restitution will be a gradual work, the awakening from death being only the beginning of it; it will require the whole thousand years to fully complete it. Those years are therefore called "the times (years) of restitution" (Acts 3:21). Only those who flee from the defilements of sin shall go on this high way of everlasting continuance of life. Verse 9: "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there." All obstacles to growth and development of perfect manhood shall be removed, but the redeemed—all mankind ransomed from death by the precious blood of Christ—shall walk up to perfection if willing to forsake their sins.

Verse 10: "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." When we realize that this salvation extends to all the families of the earth, we see the force of Jehovah's statement: "It hath been *a light thing* that thou art to me for a servant, to raise up the tribes of Jacob, and the preserved of Israel to bring back." Not only shall that work be accomplished, but, in addition to that, Christ is also given for a light to all nations, and for "salvation to the end of the earth."

R. W.

THE TEN COMMANDMENTS

A correspondent writes: I understand you teach obedience to the *commandments* of God. Do you wish us to understand the *Ten Commandments* written on stone, delivered to Moses at Horeb?

We reply, No; we are not *under* the law of commandments written on stone, in the sense of hoping to justify ourselves before God in *keeping* them. Israel's experience when they were put under that Law is sufficient to prove to us, as Paul expresses, that, "By the deeds of the Law shall *no flesh* be justified in God's sight." (Rom. 3:20.) Hence we are *very glad* that we are "not under the *Law,* but under *Grace*"—favor. (Rom. 6:14; 11:6; Gal. 5:4; Rom. 3:19-26.) We are glad that the Gentiles were never put under that Law as the Israelites were, for in man's present *imperfect* condition it must and does *condemn* every one under it and justifies none. We are glad for Israel too, that when Christ Jesus died and thus fulfilled the claims of the Law against all *under it,* that he thus became "the *end of the* Law for righteousness (or rightly terminated its dominion) to every one that believeth." (Rom. 10:4, and Gal. 3:23, 24.)

But lest some should claim that these scriptures quoted, refer to what some designate the *"ceremonial"* law, we will give Scripture proof that it *included* the laws written on tables of stone—the Ten Commandments. These were given at Horeb or Mt. Sinai. (See Exod. 19, 20 and 34) and are termed the *"covenant"* of the Law. (See Deut. 5.) Paul tells us that that covenant justified only Jesus, who, by his *sacrifice,* justified believers, bringing them under a *new* covenant, not of law, but of *favor,* by his blood, and, being thus justified, enables us [the Gospel Church] to inherit the *first* covenant—the one made to Abraham's seed—which Paul declares the Law (covenant), made four hundred and thirty years after (at Sinai), did not disannul, but merely *hindered* until removed and fulfilled by Jesus. (See Gal. 3:17-19.)

Romans, 7:7 proves that the Ten Commandments were part of the Law, which Paul in the preceding verse and the entire chapter shows that we are delivered from. There can be no question that THE LAW which said, "Thou shalt not covet," is that contained in the Ten Commandments, and this is the very law which Christ made Paul free from—by fulfilling its claims for him. (See Rom. 8:1-4.)

"Do we then make the Law of God of none effect [useless] through [the doctrine of] faith, [which we are now preaching]? Nay, "we establish the Law." (Rom. 3:31.) First, we are proving that God's law is nothing short of *perfection,* and that none but a *perfect* person could keep it, and that it was given to *prove* to Israel their imperfection, and thus as pedagogue to lead them to Christ, from whom to receive as a *gift,* by faith in his blood, that *life* and perfection which they found they could not claim or obtain under the LAW. (Gal. 3:24-29.)

Secondly, our Head Christ Jesus who made us free from that Law *under* which Israel was placed, gave us another instead, saying, "A new commandment I give unto you that ye LOVE one another." (John 13:34.) This law of LOVE under which we are placed, contains the *spirit* of the Law to Israel —the Ten Commandments, and *even more.* This, the Apostle James terms the *"royal law."* (Chap. 2:8.) And the same apostle who wrote that we are "delivered from the Law," (Rom. 7:6), and called it "Moses' Law," (Heb. 10:28), and that "Christ is the end of the Law for righteousness to every one that believeth," (Rom. 10:4), and that *now* "we are not under the Law," (Rom. 6:15), said also that he was not *without law* to God, BUT UNDER THE LAW *to Christ,* (1 Cor. 9:21) [*i. e.,* our responsibility is transferred from the Father to our Lord Jesus who bought us, hence we are no longer *under Jehovah's Law* given at Sinai, but under a new law or arrangement—*"under Law* TO CHRIST." Yet, since Christ is Jehovah's agent in making the new arrangement, and since his law is in harmony with and built on our Father's law, as a temporary help for us, until we are restored to perfection; therefore, we may say with Paul, that we are not without law to God, even though "the Father judgeth no man but hath committed all judgment unto the Son."]

The Law under which we come through Christ differs from "Moses' Law" in this—that the latter judges men by the deeds of the *flesh*, while the former (Christ's Law) judges by the intents of the mind or will. Under Moses' law, all men being imperfect through Adamic sin, none could DO *perfectly*, however much they might desire; hence, by deeds, no flesh was ever *justified* by that Law—all were condemned. (Rom. 3:20.) But now, under the new law of love, we walk by spirit or mind after this new law. We may not always succeed perfectly in doing all which we wish or will to do, but under *this* law the *will* is judged and not the *deed*. Hence all believers consecrated to God *can fulfill* this "Royal law," even though the *new* mind is in an imperfect "earthen vessel."

And while thus excused from the letter of the law, all "*believers*"—united to and one with Jesus—have *fulfilled* it, *i. e.*, so long as we in heart observe Jesus' law, so long we may *abide in him;* and abiding in him, we have share in the *actual fulfillment of the* LETTER OF THE LAW as accomplished by him. Thus the righteousness of the Law is fulfilled in us, who walk not *after* the flesh, but after the spirit.

It can readily be seen that *two* laws would be *useless*. And, since all *in* Christ are under the law of *Love*, they cannot also be under the Law of Moses. The law under which we are makes *allowance* for all the imperfections of each, whereas "Moses' Law," required actual obedience and made *no allowance;* for it does not read, he that willeth and trieth to do, but "The man that *doeth* these things shall *live*," and "cursed is every one that continueth not in all things which are written in the book of the Law to DO them." (Gal. 3:10, 12.)

Where LOVE is the law of the mind, it influences and, to a great extent, controls the imperfect and weak body. None thus actuated by love have any desire to violate the law of commandments. It is useless to say to such a one, "Thou shalt not steal"; "thou shalt not kill"; "thou shalt not bear false witness against thy neighbor." He has no desire to do those things, for *love* prompts to an opposite course. And if, through weakness of the flesh, such a one realizes that on some occasion he has failed to exemplify the law of love, no one is more grieved than himself.

But some man will say: What is there in the "*Ten Commandments*" which any one cannot keep perfectly? That you so regard them proves that you, like the Pharisees, look not at the full measure or spirit of those commandments. If we will take the Master's teaching on the subject, we find that these Ten Commandments demand absolute *perfection* of thought and deed for their fulfillment. Jesus summarized their teaching, saying: Thou shalt *love* the Lord thy God with *all* thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang *all the Law.* (Matt. 22:37-40.) Now let us see, is this a *hard* commandment? Yea, verily; none but *perfect* men could keep it. To love God thus is to subject *every* other thing and interest to his pleasure. To love a neighbor thus would insure that you would neither kill him, nor steal from him, nor covet his goods. Besides, look at Jesus' definition of the sixth and seventh commandments.

Viewed from this standpoint, we see why none of the Jews ever could keep the Law and why we need to get *into Christ*, in order that the righteousness of the Law be fulfilled in *us*.

THE THIRD COMMANDMENT

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the *Seventh Day* is the Sabbath of the Lord thy God, in it thou shalt not do any work, etc. (Exod. 20:8-11.)

If this is a part of the Law whose *control* over us was removed by Jesus' death, and which never was given to the gospel church, but whose righteousness (or *right-meaning*) is fulfilled in us, then all may see that, to any recognizing the liberty wherewith Christ hath made us *free*, there can be no *bondage* to the observance of *any* day. And in harmony with this thought is Paul's statement that "one man esteemeth one day above another; another esteemeth every day alike: Let every man be fully persuaded in his own mind." (Rom. 14:5.) And if he shall make up his mind on this subject, from the foregoing statements of the Apostle relative to the Law, he will, doubtless, be persuaded with Paul and with us, that since Jesus has blotted out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way nailing it to his cross; therefore, henceforth, no man should judge us in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a *shadow* of things to come. Wherefore, if we are dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (Col. 2:14, 16, 17, 20.) To those in Christ there is no law on the subject except that of LOVE. They may celebrate any or no day as their judgment of what would glorify God and bless men direct.

The fact that the Law compelled *a rest* every seven days, and that mankind seemed to require it, is an excellent reason why such a day should be observed. And love to God and a desire to worship him and to commune with his children is one of the best reasons for observing such a day. As to which of the seven days should be the best to observe, the church very early in its history decided that the *first day* of the week would be very appropriate, since on it Jesus arose from the dead and met with them and caused their hearts to burn as he expounded unto them the Scriptures. (Luke 24:27, 32.) Accordingly, we find that to meet on that day was very common among them, even before they came to appreciate fully their *liberty*, and while they still, to a great extent observed the *seventh day also.* (Acts 2:1, Pentecost came on the *first day* of the week. Acts 20:7 and 1 Cor. 16:2.) Paul was the Lord's special agency in leading the other apostles and the Church in general into true liberty, and as he taught that every day was alike, so he practiced; and we find that sometimes he met with the Church on the first day, and sometimes went into the synagogues on the Sabbath, or seventh day.

The question of Sabbath-keeping, like that of circumcision, is one that depends on the spirit or intent of the observer. As Paul testified to those who practiced *circumcision* in his day, so we testify to Sabbath (or seventh day) keepers now, viz.: If they keep the seventh day or any other day as under "Moses's Law," and in hope of keeping that Law and gaining *its* promised blessings, they are fallen from grace, and at present Christ is *profiting them nothing*, for the Jew did just so before Christ came. (Gal. 5:2-4.)

We cannot gain *life* by keeping the Law, for none can keep it perfectly, and to keep the third commandment and to fail in any other point, deprives of life and condemns to death under the Law covenant just as surely as though the whole law were violated, for "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) Hence that entire covenant was set aside on account of human imperfection, and the "new covenant," written and sealed with the blood of Christ, takes its place—the covenant which speaks of *favor, life and peace* through the righteousness of him who bought us with his own precious blood.

Let us remember that under the Law the seventh day was commanded for *rest* only, and Paul gives us the key when he declares that "WE WHICH HAVE BELIEVED *do* enter into REST"; for he who trusts in Jesus as his justifier RESTS from attempting to do the *work* for himself and accepts it as a *finished work*—a gift of God through Jesus Christ our Lord. Those who thus rest in Jesus, do as God the Father did; for having created man, whose sin and fall he foresaw, Jehovah *rested* the entire matter in the hands of Christ to redeem men and destroy sin and death during the seventh day. (Seven thousand years from Adam till the end of the Millennium.) [See article "Creative Week" in back issue—of which we have no more on hand.] (Heb. 4:3-10.) Whosoever thus believes in Jesus, as the *propitiation* for his sins, has "joy and peace (rest) in believing" (Rom. 15:13)—a rest not transitory but permanent; not partial, but complete; not of one day, but of all, and which was well illustrated in the seventh day which typified it; for *seven* is the symbol of completeness. Since *this* REST is the gift of God's love, and since we enter it when we come under the "royal law," is it not, therefore, *fulfilled* in love? for love is the fulfilling of the Law—to all in Christ Jesus who appreciate their standing and walk as saints.

OUR INFLUENCE

Why has Christian influence so little effect upon the unconverted? Can it be for want of knowledge of Christian duties, or why is it such a barren and fruitless thing to be a Christian? Truly we need not expect that the *whole world* will be converted because they see beauty in the confession of Christians, for Christ himself has said, "If they will not hear my words, they will not hear you." Yet the Spirit of God is fruitful, and will multiply when it has access into the hearts. Oh, Christians! let us be careful how we profess Christ, lest not only the sin of hypocrisy be required at our hands, but also the blood of our fellow creatures, who turn away from Christians, and say there is no reality in religion. It is truly good to be a Christian, to enjoy the Spirit of God, the love of Christ, and the many blessings that are manifested through the Spirit as well as the promised glory and blessings.—*Selected.*

THE OBJECT OF OUR LORD'S RETURN

DISCOURSE No. 2

We continue today our subject of last Sunday—"The object of our Lord's return." To briefly review: We found that past ages and the present Gospel age have been but steps which God is taking toward the conversion of the world; that although He has not sought directly to bring *all* men to a knowledge of Himself (which is essential to salvation) but has confined that knowledge to a small proportion of His creatures who were thus elect, or chosen; as for instance the patriarchs of early ages, fleshly Israel of the last or law dispensation, and until the present century to but a small number of earth's millions, even during this Gospel age. Yet, all of this was but a means toward the desired end—"The reconciling of the world unto Himself."

We see that all God's promises center in this Church, now being selected; that she is now as "the body of Christ" filling up the measure of His sufferings, and that when all the members have been selected from the world, and have been "made perfect through suffering," the Church will be joined to Christ Jesus, "whom God gave to be head over the Church, which is *His body*," or, as expressed in another simile, the "chaste virgin," will be united to the heavenly Bridegroom, and they twain become *one*, and this *one*—the Christ complete—is to be the heir of all things.

This *new creation* (the Christ) we found to be the promised seed which is to "bruise the serpent's head"—crush and destroy evil. So we read, "The very God of peace shall bruise Satan under *your feet* [under Jesus and his church] shortly. This same "seed of Abraham" (which seed is Christ) is the seed "in whom all the families of the earth shall be blessed." "And if ye be Christ's, *then are* YE Abraham's seed and heirs." (Gal. 3:29). We found that the end of this age does not close the Church's mission; that though now, while wheat and tares grow together until the harvest, the end of the world (age), her light shines but feebly, yet, when separated from the tares, and exalted with her Lord, then, with him she shall *"shine forth as the Sun* in the kingdom." This is the "Sun of Righteousness" which "shall arise with healing in his wings."

We glanced at the glory of that Millennial day, wherein "there shall be no more curse," and "the knowledge of the Lord shall fill the whole earth," scattering the darkness of sin and ignorance and causing "wars to cease unto the ends of the earth." These are the "times of restitution," of which Peter speaks (Acts 3:17, 19), which are due to begin when Christ comes. "For this, the whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." (Rom. 8:22, 19).

But let us leave this bright and pleasant picture of the coming day, of which, with the poet, we could say:

"Haste ye along, ages of glory,
Haste the glad time when Christ appears,"

and turning look at a dark picture. While it will be so favorable to those who may live in the "Millennial Age," what about those who have died before the plan of God has thus reached its fulness? During the 6,000 years since creation, there have lived on the earth about 143 billions of human beings. Of these the very broadest estimate that could be made with reason, would be that less than one billion were *Saints of God.* What of the 142 billions who died out of Christ—what is their condition?

The Atheist answers: They are eternally dead. There is no hereafter; *they will never live again.*

Calvinism answers: They were not elected to be saved. God foreordained and predestinated them to be lost, to go to hell, and they are there now, writhing in agony, where they will ever remain without hope.

Arminianism answers: We believe that God excuses them on account of ignorance, and that if they did the best they knew how, they are as sure of being a part of the "church of the first born" as is Paul himself.

To this last view the great majority of Christians of all denominations hold from a feeling that any other view would be irreconcilable with justice on God's part.

But, we inquire, What do the Scriptures teach on this last point?—that ignorance is a ground of salvation? No; the only condition known in Scripture is FAITH. "By grace are ye saved through FAITH." Justification by faith is the groundrock of the whole system of Christianity. When in the jail at Philippi, Paul was asked, "What must I do to be saved?" he answered: "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved."

Again, Peter says (Acts 4:12): "There is none other name under heaven, given among men, whereby we must be saved," than the name of Jesus.

Paul reasons that a man must hear the Gospel before he can believe: "How shall they believe on Him of whom they have not heard?" This, God's plan—that men shall be saved on account of faith—Paul says was to the Jew a stumbling block (because they expected salvation as a reward of keeping the law), and to the Greeks (the worldly wise) foolishness; but, nevertheless, it has "pleased God by the foolishness (in the eyes of men) of preaching *to save them* WHICH BELIEVE."

We want to scripturally close you in to the thought, that all who have *not heard* could not believe, and *not believing,* could not be a part of the Bride of Christ. And this is not out of harmony with those first two chapters of Romans where Paul teaches that the heathen, having not the law, are a law unto themselves, etc. Many seem to misunderstand Paul, and represent him as teaching that the law which their conscience furnishes is sufficient in some cases to *justify* them. But this is a great mistake and far from Paul's meaning. Paul's argument everywhere is that "all the world is guilty before God," and that had he not known the law, he had not known sin. "For by the law is the knowledge of sin." The law given to the Jew revealed his weakness, and was intended to show him that he was unable to justify himself before God. "For by the deeds of the law shall no flesh be justified in his (God's) sight." As the written law thus condemned the Jews, so Paul says it is with the Gentiles also. Though ignorant of *The Law* they had light enough of conscience to *condemn* them—not to *justify* them—and so every mouth is stopped and all the world is proved guilty before God. (Romans 3:19). And when this is realized, eternal life is seen to be "the *gift* of God, through Jesus Christ our Lord," to every one that *believeth.*

Well, say some, the Bible to the contrary, I believe and insist that God wont damn the world for ignorance. Now, let us see. Do you practice what you declare? Why do you assist in sending missionaries to the heathen at a cost of thousands of valuable lives and millions of money? If they will all be saved, or even half of them, through ignorance, you do them a positive injury in sending a preacher to tell them of Christ when you know that only about one in a thousand believe when the missionary does go to them. If your idea be correct, it were far better that no missionaries should ever be sent. Before, as you believe, nearly all would have been saved on account of ignorance, but now because of knowledge nearly all will be lost. In the same way we might reason, that if God had left *all* in ignorance ALL *would have been saved.* Then, instead of the gospel being *good news,* it would be more properly named *bad news.*

But when this theory is carried to its legitimate consequences, you *do not* believe it. No, my brethren, *you do believe* that there is no other name given whereby we must be saved. Your actions speak the loudest—and speak rightly.

Now, suppose we look at things just as God tells us of them and leave the clearing of His character to Himself.

WHAT HAS BECOME OF THE 142 BILLIONS

First, we answer that you may be sure they are not *now* in hell suffering, because the Scriptures teach that full and complete reward is not given to any until Christ comes, and He shall reward every man, and the unjust are to receive their deserts then also. Whatever may be their present condition, it cannot be their full reward, for Peter says: "The Lord knoweth how to *reserve* the unjust *unto the day of judgment* to be punished," and He is doing so. But the thought of so many of our fellow creatures at any time, being lost, without having had the knowledge which is necessary to salvation, seems terrible indeed to all who have a spark of love or pity. Then, too, there are a number of Scriptures which seem hard to harmonize with all this. Let us see. In the light of his dealings, How shall we understand the statement, "God is Love," or "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him might not perish?"

Ah, Lord, it seems to poor, frail humanity that if you loved the world so much, you might have made provision not only that unbelievers might be saved, but also that all might hear and thus have a chance to believe.

Again, we read: "This is the true light, that lighteth every man that cometh into the world." (John 1:9). Lord, all our reason seems to say, Not so, we cannot see how Jesus lighted more than a few of earth's billions. Yonder Hottentot gives no evidence of having been so enlightened, neither did the Sodomites and myriads of others.

Once more we read that Jesus, by the grace of God, tasted death for every man. (Heb. 2:9). How, Lord? we ask. If he tasted death for the one hundred and forty-three billions; and from other causes it becomes efficacious to only one billion, is not his death comparatively a failure?

Again: "Behold I bring you good tidings of great joy which shall be to ALL *people.*" (Luke 2:10). Surely it is to but few that it has been glad tidings and not to *all people.*

Another is: "There is one God and one Mediator between

God and men, the man Christ Jesus, who gave himself *a ransom for all.*" (1 Tim. 2:5). A ransom, then why should not *all* have *some benefit* from Christ's death?

Oh, how dark, how inconsistent do these statements appear, when we remember that the Gospel church is a "little flock," Oh, how we wish it would please God to open our eyes that we might understand the Scriptures, for we feel sure that did we but understand, it must all seem clear. It must all declare in thunder tone "God is Love." Oh, that we had the key! Do you want it?—are you sure you do? It is in the last text we quoted, "Who gave himself a ransom for all, *to be testified in due time.*" (1 Tim. 2:6). Due time, ah, now we see; God has a due time for everything. He could have testified it to this 142 billions in their life time; then that would have been their due time; but as it was not so, their due time must be future. We know that now is your due time and mine, because it is testified to us now. Christ was a ransom for you before you were born, but it was not due time for you to hear it until years after; so with the Hottentot; Christ was his ransom at the same time that he was yours. He has not heard it yet and may not in this life; but in God's *due time* he will.

But does not death end probation? one inquires. We answer there is no Scripture which says so, and all the above and many more Scriptures would be meaningless or worse, if death ends all hope to the ignorant masses of the world. A Scripture often quoted to prove this generally entertained view, is: "Where the tree falleth, there it shall be." (Eccl. 11:3). If this has any relation to man and his future it indicates that in whatever condition of knowledge or ignorance he enters death, he remains the same, until he is raised up again.

But, how can knowledge ever reach these billions in their graves? It never will, "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." (Eccl. 9:10.) "For in death there is no remembrance of thee (God): in the grave who shall give thee thanks?" (Psa. 6:5.) God has provided for the resurrection of them all. For "as in Adam *all* die, even so in Christ shall *all* be made alive." (1 Cor. 15:22.) As death came by the first Adam, so life comes by the second Adam. Everything that mankind lost in the first Adam is to be restored in the second: hence the age following Christ's second coming is spoken of as "The times of restitution."

Life is one of the things lost, and is to be one of the things restored. Mark, I do not say eternal life is given them; no, Adam never had eternal life to lose. The continuance of his life was conditioned on his obedience. Life as a human being was lost and this will be restored by the second Adam, and with it the ability to render obedience. This is the general salvation that Christ accomplishes for all, but the "great salvation" which believers receive is entirely different. This enables us to use another text, which is little used except by Universalists, and although we are not Universalists, yet we claim the right to use all Scripture. It reads: "We trust in the living God, who is the Saviour of all men, especially of those that believe." (1 Tim. 4:10.) All men are saved or rescued from the loss entailed on us through Adam, by having all those lost things, including natural life, restored to them. He is also the "especial Saviour of them that believe now—during this age—for they are privileged to become sons of God on a higher than human plane, even to be partakers of the divine nature.

Now we see that "the testimony in *due* time" explains all of those hitherto troublesome texts. In due time it shall be "good tidings of great joy to all people." In due time that "True Light shall lighten every man that cometh into the world." And in no other way can these Scriptures be used without wresting; we take them to mean just what they say. Paul carries out the line of argument with emphasis in Romans 5:18, 19. He reasons that as all men were condemned to death and suffered it, because of Adam's transgression, so also Christ's righteousness justifies *all* to life again. All lost life, not of our own will or choice, in the first Adam, and all receive life at the hands of the second Adam equally without their will or choice, with the privilege of forever *retaining* it on specified conditions.

When thus brought to life, and having the love of God testified to them, their probation, their first chance begins, for we do not preach a *second chance* for any.

But Peter tells us that the restitution is spoken by the mouth of all the holy Prophets. They do all teach it. Ezekiel tells us of the valley of dry bones, "These bones are the whole house of Israel," and God says to them: "I will open your graves and cause you to come up out of your graves and bring you into the land of Israel." (Ezek. 37:11, 12.) This agrees with Paul's statement, Rom. 11:25, 26. "Blindness in part is happened to Israel until the fulness of the Gentiles, (the Gospel Church, the elect company "taken out of the Gentiles") be come in, and so all Israel shall be saved," or brought back from their cast-off condition. For "God hath not cast away His people which he foreknew." (Rom. 11:2). They were cut off from His favor while the *bride of Christ* was being selected, but will return to favor when that work is accomplished—vs. 28 to 33. The prophets are full of statements of how God will plant them again, and they shall be no more plucked up. This does not refer to restorations from former captivities in Babylon, Syria, &c., for the Lord says: "*In those days* they shall say no more, The fathers have eaten a sour grape and the children's teeth are set on edge; but every man shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." (Jer. 31:29, 30.) This is not the case now. You do not die for your own sin but for Adam's. "In Adam all die." He ate the sour grape and our fathers continued to eat them, entailing more sickness and misery upon us all. The day in which "every man shall die *for his own* iniquity," is this Millennial or Restitution day. But, when restored to the same conditions as Adam, will they not be as liable to sin and fall again as he was? No, they will have learned the lesson which God designed to teach to all during the first 6,000 years, viz: "The exceeding sinfulness of sin." They will be prepared to appreciate the good and shun the evil; and the Gospel church then glorified will be "The kings (rulers) and priests" (teachers) of that new age, for "Unto the angels hath he not put in subjection the world to come; whereof we speak." (Heb. 2:5.)

But are we sure that God intends these blessings for any but the "people whom he foreknew"—the Jews? Yes. He mentions other nations also by name and speaks of their restitution. Let me give you *an illustration that will be forcible*—the *Sodomites.* Surely, if I find *their* restitution mentioned you will be satisfied. But why should they not have *an opportunity* as well as you, or the Jew, to obtain eternal life? True, they were not righteous, but neither were you when God gave you your opportunity. Christ's own words tell us that they are not as guilty in His sight as the Jews who had more knowledge: "Woe unto thee . . . . Capernaum, for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day." (Matt. 11:21, 23.) Thus Christ's own words teach us that they had not had their full opportunity. Remember Christ says of the Sodomites that it rained fire and brimstone from heaven and *destroyed them all.*" (Luke 17:29.) So, if their restoration is spoken of, it *implies* their resurrection. Let us look at the prophecy of Ezek. 16:48 to close. Read it carefully. God here speaks to Israel and compares her with her neighbor Samaria, and also with the *Sodomites,* whom he says, "I took away as I saw good." (Ezek. 16:50.) Why did God see good to take away these people without giving them a chance of eternal life through the knowledge of "the only name"? Because it was not their *due time;* they will come to a knowledge of the truth when *restored.* He will save them from death's bondage first, and then give them knowledge, as it is written: "God will have *all men to be saved,* and to come unto the *knowledge of the truth.*" (1 Tim. 2:4.) When brought to the knowledge, then, and not until then, are the preparations for *Eternal* life. With this thought, and with no other, I can understand the dealings of the God of love with those Amalekites and other nations, whom he not only permitted, but commanded *Israel* to destroy utterly, and leave neither man, woman or child, sparing not even the little ones. How often my heart has ached and yours too, as we sought to reconcile this seeming wantonness on God's part, with the teachings of the new dispensation—"God is love," "Love your enemies," &c. Now we see that the entire Jewish age was a type of the higher Gospel age; Israel's victories and conquests merely picture the Christian's battles with sin, etc. These Amalekites and Sodomites and others might just as well die so, as of disease and plague, and it mattered little to them, as they were merely learning to know *evil,* that when on trial *"in due time"* they might learn *good* and be able to discriminate and choose good.

But let us read the prophecy further. After comparing Israel with Sodom and Samaria, and pronouncing them worse, v. 43, says, "When I bring again the captivity (In death all are captives; and Christ came to set at liberty the captives and to open the prison doors of the grave) of Sodom and Samaria, then will I bring thy captives in the midst of them." These will be raised together. In verse 55 this is called a "return to their former estate"—restitution. But some one, who cannot imagine that God really could be so good or just, suggests: God must be speaking ironically to Israel, and saying, He would just as soon bring back the Sodomites as them; but has no notion of either. Let us see; read vs. 60-63: "Nevertheless *I will* remember my covenant with thee; *I will*

establish it to thee." Yes; says Paul, "This is God's covenant unto them—they are beloved for the fathers' sake. For the gifts and callings of God are without repentance." (Romans 11:27-29.) The 63d verse concludes the argument, showing that the promised restitution is not based on the merits of either Israel, the Samaritans, or the Sodomities—"That thou mayest *remember* and be confounded, and never open thy mouth any more because of thy shame, *when I am pacified toward thee*, for all that thou hast done, SAITH THE LORD GOD." When God signs his name to a statement in this way, I must believe it. And no wonder if they are confounded, when "In the ages to come He shows forth the exceeding riches of his grace." (Eph. 2:7.) And many of God's children will be confounded, and amazed also, when they see how "*God so loved* THE WORLD." They will be ready to exclaim with brother Paul: "Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Romans 11:33.)

But some will inquire, How comes it that this has not been seen long ago? We answer, God gives light and knowledge to his people just as it is due. The world was left in almost entire ignorance of God's plan until the *Gospel* age, when Christ came, bringing life and immortality TO LIGHT through the Gospel. The Jews up to that time supposed that all the promises of God were to and for them alone, but in *due time* God showed favor to the Gentiles also. Christians, generally, have supposed that God's blessings are to the church, but we begin to see that God is better than all our fears, and though he has given us the "exceeding great and precious promises," He has made some to the world also.

"The path of the just is as a shining light that shineth *more and more* unto the perfect day," and the fact that it now shines so brightly; and that we are able to see more of the beauty and harmony of God's word, is to me a strong presumptive evidence that we are nearing that glorious Millennial Day when we shall know even as we are known. (1 Cor. 13:12.)

But we promised to harmonize those doctrines of the Church generally supposed to be opposed to each other, viz: CALVINISM, or *Election;* and ARMINIANISM, or *Free Grace.* Perhaps you already see how they harmonize themselves, by simply recognizing the order of the ages, and applying each text to the place and time to which it belongs. Let me then point out to you

THE INCONSISTENCY OF EITHER CALVINISM OR ARMINIANISM

when separated from each other. In doing so, I do not wish to reflect on those who hold these doctrines. I shall merely call your attention to features which their warmest advocates must confess to be *their weak points.*

First—Calvinism says: God is all-wise; He knew the end from the beginning; and as "all his purposes shall be accomplished," He never could have intended to save any but a few—the true Church, the little flock. These He elected, and predestinated to be eternally saved; all others were equally predestinated and elected to go to hell, for "known unto the Lord are all His works from the foundation of the world."

This has its good features; it shows, and properly, God's *Omniscience.* This would be our idea of a GREAT God were it not that the three great essential qualities of greatness, viz., MERCY, LOVE and JUSTICE are lacking, for none of these qualities find place in bringing into the world 142 billions of creatures *damned* before they were born, and mocked by protestations of love. No, no; "*God is Love,*" "*God is Just,*" "*God is Merciful.*"

Second—Arminianism says: Yes, God is love, and in bringing humanity into the world He meant them no harm; only good. But Satan succeeded in tempting Adam; thus "Sin entered into the world and death by sin." And ever since, God has been doing all he can to deliver man from his enemy, even to the giving of His Son. And though now, six thousand years after, the gospel has only reached a very small portion of those creatures, yet, we do *hope and trust,* that within six thousand years more, through the energy and liberality of the Church, God will have so far remedied the evil introduced by Satan, that all may at least know of his love, and the knowledge of God be co-extensive with the knowledge of evil.

The commendable feature of this view is, that it accepts the statement that "*God is Love.*" But, while full of loving and benevolent designs for His creatures, He lacks ability and foreknowledge adequate to the accomplishment of those designs.

While God was busy arranging and devising for the good of his newly created children, Satan slipped in, and by one stroke, upset all God's plans, and in one moment brought sin and evil among men to such an extent that even by exhausting all his power, God must spend twelve thousand years to even reinstate righteousness to such a degree that man will have an opportunity to choose good *as readily* as evil; and the one hundred and forty-two billions of the past six thousand years, and as many more of the next, are *lost to all eternity,* in spite of God's love for them, because Satan interfered with his plans as God had not foreseen. Thus Satan gets, in spite of God, one hundred into hell to one God gets to glory. This view must exalt men's ideas of Satan, and lower their estimation of Him who "spake and it was done; commanded and it stood fast."

But how refreshing it is for us to turn from these fragments of truth, as separately considered, and see how harmonious and beautiful they are when united; how, during the present and past ages, God is *electing,* or gathering, by the preaching of His word the Gospel church; how he wisely permitted evil to come into the world in order that He might develop His church, which, thus being made perfect through suffering, might be prepared for her gracious work in the future; and how the *mass* of mankind, though not now on probation, are nevertheless getting a knowledge and experience, by contact with sin, which he foresaw they would be the better of. And, furthermore, how he took occasion, in connection with this, His plan, to show us His great love, by so arranging that the death of Christ was necessary to our recovery from sin, and then freely giving Him to be "the propitiation for our sins, and not for ours only, but also for the sins of the *whole world,*" and then in the next dispensation—"The new heavens and earth," (Rev. 21:1-9-10 and 22:17.) "The spirit and the bride say come, and whosoever will may come and take of the water of life freely." Then "*Free Grace*" will be shown in the fullest measure. This is the teaching of God's word. Men would not have thought of such a glorious plan of salvation. Truly God has said: "My thoughts are not your thoughts, neither are your ways my ways: For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9.) Hereafter when we address "Our Father," may it call to our mind that His love and compassion are far greater than the pity of earthly parents; and while we study His word more and more, and seek to "grow in *grace* and in *the knowledge* and *love* of God, let us ever remember that

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter
And He will make it plain."

Having seen how much of the great plan of God awaits the coming of Christ for its accomplishment, and having, we trust, found why Christ comes, we will next Sunday take up another branch of truth connected therewith, and inquire the teaching of Scripture as to the judgment of the Church, and of the World, the reward of Faith and that of Works.

QUESTION COLUMN

Ques. Are there any other papers than the TOWER which teach as it does that Jesus is now present?

Ans. We know of none other which teaches the *personal presence* of Christ Jesus. Most of those whose attention has been given to the subject of the second advent, fail to see the distinction between the human nature which Jesus laid down in death as our ransom, and the new nature given him by the Father as a reward for so doing. (Phil. 2:9.) Therefore, such generally expect that Jesus will be a human or fleshly being at his second coming. But though we *have known* Christ after the flesh, yet now, henceforth, know we him no more after the flesh but as a spiritual being—the express image of the *Father's person,* and consequently as invisible to human eyes (without a miracle) as the angels, and as the Father "whom no man hath seen nor can see." (2 Cor. 5:16; Heb. 1:3; 1 Tim. 6:16.)

The fact is, that to be consistent with their theories, none could teach Christ Jesus' *presence* who do not recognize the *distinction* and total difference between the perfect human and the divine natures. (Study very carefully the Chart and its explanation in "Food," p. 105.) If Jesus is now merely a glorified man, then when he comes he would be seen by the natural eye, and there would be no special necessity for taking heed to the sure word of prophecy, nor would those Scriptures be true, which represent his presence to be "as a thief," discernible only by those watching. If he is now merely a *perfect, glorified man,* then those who claim this, to be consistent, should also claim that at his first advent, before he was "highly

exalted," he was an imperfect man. But, on the contrary, Scripture teaches that at the first advent, Jesus was undefiled, sinless, perfect—a *man* FIT to be a ransom for other men—and at his resurrection perfected as a *new creature* and again a spiritual being.

If *change of nature* is impossible, as some seem to claim, how did Jesus change from a form of God (a spiritual form) and become a form of flesh, or a human being? And if he changed thus to take our lower nature (Phil. 2:7), why should any deny that he could be given a nature, not only higher than men (the human), but higher than that he laid aside to become a man. If any have theories that would compel Jesus forever to be a man, we think such theories had better be sacrificed than the Scriptures which teach that human and spiritual beings are dissimilar, though on certain *conditions* some during this age are offered a change of nature.

From the standpoint of those who recognize the distinction between human and spiritual beings, the invisible, personal presence of Christ is not unreasonable. Such realize that, "Though we have known Christ after the flesh, yet now henceforth know we him no more" after the flesh. The human being, restored, will be a glorious and perfect man; while the "new creature," perfected, will be entirely different—a perfect spiritual being—and it doth not yet appear what such shall be like. Of Jesus we read that he is now "the express image of the Father's person, whom no MAN *hath seen* NOR CAN SEE. He was put to death in the flesh (as a man) and quickened in spirit (as a new creature).

It is this Jesus, raised in glory and power, a spiritual body and not an animal or human body—perfect as a *new* creature—that we teach is *present*, and whose power and presence is now exercising so marked an effect upon the affairs of both the Church and the world. It is his glorious presence as a reaper (Rev. 14:14) of his ripening harvest, whose sharp sickle of truth is now separating the true from the false, and the matured from the immature wheat. Yes, the Lord has come to make up his chosen and polished jewels. We are living even now in the presence of the invisible Lord, whose lightning flashes of truth are even now enlightening the world (Matt. 24:27; Psa. 97:4.) The first flashes are bringing terror and dismay to the world, disclosing also the gigantic proportions of evil and oppression; but shortly the full glory, the bright shining of his presence, will be recognized by all (seen by the eye of their understanding) and bring healing and blessing.

The present, invisible, spiritual prince of this world (Satan —John 14:30) will then be fully cast out, when the new, invisible, spiritual Prince (Christ) shall fully take to himself his great power and dominion.

MAKING US WHITE

"What have I done that I must suffer so?" "Must I always bear such humiliation?" We answer that God puts a high estimate upon "the riches of the glory of his inheritance in the saints." A proprietor pulls down his old house and tears up the lilacs and cherry trees, and plows and seeds his ground anew, to make a fitting place for a better home. But how would the green grass sob, and the shrubbery shriek, could its story be heard. Suffering is not always a penalty. It is often *corrective*. It is *educative*. Purifying, training and glorifying, in its nature, it must go forward until the end. An old captain on an ocean steamer says, "A little head wind is good; it makes the furnace draw." Patience is beautiful and useful, but it means something to be patient about. It is like the night blooming cereus; it comes only to perfection in darkness, and when midnight is densest. At one end of yonder paper machine is a pile of beautiful white paper. How the rags would scream at their scouring, and grinding, and pressing, and crushing. But see the result! So, Christian, see what blessed things are intended to reward your trials.—*American Wesleyan.*

VOL. V PITTSBURGH, PA., NOVEMBER, 1883 No. 4

VIEW FROM THE TOWER

The Swedish tract fund reached such a sum as to justify the publishing of a sample copy of the TOWER in the Swedish language, to be used as a tract, among the Swedish and Norwegian Christians, here and in Sweden. The notice in our last issue, that we were ready for lists of addresses of religious Swedes and Norwegians, brought to us many responses, and we will be mailing sample copies to the same, about the time you receive this paper. Whether there will be in the future, a *regular* edition of the TOWER in Swedish, will depend upon the interest awakened amongst that people by these sample copies and upon the supply of needful means for the additional expense involved. It is in the Lord's hands and we cannot doubt that He will overrule it to his own glory and the blessing of His Swedish Saints.

It cannot fail to give pleasure to each one who has contributed even "two mites" to the fund which published these sample copies, that they have *helped* to preach the "glad tidings of great joy" among over 20,000 Swedish brethren and sisters. All who appreciate the "good tidings," seem to feel as did the early church, that it is a thing so precious, so good, that they cannot refrain from declaring it.

Though our Father is rich and will not permit a single one of his saints to go hungry for the bread of life through the unfaithfulness of any of us, yet if we do not improve the privilege granted us of ministering to the saints, the loss will be ours. While we rejoice to see that some of the consecrated are growing in grace *by* the exercise of this talent of distributing to the (spiritual or temporal) necessities of others, we fear that some are depriving themselves of this blessed privilege and means of growth in grace. We have no disposition to find fault, nor do we so intend this. We mention it as an aid to self-examination. May the Lord help us all, to faithfully judge ourselves, regarding the fulfillment of our covenant.

We shall not beg for Jehovah for he is rich; he says, "The silver is mine, and the gold is mine," "and the cattle upon a thousand hills." Hag. 2:8; Psa. 50:10. Yet while so rich, he has deposited a little here and there, more or less, *with us;* giving us the control of it. Then he leaves *his own work*, the very things in which he is interested most, measurably, dependent on us, in order that we might have the privilege of using the means intrusted to us in ministering to the necessities of the saints and being thus co-workers with God.

Are we not right in saying that this is a great privilege? Are we not right too, in supposing that *few* appreciate highly enough their stewardship? Do we always remember Jesus' words? "He that receiveth you receiveth me, ... and whosoever shall give to one of these a cup of cold water only, shall in no wise lose his reward. Matt. 10:40-42. Do we always remember that the Lord as *represented by* every saint who is a member of His body, is still to be found, still to be ministered to? Let us remember too, that the real members will seldom *ask*, except of the Father, because they possess the spirit of their head—the spirit of trust which looks to their heavenly Father for whatsoever he sees best to send, and by whomsoever he sees *fit* to send it. But how great is the privilege of being *fit* and used in Jehovah's service.

If it is a *privilege* to feed and clothe the "earthen vessel," how much more blessed is the privilege of feeding the spiritually hungry with "the bread of life," and clothing them with the "wedding garment" of Christ's righteousness, by scattering the truth. God has so ordered matters—inventions, etc., that today the greatest influence and the most forcible preaching, is done through the medium of the printing press. Thus, for instance, each copy of the TOWER contains about eight sermons, and these are brought before an average of about 20,000 readers at each issue, the majority of whom have "an ear to hear," which is not the case with the ordinary congregations of nominal Christians. Thus the TOWER under the Lord's blessing, is able to spread the truth more widely than 200 traveling preachers could do.

We call your attention to this matter so you may appreciate more fully, the lever of power within your own grasp, for the spread of the truth. Some are recognizing and improving these *latter day advantages* in one way and some in another. Some call together companies of their friends and neighbors and read them a discourse; others write to us for sample copies, which they loan to such as seem to have an "ear." Others, endeavor to introduce the TOWER among Christians, as a regular preacher.

The present issue of the Swedish paper, will we hope, help to open the Lord's storehouse, to the hungry of that people. This is well, but let us not stop, while others are crying for "bread." Our German brethren and sisters are still in want, because of the *famine* (Amos 8:11) and it is our happy privilege to be among Jehovah's agencies in answering their prayer —"Give us this day our daily bread." Let us give the "meat in due season." Freely we received, let us freely give to others the heavenly food—manna. "Blessed is that servant whom his Lord when he cometh shall find so doing." Matt. 24:26.

To this end, we propose that while we shall still *remember* the regular Tract Fund and the Swedish Fund, we shall give some special attention to the German Fund. It will be remembered that this fund was started some time ago and then permitted to rest until the Swedish Tract-paper should be issued. Now we are ready, so far as in us lies to preach the glad tidings to our Gearman brethren and sisters also. The German Fund contains about $25. When it grows to about $300, we shall begin to make a start, in this direction.

Though it is right enough that those who preach the gospel should live by it—or be supported by it, (1 Cor. 9:11-15,) we are glad, that the "Chief Shepherd" has so arranged for us that we are not thus supported. Rather, we labor working with our own hands, that we might not be *chargeable to any*, but might have the privilege of helping, together with all saints, in supplying the lack, both temporal and spiritual, of others. (1 Cor. 4:12.)

For this reason we may freely speak to you of this privilege, with the less danger of being misunderstood. And yet we realize that many of our readers will feel, if they do not express it, a wish that the TOWER would *confine* itself to teaching "The love of God," "Restitution," etc., and occasionally touch upon and condemn profanity, or intemperance and not talk so much, of entire consecration, sacrifice, and self-denial. To this we reply, that the mission of the TOWER is specially to the "little flock"—to aid those who are consecrated, to sacrifice. To those of its readers who are fully consecrated, its words of counsel, reproof, and exhortation are directed. Of those who are not consecrated, and who are therefore not running for the prize of the "high calling," we should not expect so much, though such, if they give even a cup of cold water, shall in no wise lose their reward, when the time for rewarding comes. (Matt. 10:42.)

With the Lord, it is not His poverty, but his desire to give *us an opportunity* of being co-workers with him, that is the cause of the *seeming* poverty of many of his saints and of his treasury. So, we can heartily say to you, that *our* interest in this question of your sacrifice, is a desire to see the truth spread and saints fed, but *chiefly, for* YOU WHO HAVE CONSECRATED; lest you should fail to *perform* your sacrifice. We even fear that a false modesty on our part, has been an injury to the flock over which our Lord hath made us to some extent "overseers." We have for some time, seen the necessity of *sacrifice* on the part of all who would win the great prize, and though we have repeatedly set forth the necessity of *entire* sanctification of mind and body; our time, reputation and money—*all*—that *this death* to earthly things as symbolized in our water baptism is *absolutely essential* to our becoming joint-heirs with Jesus Christ our Lord. (Rom. 8:17.) Yet we have realized all along that selfishness—love of self, its ease, honors, etc.—so powerfully counteracted the clear teachings of the Word, that it had but slight practical effect.

We desire to do our duty and to warn the flock against selfishness, our most iminent danger—*our* greatest enemy. (Ezek. 33:6, 7.) Each one who is running the race for the great "prize of our high calling" should look the issue fairly in the face, and *ask himself* the question, What am I sacrificing? I have time, money and influence, *some* of each: am I so arranging my affairs that as *large a proportion* as possible of these, is used *directly* in the Master's service? *How much* of my influence have I *sacrificed*, in an attempt to honor and advance the truth? *How much* sacrifice—self-denial—have I made, in ministering to the saints and others, either the earthly or the heavenly food and clothing? *How much* of my time has been sacrificed from self and spent for the good of others—doing good unto all men as I have opportunity, *especially* to the household of faith?

We must not attempt to excuse ourselves, by saying that we know of none of the saints that are starving or naked, else we would help them; and if the Lord's treasury should become *bankrupt*, we would then come forward, and contribute. This is an old excuse and evasion suggested by our adversary. Let us remember that if we wait for such opportunities we will *never* find them. God will *never* allow his treasury to be bankrupt; He will *never* allow his saints to starve. Our experience in this matter corroborates that of David (Psa. 37:25, 26): "Yet have I never seen the righteous (saints) *forsaken*, nor his seed begging bread. He is ever merciful and lendeth; and his seed is blessed." The Lord's children and work will get along without us; but alas! what a *loss* of opportunity and blessing we should sustain. "Take heed that no man take thy crown." If we fail to use our privileges, some more worthy will enjoy them and receive the reward.

To be a sacrifice at all, it must be a willing offering and not one *forced* from us by extraordinary circumstances. Let no man who *thus* gives time, money, or influence, consider that he offers a sacrifice.

But some one who has considerable, willing to justify himself, may inquire, *How much* should I give, of my time, money and influence? Possibly you made a mistake—a common one however—for if you are running for the high calling, you should rather have asked, "How much may I use for myself?" If you gave yourself and all, to God, then none of the things you have are yours but God's; and you are his agent or steward, to spend *all* as you understand to be *His will*, regardless of your own preferences for self.

How much you ought to spend on yourself and family, how much you should spend on the poorer, and how much you should spend in spreading the truth are weighty and important questions, which we must leave each steward to decide, for himself; merely suggesting Paul's advice, that in all these matters your aim should be to provide things *"decent."* You should attempt to do for the poor so as to have them *"decent;"* yourself and *family* should be *"decent;"* and the cause of truth should be supported on the plane of deceny; but on *none of these* have you a right to *waste* the Lord's goods, by extravagance.

The warp in our "earthen vessels" is such, that do the best we may, we shall probably find self, more and better provided for than our poorer brother, or the work of our Father. Knowing this to be our disposition, and seeing how it differs from that of our Father as displayed by our Elder Brother, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich (2 Cor. 8:9), we should be constantly on our guard; and while beholding his image (his disposition) as in a mirror we should see to it that we are being changed, daily and hourly to the *same image*, from glory to glory—by the spirit of the Lord. (2 Cor. 3:18.)

But does another say, "I have nothing to give!" Alas my brother, then you are indeed in a bad condition. If you have nothing to give, then you cannot sacrifice anything. Then you may as well reckon yourself out of the present race for the great prize, for all who attain that goal are sacrificers, and have something to offer. (Heb. 13:15, 16 and 1 Peter 2:5.)

But are you sure—very sure, you have nothing? Search carefully; for none were *"called"* to this honor, to whom *one talent* or more, had not been given. If you have hidden yours, so that neither you nor others can see it, we urge you to dig it up quickly and make the more active use of it, lest the King should speedily finish his reckoning with the servants, and instead of saying "Well done, thou good and *faithful* servant" to thee, should say "Wicked and slothful servant."

No *saint* has so little, that he has nothing to spend, for the glory and honor of Him who did so much for us. And, in this connection it is well that we should remember, that the *less* we have, proportionately *greater* is the sacrifice when we give. Jesus showed his appreciation of amount and motive, for when the rich were casting into the Temple treasury, He saw a poor widow cast in two mites and said that she had sacrificed *more* than all the others. (Luke 21:2.) The two mites principle applies to influence and time as well as to money. Be assured that if you have been led of the Lord to consecrate your all, you surely have a way before you to perform, for it is written: "It is God that worketh in you both *to will* and *to do* of His good pleasure." (Phil. 2:13.)

The true principle of sacrifice seeks not the poorest and leanest part of our sacrifice to offer before the Lord, but the fat—the freshest hours, the choicest talents. Let us learn more and more to economize time and money, so that much of it may be *directly used* for His glory.

Now, with an exhortation that you shall read carefully Paul's words to the saints at Corinth—2 Cor. eighth chapter and especially the ninth chapter; marking carefully verses six to twelve; we feel that we have discharged a duty toward you and shall leave the matter with you praying that the Word of God which is sharper than any two-edged sword, may

in this as in all things, be toward you living and powerful; piercing even to the dividing asunder of the soul (the human nature) and the spirit (the new nature): Thus enabling you to separate and judge even the thoughts and intents of your own hearts. (Heb. 4:12, 13.) And, the very God of peace shall work in you *both* to will and to do, of his good pleasure, while you *let* the same mind be in you, which was also in Christ Jesus our Lord.

For your joy and encouragement, we present below some—

EXTRACTS FROM INTERESTING LETTERS

Chicago, Ill.

DEAR SIRS—You will permit me, though a stranger, to say that I have received knowledge for both head and heart that years of searching had failed to accomplish, and so with the hope of seeing others freed from sectarian darkness, I, too, will be glad to be counted among those who are helping to distribute the meat in due season. I know whom I trust now, thanks be to God. The "Food", came just when I had lost hold, because there was nothing to hold me in the churches—for I searched Baptist, Methodist, Free Methodist, Congregational and Presbyterian denominations till I became satisfied that the Lord had something better for me to find: Then "Food" came—it seemed accidentally—but now I see it was providentially. Let me heartily thank you—or rather thank God for giving you the ability to open the way to the light. Great is the surrounding darkness and we are desirous to have others see their way clearly. If you can send us some reading matter, we can drop it into good soil. A dear old child of God left our house in great sorrow and perplexity of mind last Sunday evening. He has been a deacon in the Baptist church for thirty years. Said he, "O, I have studied these matters until I just find that the more I give my mind to these things the less I know; and now I just know nothing and have made up my mind to let it go, for God will bring it out all right; and what can I do but wait God's own good time? When we get over there, we will see face to face." I endeavored to persuade him to expect the mystery to be explained. Said he: "O bring me anything. I want the best the Lord gives. I know God is love and I hate this 'Hell doctrine!'" The minister in a little church here, is in a quandary: he is a thinking man, only he is in the "iron bedstead." Please send reading matter, if possible,—these two at least feel their need.

Yours in Christ, ————and wife.

Hamilton, Scotland.

DEAR BROTHER IN JESUS:—Since writing you on the 26th ult. I have received "Food for Thinking Christians," and I beg to say that I never in all my life read any book with the same relish. "Praise God from whom all blessings flow." I have got such a blessing from it that it is like a *new* conversion to me. I cannot tell you, how it has filled my soul with rapture and thanksgiving to God. I am sure it will bless all who read it. It contains much I have not been in the habit of hearing or seeing, before, and still the same was in the Scriptures before me for my searching out, as you have done. There is a great depth of truth through the whole book, and it is written in a way that even those who have not studied their Bible much will be able to grasp the most of its precious teaching, and also, I trust, make them, as it has done with me, fall down on their knees and thank God. I wish you to send me the TOWER regularly. I am only a poor man in this world's wealth, but I have faith in God. I cannot in my present circumstances, say how much I will be able to give towards the Lord's work during the year, but you shall receive according as he prospers me: However, I enclose my small mite for the present. Trusting you will be enabled to still carry on the good work you are in, by *our* Heavenly Father moving the hearts of those who have plenty, to give of their abundance, also those who have less, to give in proportion. I see from your paper and the book I have referred to, that I will be more able in the future to preach the Gospel than I have done in the past; and also to correct some things wherein I can now see plainly from Scripture that I was wrong in. But I taught according to the light I had. Your brother in the Gospel,

————.

BURDENS

In the last chapter of the Epistle to the Galatians are these two sentences: "Bear ye one another's burdens, and so fulfill the law of Christ," and "Every man shall bear his own burden."

It is a burdened world. Every shoulder has its load, the carrying of which often becomes exceedingly tiresome. This is so far true as to make the invitation of Jesus, "Come unto Me, all ye that are heavy-laden," a universal invitation.

There are real loads, and there are fictitious burdens. There are some things which a man ought no more refuse to bear than a ship should refuse to carry its freight. He was made to carry just such burdens. It is unmanly to strive to shirk them. But, sometimes, people take on themselves that which there is no need for them to bear: and then they make great complaints against fate, or God, or whatsoever or whomsoever they suppose to be at the head of universal affairs.

A little study of the two sentences we have quoted above, which occur very near one another in the same chapter, may be of assistance to us.

Their contiguity exposes them to the suspicion of being contradictory. In one breath the Apostle teaches us to bear one another's burdens, and in the next breath tells us that every man shall bear his own burden.

There are two things to be noticed here. One is, that whereas we have the same English word in both sentences, in the Greek there are two different words. In the first quotation the word translated "burden" means *that which tires;* in the second, it means *that which loads.* Whatever makes a man grow weaker and weaker is the first kind of burden. Whatever is needful to carry—such as a soldier's kit, or a ship's freight—it is the meaning of the second kind of burden.

Moreover, we are to consider the occasion of the employment of these phrases. A Christian man is overtaken in a fault, through some infirmity of character or temperament. He is not to be thrown away, therefore, any more than a brave soldier who has not the strength to carry his heavy knapsack and gun must be thrown out of the ranks, simply because, for the reason, he is too weak to bear his burden. His comrades must come up and restore such a one, in the spirit of meekness; for that comrade, spiritual as he is, and strong now, may sometime hereafter become tired, by either an increase of what he was carrying, or a decrease of his strength. Now the stronger comrade must assist the infirmities of the weaker comrade, and so fulfill the law of Christ.

Those who are spiritual ought to be considering their Christian brethren all around them, to see how they can help the weak; but every Christian man ought, as far as possible, to bear his own burdens and discharge his own duties so as to throw nothing on his brother. The burden ought to be sought by the stronger; it ought not to be shirked by the weaker. If there be burdens which I cannot bear, and have no neighbor to assist me, then I have a comfort which is afforded me in Psalm 4:22.—*Dr. C. F. Deems.*

LET US GO FORTH*

HEB. 13:13.

[* This poem is reprinted in Vol. III Studies in the Scriptures, page 226, and appears elswhere in this volume.]

FULL PROOF OF HIS MINISTRY

After our Lord's resurrection and ascension, the little company of a hundred and twenty disciples, according to the Master's command, were together waiting the descent of power from on high—the Holy Spirit. While waiting they very properly spent the time in prayer and in searching of the Scriptures, and while thus engaged (Acts 1:13-26) Peter found that passage in David's prophecy which mentions the appointment of another to the office of Judas the betrayer of our Lord! and calling the attention of the company to it he said: "Men and brethren, this Scripture must needs have been fulfilled . . . . which David spoke concerning Judas who was guide to them that took Jesus, for he was numbered with us, and had obtained part of this ministry. . . . . It is written in the book of Psalms. "Let his habitation be desolate and let no man dwell therein, and his bishopric let another take."

Commenting on this, Peter urged that it was their duty to select one of their number to be a successor to Judas, saying, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Peter's council seemed good to all the disciples, and accordingly they appointed two whom they esteemed the most proper persons, and asked the Lord to make a choice between them, agreeing to cast lots, and to accept the one on whom the lot should fall as the Lord's choice of an apostle to fill the place of Judas.

Now, though Peter and the rest of the disciples were very zealous and anxious to do the Lord's will, they evidently made a great mistake. In the first place, all that they were told to do was to *tarry*, to *wait* at Jerusalem until they should be endued with power from on high. In the second place, their human judgment was unwittingly attempting to direct the Lord, even before they were baptized with the Spirit; and not only so, but to limit his choice to one of two disciples. It was just like impetuous though zealous Peter to make such a proposition, and the erring human judgment of the balance of the disciples to approve and accept it. But the Lord, knowing their hearts, simply ignored their error, and let time prove to them that he was abundantly able, without their assistance, to make his own choice and to direct his own work.

Of Matthias, on whom the lot fell to be an Apostle, we never hear afterward. He was with them at Pentecost, and was one of the hundred and twenty who received the baptism of the Holy Spirit, but his record ends there. The special mission of the Apostles is clearly defined in Acts 1:8—our Lord's last words before his ascension: "Ye shall receive power after that the Holy Spirit is come upon you, and *ye shall be witnesses unto me both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth.*"

While this, in a general sense, applied to the whole company of those early disciples, and while in fact by their faith and example, as a company who had actually seen the Lord both before and after his resurrection, they have been witnesses to all the world; yet in the strictest sense, it applied to those specially chosen as public teachers and witnesses; and those same twelve Apostles still speak through their writings, and shall continue to do so until the knowledge of the Lord shall fill the whole earth.

Since to be an Apostle was to be a *witness* of the Lord's resurrection, *none could be* Apostles except those who had seen Jesus after his resurrection, hence the eleven felt confident that the one for Judas' place should be chosen from the company present, but Jehovah had another plan and was preparing an instrument of his own choosing in the person of Saul of Tarsus. Saul of Tarsus? The disciples would never have thought of him. He was the most noted and dreaded persecutor of the church known to them, not only in Jerusalem, but pursuing them even unto strange cities; neither had he seen the Lord after his resurrection. Nevertheless Saul of Tarsus was a chosen vessel of the Lord, to bear his name before the Gentiles, and kings and the children of Israel; (Acts 9:15) and his after course gave *full proof* of his Apostleship. Though Saul was not among those who saw our Lord as *he appeared*—in the flesh—after his resurrection, this was no barrier to God's plan under which he was "chosen from his mother's womb" to be an Apostle. Hence we read, "Last of all he was *seen* of (by) me also." (1 Cor. 15:8.) While the other Apostles saw Jesus *as he appeared* after his resurrection, in various human bodies, Paul saw him *as he is*—a glorious spiritual body shining above the brightness of the noon-day sun. The effect of the personal glory of the Lord as seen by Paul, was to strike him blind, and only by a miracle was his sight restored.

As Paul saw Jesus—a glorious spiritual being—so all the little flock shall see him when born of the Spirit—in the resurrection. As at their conversion and consecration, they are begotten of the Spirit, in the resurrection they are born of the Spirit. When we see him "as he is," it will not have the effect on us that it had on Paul, for he saw him "as one born out of due time" (more properly *before* the time); but we (and Paul also at that time) shall see him *as he* IS, for we shall be changed and be spiritual and glorious beings like him, being fashioned like unto his glorious body.

In view of the benefit to be derived from such an example as Paul, it would be well to note in what a marked way the Lord gave proof of his calling. Some at the present day, in looking back to the early church, appear to think that they, unlike the church of today, moved along very smoothly, and that because they had actually seen the Lord and heard from his own lips there was little or no trial of faith, and no differences of opinion among them; that having the Apostles directly appointed of the Lord and present with them, their teachings were all received without doubt or questioning; and, in short, that all was harmony, save the trials that came from the outside world, from those who did not profess to love or follow the Lord Jesus.

But this we find is far from the facts in the case. Immediately after the baptism of the Spirit at Pentecost, all were of one mind and full of hope and joy—"and the word of God increased, and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." (Acts 6:7.) And many gladly received the word and were baptised—as many as three thousand in one day. These were genuine conversions too, and not the result of excitement and impulse, for they continued steadfastly in the Apostle's doctrine and fellowship, and gave evidence of a spirit of sacrifice. Such were added to the church daily. (Acts 2:41-47.)

While rejoicing in the truth, the fierce persecutions from without only served to more firmly unite them in love and sympathy, and in defense of the truth against a common foe. But soon difficulties arose among themselves. Some began to "depart from the faith once delivered to the saints," to be "corrupted from the simplicity that is in Christ," and their evil influence was great.

It was in the very beginning of the outcroppings of error, that Paul's clear teachings and manifest leadings of the Spirit marked him as the very *chief* of the Apostles, a teacher of teachers, the special mouthpiece of the Lord.

Immediately after his conversion, Paul began to preach the Gospel, traveling from city to city, principally among the Gentiles, preaching the remission of sins through the redemption that is in Christ Jesus, to all that believe on him both Jew and Gentile. As a result of his labors, little companies of believers were gathered in almost every place he visited. For a time he was encouraged by their faith and zeal, but the time of trial came to every one of them, testing every saint's fidelity to his consecration. The trial came not only to the Church in general, but to the Apostles also, and here we see Paul's clear faith and bold self-sacrificing zeal defending the entire Church against the assaults of error.

In his preaching, as was characteristic of him, without fear, neither soliciting the favor of men, he presented the truth in clear and unmistakable terms. It was clean cut and pointed so that all understood just what he meant. He taught that all, both Jew and Gentile, might be justified simply and only by faith in Christ; that the sacrifice of Christ as substitute for us, fully met all the claims of the law of God against us, and that therefore we have life through him; that since Christ had thus made a full end of the claims of the law against us, there is now to believers no condemnation and no necessity for observing the ceremonies of the law heretofore enjoined upon Israel, and that in fact to longer observe those typical ceremonies by which Israelites had vainly thought to *justify* themselves, would now be wrong, and would indicate a lack of full faith in the *ransom* through Christ Jesus.

The other Apostles at Jerusalem as yet did not seem to see this matter so clearly, for they and the church at Jerusalem still adhered to some of the law ceremonies—circumcision, etc.—and when the Gospel went to the Gentiles they at first thought that they should be circumcised. Neither did they for some time seem to realize the force of their commission that the Gospel should go "to the uttermost part of the earth"—to the Gentiles. They had grown in grace and knowledge less rapidly than had Paul, being more or less retarded by the force of their surroundings and of old ideas.

After a time certain persons went out from Jerusalem to the various Gentile churches, teaching contrary to Paul, that they should be circumcised and obey the law of Moses, while Paul had taught them that they were justified by faith in Christ "without the works of the Law." To counteract Paul's teachings, these Judaizing teachers evidently sought to cast discredit on his authority as an Apostle, claiming that he was not *really* an Apostle, that the real Apostles who were appointed by the Lord were all up at Jerusalem.

On account of this difference of opinion the churches were more or less unsettled in their faith. Some evidently began to say, We don't know after all whether this Paul is any authority; it seems that he was not one of the twelve of the Lord's appointment, and we don't know that he has any right to teach differently from all the other Apostles at Jerusalem, that we ought not to obey the Law of Moses.

As this error began to spread among the churches, Paul began to find it necessary for the truth's sake to not

only oppose the error and reaffirm and prove the truth, but also to prove to the Church that he was as much an Apostle, chosen of the Lord, as were the others.

To the church of Galatia he wrote: "I marvel that ye are so soon removed from him (Paul) that called you into the grace of Christ, unto another Gospel: which is *not another;* but there be some that trouble you and would *pervert* the Gospel of Christ." But now let me tell you; "Though we (Paul and his associates) or an angel from heaven preach any other Gospel unto you than that we have preached, ... and ye have received, let him be accursed." (Gal. 1:6-9.)

And let me say further, brethren that the Gospel which was preached of me, is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. (vs. 11, 12.) I Paul *am an Apostle*, not of men, neither by man's appointment, but by Jesus Christ, and God the Father who raised him from the dead. (vs. 1.) You heard of me in times past how I persecuted the Church of God and how I wasted it and how zealous I was for the tradition of my fathers. (vs. 13, 14.) [And he verily thought he did God's service. Acts 26:9.] But when it pleased God who from my birth called me by his grace, to reveal his Son in me; immediately I conferred not with flesh and blood, but went forth at once to preach the faith which once I persecuted. (vs. 15, 16, 23).

To prove to you that I received my commission and authority direct from the Lord and not from them which were Apostles before me, let me tell you that I did not go up to Jerusalem until three years after my conversion; and then I went to see Peter, and abode with him fifteen days; but other of the Apostles saw I none save James, the Lord's brother. (vs. 17-19.) Then *fourteen years after*, I went up again to Jerusalem with Barnabas, and took Titus with me also. And I went up *by revelation*—the Lord sent me—not to learn of them, but to communicate unto them *that* Gospel which I preach among the Gentiles. (Gal. 2:1-2.) The other Apostles, fettered in a measure by the Judaizing influences around them, and not making sufficient progress in the knowledge of the truth, Paul was sent by the Lord to strengthen and assist them. But to show that he did not go about it boastfully he says, I communicated "*privately* to them which were of reputation, lest by any means I should run in vain (v. 2), lest I should fail to have them see the depth and fulness of the Gospel *revealed* to me.

When Paul went to Jerusalem he was cordially received of the Apostles and elders and the church at Jerusalem. Though they had one of their own choosing to fill the place of Judas, and though they did not seem to understand his selection and peculiar course in preaching to the Gentiles, yet recognizing in him the spirit of the Master, and hearing how he had been owned and blessed, and of his devotion, zeal, and self-sacrifice, they had enough of the spirit of Christ in them to accept and receive him gladly, and they soon began to realize that *he* was the Lord's choice. They saw that the Gospel of the uncircumcision was committed unto Paul, as the Gospel of the circumcision was committed unto Peter, (for he that wrought effectually in Peter to the Apostleship of the circumcision, the same was mighty in Paul toward the Gentiles) and when James, Cephas and John, who seemed to be pillars, perceived the grace that was given unto Paul, they gave him and Barnabas the right hand of fellowship. (vs. 7-9.)

After his private interview with the various Apostles referred to in ver. 2, we read of the public conference of the Apostles and elders and the church at Jerusalem. (Acts 15.) Peter's speech (vs. 7-11) shows how he was convinced that not only should the Gospel continue to be preached to the Gentiles, but also that faith in Christ the Redeemer, without works of the Law, was all that was necessary for justification either for Jew or Gentile, reminding them of the fact that God had given the Holy Spirit to the uncircumcision as to the circumcision, making no difference.

James' speech (vs. 13-21) was to the same effect. And the result of the conference was expressed by letter to the various churches (vs. 22-29) commending to them their beloved brother Paul and the truth he had been preaching.

But to return to Paul's experience in withstanding error and proving his apostleship, he shows that he was soon met with a new difficulty. Doubtless his visit to Jerusalem and the harmony of spirit and faith greatly comforted and cheered him, but it seems that notwithstanding the decision of the Jerusalem church as a whole in this matter, there were a few who were determined to hold on to the error and exert their influence in advancing it; and their influence was felt in retarding the progress of truth even among the Apostles at Jerusalem. After a time Peter came to Antioch, and at first he very properly treated the Gentile Christians there as brethren, on equal footing with Jews; but afterwards when some of these came down from Jerusalem, not wishing to offend them, he separated himself from the Gentiles and ate with those who still adhered to their Jewish customs, for under the law a Jew might not eat with Gentiles. Very soon Peter's example had its effect on Barnabas and other Jews in the church at Antioch, who before that had been led to see that there is *no difference* between Jew and Gentile, but that all are one in Christ Jesus.

This aroused Paul's *righteous* indignation, and he withstood Peter to the face, because he was to be blamed for thus acting deceitfully, and he says: Right before them all, I exposed his deception and let them know that he had eaten with the Gentiles before they came, and that though he now wanted to appear to be in harmony with their ideas, he had been acting to the contrary by living as do the Gentiles—eating with them, etc. (Gal. 2:11-21.)

Thus, he says, I had to contend for the faith in Antioch, and now (chap. 3) "O foolish Galatians, who hath bewitched you that ye should not obey the truth? This only would I learn of you, Received ye the Spirit by the works of the law or by the hearing of faith? Are ye so foolish? having begun in the spirit are ye now made perfect by the flesh? (vs. 1-3.) As many as are of the works of the law are under the curse; for it is written, cursed is every one that *continueth not* in ALL THINGS which are written in the book of the law to do them." But that no man is justified by the law in the sight of God is evident. Our only hope then, is in that Christ hath redeemed us from the curse of the law, being made a curse for us—our substitute. (vs. 10-13.)

Thus with much reasoning did Paul seek to re-establish the faith of the Galatian church, in the breadth and efficacy of the ransom, and in the reliability of his teaching as an Apostle truly called of God to minister unto them. He then exhorted them to stand fast in the liberty wherewith Christ had made them free, and not be again entangled with a yoke of bondage.

But these difficulties did not end with the Galatian church. Paul also found that the Corinthian church had been beset by these false teachers, and that as a consequence their faith in his Apostleship and teaching was somewhat shaken. He therefore found it necessary to write to them; for, said he, I fear lest by any means your minds should be corrupted from the simplicity that is in Christ. (2 Cor. 11:3.) Now if he that cometh preacheth another Jesus whom we have not preached, or if ye receive another spirit which ye have not received, or in short, if they present another entirely different Gospel, better than that you have received, ye might do well to hear them (v. 4); but these do not pretend to bring you a different and a better Gospel, but rather to pervert the Gospel ye had received of us. "Such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light (as a messenger of truth). Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works." (vs. 13, 15.)

Now as to my Apostleship, I reckon that I was not a whit behind the very chiefest Apostle. But though I be unpolished in speech, yet not in knowledge, as you have had opportunity to know. (vs. 5, 6.) Truly the signs of an *Apostle* were wrought among you. (chap. 12:12.)

In further proof of his Apostleship, Paul speaks of the special revelations he received which the other Apostles had not received. One very notable one is referred to in chapter 12:2-4. He was caught away to the third heaven—Paradise—the new Millennial epoch—and saw things so vividly, that he could not tell whether physically, or merely mentally, absent from surroundings. This vision showed him more of the length and depth of God's loving plans for his creatures than he had ever before known; in fact more than was *then* DUE *to be known*, and for this cause said to be "unlawful to utter;" *i. e.*, the vision was for his own personal instruction and not to be made known to the Church in general, because not yet *due* time.

It seems evident that Paul saw *clearly* the very same things shown to John in *symbolic* visions—called Revelations—the present unfolding of which (because now *due* time) is shedding such an effulgence of light upon the entire world and plan of our Father.

But though not permitted to tell or utter the deep things seen, it yet proved a blessing to the Church, for Paul's mind being thereby clearly and strongly guided into truth, he was enabled to write so powerfully and so clearly on every point of Christian doctrine, that his letters are the tribunals before which all error is uncovered and reproved. The glories of that great revelation or vision doubtless tinged and guided

the expressions of every letter and every discourse, and are now helpful in the understanding of the opening symbols of the "Revelation" by John.

Truly, as Paul said, he was "not a whit behind the very chiefest of the Apostles," for he had more abundant revelations of God's plan than they all. But of these he did not boast, though he referred to them as special proofs of his calling, and for the strengthening of their faith. Neither did he boast of the greater work he had accomplished over and above the others in making converts, and in establishing churches. But, he says, "Most gladly rather will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." (Chap. 12:9, 10.)

But, he says, you Corinthians have thought me a fool for glorying in these things, but you ought to have commended me, for in nothing am I behind the very chiefest Apostles, though I be nothing; (it is Christ in me.) (v. 11.) You doubtless, thought I sacrificed the dignity of the office of an Apostle by the things which I suffered for your sake. "Have I committed an offence in humbling myself that ye might be exalted, because I have preached to you the Gospel of Christ freely?" I have taken wages of other churches to do you service. (Chap. 10:7, 8.) He also labored with his own hands rather than be chargeable to those who had not yet come to appreciate the value of the Gospel and its ambassador. (1 Cor. 4:12.)

"Seeing that many glory after the flesh, I will glory also," but I will glory in the things I have suffered. "In labors I have been more abundant, (than the other Apostles) in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak and I am not weak? who is offended and I burn not? The God and Father of our Lord Jesus Christ which is blessed forevermore knoweth that I lie not. (10:18-31.)

Surely Paul gave full proof of his ministry and Apostleship, which consisted not only in proclaiming the glad tidings, but also in defending the truth against the assaults of the adversary to overturn it. We find him also exhorting Timothy to preach the word without fear of men, to be instant in season and out of season, (when it suited *his covenience* and when it did not,) to reprove, rebuke and exhort with all long-suffering and doctrine, telling him also that in his own first endeavor to withstand false doctrine, no man stood with him, but all forsook him. "Notwithstanding," he says, "the Lord stood with me and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear." He also warns Timothy against Alexander the coppersmith, saying, "He did me much harm, of whom be thou ware also, for he hath greatly withstood our words." (2 Tim. 4:2, 14-17.) As we thus view his record, from his conversion to the end of his life, we must say that Paul was not only the greatest Apostle, but, next to our Lord, he is the most perfect model of a self-sacrificing spirit that shines on the sacred records. Without doubt his great usefulness, as well as his knowledge of God's plan, was due to the fact that with such persevering effort, he carried out the consecration he had made.

While, as we have seen, the other Apostles did not grow so rapidly in grace and in knowledge, because more or less fettered by former ideas, and because at first they did not have an eye so entirely single to the glory of God as did Paul, yet we would not be understood as underrating in the least, the authority of their writings, which beyond all doubt were divinely inspired, and probably frequently beyond their own understanding. Neither would we desire to under-value the piety and zeal of any of the Apostles. Impulsive Peter seemed to gain more self-control, and later we find him boldly and freely endorsing the teaching and course of his "beloved brother Paul." (2 Pet. 3:15.) We find him also afterward warning the Church against false teachers who would privately endeavor to subvert the fundamentals of the Gospel, even denying that the Lord bought them, bringing upon themselves swift destruction, saying that many would follow their pernicious ways, by reason of whom, the way of truth would be evil spoken of. (2 Pet. 1:2.)

We also find John writing to one of the churches and to the "beloved Gaius," warning them against the evil influence of Diotrephes, who, "loving to have the pre-eminence among them," received not the Apostles, speaking against them with malicious words; and having gained influence over the church in that place, cast out those who received the Apostles. (3 John 9:10.)

We also find Jude writing to the churches warning them against certain men who had crept in unawares, turning the grace of God into self-exaltation, taking advantage of the spread of truth to add to their own influence and apparent wisdom, and introduce their own false teaching. He wrote to put them in remembrance of things which they already knew, but from which they were in danger of being turned aside by these false teachers, exhorting them to "contend earnestly for the faith once delivered to the saints;" and while he would have them shun the evil influence of these he exhorts the Church to make a difference between these wilful enemies of the truth, and those weak saints who had been partially overcome by them—"pulling them out of the fire" (destruction) to which their course was tending.

Though all the Apostles were not so prompt in self-sacrifice as was Paul, time and discipline proved and polished them, and enduring hardness as good soldiers, they are examples as well as Apostles to the flock. May all the dear flock consider well the examples and divinely inspired teaching left us, that we also may war a good warfare, and so run as to obtain that to which we also have been called. Let us learn from these examples, that those who most thoroughly lose sight of self and become lost in Christ, and in the seeking and doing of his will, will be most clearly taught and most abundantly used of the Master. Paul was the chief of the Apostles because he sacrificed more, and with greater promptness than the others: "Whosoever of you will be the chiefest, shall be servant of all."

TURNED INTO HELL

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

This statement of the Lord recorded by the Psalmist, we find without any qualification whatever, and we must accept it as a positive fact. If the claims of "Orthodoxy" were true this would be indeed a fearful thought. Hell, to them, means a place of unmitigated woe, where untold millions of human beings writhe in anguish, tortured by literal fire or the gnawing of conscience, which, say some, is even worse. Under this fearful sentence they see the vast majority of mankind hastening, as they believe, to their dreadful doom; yet feeble indeed are the efforts put forth to rescue them. Babylon still has plenty of time for social enjoyment and festivity, which according to their belief should be spent in an almost frenzied endeavor to save the perishing. And she still has plenty of money to spend in gratifying the pride of life and the lust of the eye which might be applied to the same purpose; but instead, witness her costly temples of fashion, her grand organs, her costly apparel, her contempt of the poor, her greed of gain and strife for worldly honors.

But let us look at the true meaning of the word hell, into which God says he will turn the wicked and forgetful nations. We find that it is the translation of the Hebrew word *sheol*, which simply means *the state or condition of death*. There is not in it the remotest idea of either life or torment; and no scholar can by any manner of twisting or turning make it to mean anything else. Suffering of any kind would be impossible where there is no consciousness, no life. The Psalmist says, "In death there is no remembrance of thee: in the grave (*sheol*) who shall give thee thanks?" (6:5.) And again it is written: "Whatever thy hand findeth to do, do it with thy might; for there is *no work, nor device, nor knowledge, nor wisdom* in the grave (*sheol*) whither thou goest." (Eccl. 9:10.) The corresponding Greek word is *hades*, which also means *the state or condition of death*, and no other can properly be attached to either. Every minister, unless he be very ignorant indeed, knows that this is true: and ignorance on this subject is in no wise excusable in these days when books are so plentiful and so cheap. But still they go on preaching this false idea of hell, which is nothing short of a slander against the character of God, as though they were still enveloped in the ignorance of the dark ages. This very text which we are now considering, is quoted and preached from over and over again by men who ought to know, and many of whom *do know* the true meaning of the Hebrew word *sheol*, and who nevertheless in their attempt to uphold the frightful doctrine of *eternal torture*, knowingly pervert this Scripture.

Well, you inquire, How, then, did this idea first originate, and then obtain such universal acceptance? We answer, that it originated with Papacy, and was a part of her scheme for raising money from her ignorant and deluded subjects. Papacy taught that this place of torment was prepared for all who did not seek the protection of THE (Papal) Church. All heretics were sure to go there; while those of THE Church not counted worthy of heaven, were permitted to tarry in purgatory, there to suffer reformatory punishment, which might be shortened and relieved by the liberality of their friends in securing the prayers of the priests.

No other doctrine of the Romish Church ever did so much towards holding her captives in the bondage of fear, and increasing her revenues. The Protestant Church in emerging from Romanism, rejected the doctrine of purgatory, but retained the worse doctrine of eternal torture in hell. Though the increase and spread of knowledge has proved it to be false, yet like Papacy, finding it to be such a powerful agent in binding her subjects, and exacting her revenues, she is loathe to part with it; and since reasoning and enlightened minds are beginning to question this dogma, her policy now is, to put the brakes on reason, and to hurl her anathemas against investigation. If this bondage of fear were once broken, and God's children relied entirely on His Word, these great systems of Babylon would soon dissolve.

If we substitute the true meaning of the word *sheol*, our text will read: "The wicked shall be turned into *the condition of death*, and all the nations that forget God." This we believe; but who are the wicked? In one sense all men are wicked, in that *all* are violators of God's law, but in its fullest sense the wicked are those who, with full knowledge of the exceeding sinfulness of sin and the remedy provided for their recovery, wilfully persist in sin and refuse the remedy.

As yet few, only consecrated believers, have come to a knowledge of God; the world knows him not and the nations *cannot forget* God until they are first brought to a knowledge of him. The consecrated have been enlightened, led of the Spirit through faith, to understand the deep and hidden things of God, which, though expressed in his Word, appear only as an idle tale and foolishness to the world, but which to the consecrated believer reveal the glory of God's character.

But, as we have hitherto seen, it will not be so in the age to come, for then "The earth shall be full of the knowledge of the Lord as the waters cover the sea." (Isa. 11:9.) Much that we now receive by faith will then be demonstrated to the world by sight. When he who has ransomed man from the power of the grave (Hos. 13:14.) begins to gather his purchased possession back from the prison-house of death (Isa. 61:1); when the sleepers are awakened under the genial rays of the Sun of Righteousness, they will not be slow to realize the truth of the hitherto seemingly idle tale, that "Jesus Christ, by the grace of God, tasted death for every man."

We have also seen by previous investigation, that the gradual ascent of the King's Highway of Holiness in that age will be easy and possible to all, when all the stones—stumbling blocks—shall have been gathered out, and straight paths made for their feet. It is in that age that this text applies. Those who ignore the favoring circumstances of that age, and will not be obedient to the righteous Judge or Ruler—Christ—will truly be the *wicked*. And every loyal subject of the kingdom of God will approve the righteous judgment which turns such a one *again* into *sheol*—the condition of death. Such a one would be unworthy of life, and were he permitted to live, his life would be a curse to himself and to the rest of mankind, and a blemish on the work of God.

This will be the SECOND DEATH, from which there shall be no resurrection. Having been ransomed from the first or Adamic death (*sheol*) by the sacrifice of Christ, if they die again on account of their own sin, "there remaineth no more sacrifice for sins." (Heb. 10:26.) "Christ dieth no more; death hath no more dominion over him." (Rom. 6:9.) This second death should be dreaded and shunned by all, since it is to be the final end of existence to all those deemed unworthy of life. But in it there can be no suffering. Like the first death, it is the extinction of life: in fact it would not be called a *second*, if it were not *like the first*. The work of Christ is to destroy the Adamic death.

It is because mankind had, through sin, become subject to death (*sheol, hades*) that Christ Jesus came to deliver us and save us from death. For this purpose Christ was manifested, that he might destroy death. (1 John 3:8; Heb. 2:14.) Death is a cessation of existence, the *absence of* LIFE. There is no difference between the *condition* in the first and second deaths, but there is hope of a release from the first, while from the second there will be no release, no return to life. The first death sentence passed upon all on account of Adam's sin, while the *second* death can be incurred only by wilful individual sin, and can come only upon those who have first been released from the first death—either reckonedly or actually released.

That this last proposition is true is evident, since a man cannot lose his life (die) twice, without having it restored once in the interim. The world will in the next age have existence actually restored to them by resurrection, and then, unless obedient to the favorable arrangements of that time, will merit and receive the second death, or death a second time. (Compare Ezek. 18:2-4 and Jer. 31:29, 30.) During this age only those can be liable to the *second* death, who first by faith in Christ have been justified and reckoned as free from the Adamic death. These can become liable to the second death by sinning *wilfully*, counting the blood of the covenant wherewith they were sanctified a *common* thing.

But the application of our text belongs to the coming age, when all shall be set free from sheol or hades, for saints and sinners all go into sheol now, and this scripture indicates that, in the time when it applies, only the wicked shall go there. And the nations that forget God must be nations that have known him, else they could not forget him; and never yet have the nations been brought to that knowledge, nor will they until the coming time, when the knowledge of the Lord shall fill the whole earth, and none shall need to say unto his neighbor, "Know thou the Lord," for all shall know him from the least to the greatest of them. (Isa. 11:9; Jer. 31:34.) Again, we find that the Hebrew word *shub*, which in our text is translated turned, signifies *turned back*, as to a place or condition where they once were. They once were in sheol, and were redeemed by the precious blood of Christ, and will be brought out of *sheol;* but if then they are *wicked*, they, and all who forget God, shall be *turned back* to sheol.

SELLING INDULGENCES

In the dark ages, when Papacy held control of men's consciences and few dared to think, one method which she practiced to supply herself with money was the sale of indulgences. The indulgence was a permission to sin and yet be free from its consequences. Like all great evils it came in gradually, and at first consisted in the forgiveness of sins and remission of the penalty to all who would fight the church's battles—holy wars as they were called—waged against all within her reach whom she deemed "heretics" and infidels. Heretics included all classes of Christians who differed from and did not support Papacy. Infidels were those who disbelieved in Christianity, such as the Mohammedans. Against these she waged her wars, and those who engaged in them and died in battle were sure of heaven, no matter what their previous course of life had been. This cancellation of sins was offered on account, not of repentance and faith in the *ransom*, but for what they termed the "good work" of slaughtering the church's enemies in the crusades, etc. Thus indulgences got under headway.

Afterward succeeding Popes and councils became still more bold, and argued that if they had a right to remit sins for *service* to the church, they had also the right to remit them for *money* for the church, and, if right for the living, it was right also for the dead. By and by they went still further and concluded that if they had a right to remit past sins for money, they had the same right to *remit*, or *excuse*, or *grant indulgence* for sins of the *future*.

We could not object to this course of reasoning if its premise or starting point were right. If Papacy had one of these rights, we must conclude that she had the others also. But what *right* has any man to consider any sin cancelled except upon the conditions God lays down—not works, not money, but faith in the *redemption* which is in Christ Jesus.

Some of these *indulgences* expressly mentioned the very sins which might be committed. Some mentioned the number of years that the torments of Purgatory would be shortened to the indulged one. Of Pope John XII. it is recorded that he granted "ninety thousand years of pardons for deadly sins" for the devout repetition of three prayers written in a chapel in Rome.

It was the sale of these *future* indulgences for *m*[illegible] which awakened and aroused a few such honest souls as Luther and gave rise to the Reformation movement, and Protestant, because of their protests and objections [illegible] and other evils recognized in Papacy.

The crisis was reached when Julius I. and afterw[illegible]

X. published indulgences to those who should contribute money to the erection of the world-renowned St. Peter's cathedral at Rome, commenced A. D., 1506. The collecting of these funds from the sale of indulgences was committed to monks of the "Order of St. Dominic," among whom was the notorious Tetzel. According to Luther's account they sold indulgences in the streets, market-places and taverns, teaching that every contributor, if he paid on his own account, opened to himself the gates of heaven, and, if on account of the dead, he instantly liberated a soul from purgatory.

Tetzel traveled in state from town to town, bearing the official document or "bill" of Leo X. on a velvet cushion proclaiming to the credulous multitudes: "Indulgences are the most precious and sublime of God's gifts; this red cross has as much efficacy as the cross of Jesus Christ. Draw near and I will give you letters duly sealed, by which even the sins *you shall hereafter* desire to commit, shall be all forgiven you. There is no sin so great that indulgence cannot remit. Pay, only pay largely, and you shall be forgiven. But more than all this, indulgences save not the living alone, they also save the dead. Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, ye young men, hearken to your departed parents and friends who call to you from the bottomless abyss:—'We are enduring horrible torment; a small alms would deliver us, you *can* give it, *will* you not?' The moment the money clinks in the bottom of the chest, the soul escapes from purgatory and flies to heaven. With ten groshen you can deliver your father from purgatory. Our Lord God no longer deals with us as God—he has given all power to the pope."*

The following is the form of the indulgences, the blanks being filled to suit circumstances:—

"Our Lord Jesus Christ have mercy on thee; . . . . and absolve thee by the merits of his most holy sufferings. I, in virtue of the Apostolic power committed to me, absolve thee from all . . . . excesses, sins and crimes, that thou mayest have committed, however great and enormous they may be, and of whatever kind. . . . . I remit the pains thou wouldst have had to endure in purgatory. . . . . I restore thee to the innocence and purity of thy baptism, so that at the moment of death, the gates of the place of torment shall be shut against thee, and the gates of Paradise open to thee. And if thou shouldst live long, this grace [favor—indulgence] *continueth* unchangeable till the time of thy end. In the name of the Father and of the Son and of the Holy Ghost. Amen. The brother John Tetzel, commissary, hath signed this with his own hand."

A scale of prices was so fixed as to draw heavily from the rich and yet not overlook and miss the pennies of the poorer. For instance, the royal crime against the laws of the *Church*, of marriage with a first cousin cost $5,000, while the terrible sin of wife-murder or parricide cost only $20.

The advantage of Papacy in the promulgation of the doctrine of eternal and purgatorial torture is here manifest, and truly they left no power of eloquence unused to prove those awful doctrines, one of which—the worst—Protestantism has resolutely held on to, and as a sweet morsel refuses to give it up, though found contrary to God's character and Word.

No wonder that such deep depravity brought its own overthrow, so that even the church of Rome subsequently found it necessary to condemn it at the council of Trent. But even yet the same principle is in force, though more carefully guarded.

When Protestantism first stepped out it was upon the platform of "*Justification by faith*," and not by money, prayers or works. However, as we have seen heretofore, the lines of *protest* are gradually disappearing, and in many ways many of the sects are closely approaching a likeness of their mother. Even in this matter of "Indulgences" we find the spirit of the mother in the daughters. Not that they go to the same extent of depravity in the matter: that would be impossible, for the Father of lies is too crafty to attempt to deceive men in so open a manner in this enlightened nineteenth century, but it is, nevertheless, a fact that *indulgences are sold for money* in Protestant churches in very many localities.

It is so changed now, that a *membership* in the so-called churches is reckoned a passport to heaven. And memberships may readily be gained by those who are far from being saints, if they bring influence and money into the church. And even though they be known to be guilty of crimes against *their church* creeds, or worse, against the laws of God and men; if they have money which can be drawn from to build or furnish a little "St. Peter's," or to clear a church already built, of debt, they are unrebuked and continued in membership with all its implied rights of heavenly rest and happiness at the end.

As the unblushing indulgences of Papacy aroused the indignation of unfettered minds three centuries ago, so this modern phase of indulgence is arousing the contempt of the saints and of the outside world. But here, as there, good is resulting, for men are coming to see that while a membership of the *true* church, "whose names are written in heaven," is a sure guarantee of eternal life, etc., membership in earthly institutions, called *churches*, is a totally different matter.

OUR LORD'S PRESENCE

The question is coming up again, "Is he present?"

Some are asking the question, while others are asserting that he is not present, that those who are teaching the presence of the Son of man are drawing largely upon their imagination; that there is no good ground for believing that Christ is now actually upon the scene of action among men.

Prejudice is very strong, begotten of early teaching and strengthened with years of training; so we may not expect to apprehend the truth all at once, nor expect our friends will do so. To expect it would be to expect something different from the general experience of mankind. So we must be patient and wait for the seed to grow and bear fruit.

Then, as to whether he is or is not present, let us ask first, Is it time to expect him? That is, is the time for his second advent, toward which the prophecies point, *fulfilled?* Is it generally supposed by those who study God's word closely and carefully, and have His spirit, (others could not understand,) that the time has arrived when he should be expected? Has there not been special inquiry and expectation regarding his second coming, similar to that which existed at his first coming? Has not the time toward which the prophecies were *supposed* to point arrived and *passed?*

We think that not a few who would not like to follow out such an admission to its conclusion, would yet feel constrained to answer the above questions in the affirmative. (See "Times and Seasons," "The Jubilee Cycles and the Two Dispensations," in Day Dawn, [out of print]; also, "How will Christ Come?" in "Food for Thinking Christians"; and the forth-coming "Millennial Day Dawn.")

For those who have read or shall read the articles referred to, and who yet are troubled with the words of the angel as recorded in Acts 1:11, we subjoin a few thoughts.

When we say that Jesus' presence is a spiritual and *per*sonal *presence*, though invisible, we are asked if he was not a spiritual being at the time when the men of Galilee stood looking up into heaven?" And we answer, Yes; but it was not

* Lives of Tetzel—by H. Guinness.

his spiritual nature which they *saw*, and *whatever* it was, whether the very same body that was nailed to the cross, or another that resembled it, though the former is probable, it was brought into service at this time simply to convey to their minds the evidence that he was *alive and had power over death*, having risen from the dead. That this was the case, and that they did not see his spiritual being, is evident from what Jesus said to the disciples (Luke 24:39), "A *spirit* hath not flesh and bones as ye *see* me *have*." So it was the flesh and bones which they saw, and we think this is indisputable evidence that, as a spiritual being only, he would be invisible to *natural* eyes, and this is farther verified by the fact that he WAS *invisible* most of the time during his forty days' stay upon earth *after* his resurrection. Why not doubt his presence *then* simply because he was invisible?

Several times during that stay he became suddenly visible and again invisible *in their presence*. His object, then, in giving us evidence that he had risen from the dead, was at that time fully accomplished and is now no longer needed.

We see that his occasional visible manifestations during his forty days' stay were *exceptions*, and that *as a rule he was invisible*. There was a declaration that he would "so come in like manner" as they had seen him go, but there is no statement that he would be *seen* again in *like* manner, as in those exceptional cases. But, says one, If he *come in like manner*, why can he not be *seen* in *like manner?* Let us illustrate. Suppose your friend leaves his home at noon, riding in a carriage; he says I will return in like manner as you see me go. He returns in the early morning *before it is light*, and you are *asleep*. Has that any connection whatever with his manner of return? Certainly not; neither is it necessarily implied in this passage that he would be seen again in like manner.

But what have we? We have the express declaration of Christ himself that "If *any man* shall say to you, Lo, here is Christ, or there; *believe it not*." Why? Because *false* Christs and false prophets will arise, and *they* will be *visible* and will deceive many. If he were to appear to the natural eye, surely

there would be no harm in believing it, and instead of warning us to *not* believe it, we should expect to be exhorted to *believe* it, and to give good heed to those who should announce, Lo, here is Christ.

But his answer was in harmony with the question (verse 3,) "What shall be the SIGN of thy coming?" (parousia, *presence.* See E. D. and R. V. margin; also Rotherham's translation, which reads, "And what the *sign* of thine *arrival* and conclusion of the age.") What *sign* would be needed of Christ's presence if he were visible? Surely the *natural* man could ask for no better evidence of his presence than to look upon him, but the child of God at *this* hour requires, and is furnished with *better* evidence than that, for modern science and invention can deceive our eyes, but the sign of his presence is such that God's children can rest with unshaken faith in it, and the enemy cannot wipe it out. After narrating the course of events which were to precede his coming, he says: "Wherefore, if they shall say unto you, behold, he is in the desert; *go not forth;* behold, he is in the secret chamber (materialized), believe it not." After narrating events still farther, up to the time of his presence, he says (30th verse), "And *then* shall appear (the glorified human body of the crucified Redeemer? No) the SIGN of the Son of man in *heaven.*" Ah! then only those who can *understand* the SIGN would know of his presence; for it is not a sign that he is soon *to come*, but a sign of his PRESENCE.

But, says one, it says, "Then shall all the tribes of the earth mourn, and they shall *see* the Son of man coming in the clouds of heaven." But it is not at the same time, nor is it the word *idou*, as in Luke 17:23. The root word is *horao;* to *discern, i. e.*, they come to *apprehend*, to *recognize* the fact that he is indeed present; in no other way do we see how it can be made to harmonize with the preceding statements.

Now, let us read: "*Then* shall appear the *sign* of the Son of man *in heaven;* and THEN (still farther on) shall all the tribes of the earth mourn, and they shall (finally) see (recognize) the Son of man coming in the clouds of heaven;" all of which was understood at the *first* by those who could read the *sign.*

The troublous times cause them to mourn, and doubtless they discover that *sin* is the cause of all the trouble, and this would lead them to investigate, and thus finally they are led to *desire* as well as to recognize him.

Now let us notice the concurrence of some of the events *at the time of his presence.* The good news will have been "preached in all the world for a *witness*, and *then* shall the end (of the age) come," (*heko*, be here.) Has that been done? If *not*, then the end of the age has not arrived, and Christ is not present. Let such as doubt look up the evidence and see if this was not accomplished some few years ago.

There is an intimation given in the 48th verse that an *evil* servant will be saying, "My Lord delayeth his coming." This would not be likely to be said until some one had said he had come, nor would it be *delay* until after he was *due* to come. Both of these statements are now being made by two parties. One party says he is present, another says he *delayeth* to come; and they who deny his presence, smite their fellow servants, *because* they declare his presence.

In the 50th verse we are told that "the Lord of that servant shall come (heko, *be here*) in an hour that he is *not aware of.* In 2 Peter 3:10 we read: "The day of the Lord will come (heko, *be here*) *as a thief,*" and in 1st Thess. 5:4 it is said; "But ye, *brethren*, are not in darkness that that day should overtake you as a thief." Again in 2nd Peter 3:4 we are told of a class who will be saying, "Where is the promise of his coming, (parousia, *presence.* See R. V. margin, E. D., also Rotherham's Translation and Young's Concordance,) for since the fathers fell asleep, all things continue as they were from the beginning of the creation." You say Christ has come and is now present? Pooh! The idea! Simply *ridiculous!* Why, everything is just as it always has been'! I don't see any difference. Don't the Bible say that he will come in the clouds of heaven with *power* and *great glory?* Yes; and don't it say that every *eye* shall *see* him? Nonsense, then, to say he has come when *nobody* has seen him!

Thus men talk, and their aggregate sayings and *doings* are the fulfillment of the prophecies, and we think constitute *the sign* of the Son of man in heaven. (Government or rule.)

The elements are already taking fire, the friction between the contending moral and social forces is so great. The *morning* of the day of the Lord is cloudy, and thick darkness vails the face of nature, and only those who have light can see, and not until high noon will every eye be able to see (perceive, understand) that he is present; and when "every *eye*" sees him every one will be holy, "without which no man shall see (horao, *discern*) the Lord."

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"FAITH COMETH BY HEARING"

"Without faith it is impossible to please God." "Faith cometh by hearing and hearing by the word of God." Heb. xi. 6; Rom. x. 17.

A clearly defined understanding of faith will show the theory of Theologians, who assert that God is now trying to save the world, to be not only at variance with his word, but also totally opposed to his attributes—wisdom, power and love. All wise, his plans are arranged for the accomplishment of his purposes; all powerful, he knows no such feeble word as trying to save, but can do whatsoever he will, and his will is, love to mankind. "He so loved the world." Therefore, Jesus, his representative, "shall see of the travail of his soul and be satisfied."

The word of God declares faith, a necessity to harmony with the mind of God; and its reasonableness will be apparent, when it is seen that it could not be other than impossible, to be at peace with God without it; and not only so, but it will then appear beautiful in its simplicity, as part of the grand plan of the ages, for the gathering together in one all things under Jesus.

Faith in any creed or system of religious teaching, not wholly founded on Jesus, as the purchaser, or redeemer, and expression of God, is a delusion. Jesus is the way, the truth, and the life (John xiv. 6), therefore, there is no other way to God. "No man cometh to the Father, but by me"—Jesus; no other truth concerning him—"He hath declared him;" no other through whom and by whom life is provided, "Neither is there salvation in any other—for there is no other name under heaven given among men whereby we must be saved." (Acts 14:12.) "By grace (favor) are ye saved, through faith" in Jesus;—"faith toward (or in) our Lord Jesus Christ" (Acts xx. 21) is the unquestioning acceptance by belief in, and conformity of life to God's plan for the redemption of the world, as revealed in Jesus.

There is no merit in faith; it is not righteousness; nor does it justify us; but we are justified *through* faith, and it is "counted for righteousness." (Romans iv. 5.) It is "precious faith" to those who are the called according to his purpose, because it takes hold of and appropriates the "exceeding great and precious promises" of his word to them, having obtained an "inheritance among them that are sanctified by faith that is in me"—Jesus. (Acts xxvi. 18.) These are the sons, or "children of God; and if children, then heirs of God, and joint heirs with Christ, (to the inheritance of a world,) if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 17); that we should be a kind of first-fruits of his creatures. (James 1:18.) But if the Church be a "first fruits," there must of necessity be a great ingathering after the Church—"the mystery of God, should be finished"; otherwise it is no first fruits, nor could it be said in any sense, that we should be to the praise of his glory who first trusted in Christ. (Eph. 1:12), if the world will not trust in him when the Church—"the body of Christ"—is completed. And not only so, but God hath for this *very purpose* "raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace in his kindness toward us in Christ Jesus." (Eph. 11:7.) All this comes within the range of "faith in Christ." To those who recognize this in God's word, it *becomes* part of that faith, without the exercise of which, it is impossible to please God.

Again, the purport of Jesus' prayer for those who should *believe* and have faith on him in the Gospel dispensation, conveys the same idea: "Neither pray I for these (disciples) alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they may be one in us; that [when they are made one] the world may believe [in the next dispensation,] that thou last sent me." (John xvii. 20, 21.) "For he hath purposed in himself that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth." Eph. 1. 10.

The love of God was manifested in giving his Son, not to redeem a few, as Calvinism would have us believe, but to re-

deem a world; for he commendeth his love towards us, in that, while we were yet sinners, Christ died for us. (Rom. 5. 8.) "He died for all." (2 Cor. 5, 15.) He gave himself a ransom for all. (1 Tim. 2. 6.) "My flesh I (Jesus) give for the life of the world" lost in Adam; therefore there shall be a "resurrection of the just and of the unjust"—"the resurrection of judgment"—trial.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3, 16.) And we love him, because (we believe) he first loved us. (1 John 4. 19.) Nor could God recognize as children those who do not love him; and they cannot love him without *faith*, for it is not possible for a child to love a father in whose word he has no confidence; therefore, "without faith it is impossible to please God." Nor can any man ever come into harmony with the divine will without faith.

Arminianism, in claiming that the heathen who have not heard the Gospel, are saved by the natural law of conscience, are in direct conflict with God's word, which declares it *"impossible."* Will God save those who do not please him? By no means, and they cannot please him without *faith*. No man ever was, or ever can be saved, either by the law of nature—conscience—or by the written law. Paul declares he was chief of sinners in all good conscience, and if he could be the greatest of sinners in good conscience, how can there he hope for any by obedience to conscience?

If man possessed the necessary ability to obey the law, and thus through the law become righteous, Jesus need not have died: "For if righteousness come by the law, then is Christ dead in vain, *i. e.*, died to no purpose; but, instead of its being a means through which he could become righteous, it became, because of man's weakness and inability to fulfill it, a means whereby he could realize his helpless and hopeless condition in God's sight. For what things soever the law saith, it saith to them (all the world except those in Christ) who are under the law, that every mouth may be stopped, and all the *world* may become guilty before God. Therefore, by the deeds of the law, there shall *no flesh* be justified in his sight; for by law is the knowledge of sin. (Rom. 3, 19, 20.)

It is apparent, that "all the world" includes not only those who have the written law, but also those who, not having the (written) law, are a law unto themselves: . . . . their thoughts the meanwhile accusing or else excusing them; (Rom. 2. 14, 15), thus making "all guilty." "There is none righteous, no not one." Jesus said: "If a man love me, he will keep my commandments."

It is evident. therefore, that the billions of men who *never heard* "the truth" could not have *faith* in it, and could not rejoice in it, and consequently cannot have known God, and how could they love him? "The carnal (depraved) mind is enmity against God, it is not subject to the law of God, neither indeed can be; so then, they that are in the flesh (depraved) cannot please God." None are exempt from the condemnation of law. God hath concluded (shut up by law) them all in unbelief that he might have mercy on ALL. (Rom. 11, 12.) Not, however, by saving them in *ignorance;* provision has been made by Jesus' ransom whereby God can be just and the justifier of him that *believeth*. But how can they believe on him of whom they have not heard? for *faith* cometh by hearing . . . . the word of God. Because Jesus by the grace (favor) of God tasted death for every man (Heb. 2, 9), the "good tidings of great joy . . . . shall be to ALL PEOPLE" (Luke 2, 10) in order that they may have the requisite *faith*.

Only a comparatively small portion of the race has heard the "tidings" in this life, and, if they do not hear, when raised from the dead, the promises of God never could be fulfilled, but we are assured he "will have all men to be saved (from the consequences of Adam's sin—death) and to come into a knowledge of the truth." (1 Tim. 2. 4.) In no other way can God's word, and God's dealings with mankind be reconciled. Think of the ignorance of the "only name" in this enlightened day, as shown by the most recent statistics of the population of the globe, which we append, classified according to religious creeds:

Roman Catholics	212,000,000
Protestants	124,000,000
Greek church	84,000,000
Israelites	7,000,000
Mohammedans	200,000,000
Brahmins	163,000,000
Buddhists	423,000,000
Hindoos	230,000,000

The Protestant missionary societies claim that they are able to reach 100,000,000 of this vast host of heathens, which would leave a balance of about 900 millions who have never heard the name of Jesus.

Think you, in view of these figures, that God is *now* saving the world by *faith?* If he be, this is a sad showing. Only one hundred and twenty-four million Protestants, of whom about twenty millions are said to be members of Protestant churches, which includes hypocrites and deceived persons. Truly the whole world is either apostate, Christian, Mohammedan, or heathen. If we accept the teaching called "orthodoxy," we must reject God's character or word, but we are *safe* in concluding erroneous that which conflicts with God's word, character, and our reason. In what contrast with this do we find the Bible doctrines, that the church is now being *selected* from among mankind, and, when made partakers of the "divine nature," shall be God's instrumentality in causing "the knowledge of the Lord to fill the whole earth!" How sublime the thought—how Godlike the *provision* for all his intelligent—that all may have a chance to come to knowledge of and harmony with Him.

S. O. BLUNDIN.

"ELIAS SHALL FIRST COME"

The history of Elijah the prophet, called in the New Testament Elias, is one full of interest to us, not only because it is a history of a courageous and faithful servant of God, but because we believe that he was also a type, and that, through the medium of his life, God has given us illustrations of some of the deep things of His word.

Before touching upon Elijah as a type we wish to call attention to the peculiar prophecy with which his name stands connected—the last words of the Old Testament:

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the heart of the children to their fathers, *lest I come and smite the earth with a curse.*" (Mala. 4:5. 6.)

This was a prominent prophecy in the mind of the Jews, and they therefore expected that before Messiah should come, Elijah would first appear and prepare them. This matter was thrust at the early disciples who believed in Jesus, and truly Jesus' answers gave them but little light on the real significance of the prophecy; probably because it was among the many things he had to tell them which they could not yet bear.

Let us look at Jesus' statements: He *seems* to apply this prophecy in some measure to John the Baptist.

"His disciples asked him, saying, Why then say the Scribes that Elias [Elijah] must *first* come? And Jesus answered and said unto them, *Elias truly* SHALL FIRST COME *and restore all things.* But I say unto you that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." (Matt. 17: 10-14.)

But when in another place Jesus says of John: "IF *ye will* RECEIVE IT, this is Elias which was for to come," (Matt. 11: 14.) it causes us to consider: What had *their receiving* or rejecting of John's work to do with the matter? would not John the Baptist (great as he was) and his ministry of six to twelve short months, confined in influence to a very small part of little Judea, be a rather *small fulfillment* of the great work, etc., prophesied of Elijah? It surely would. Then, again, was it to be Elijah *resurrected* that the prophet meant? No; but we think the prophecy referred to the coming of another faithful reprover of sin, such as Elijah was in his day, one ready to denounce popular and respected sin and sinners, as Elijah did the priests of Baal in his day. With this thought, we see how John, indeed, exercised the same godly boldness in reproving sin in his day. Thus he rebuked the Scribes and Pharisees, the great religionists of his day, saying, "O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7.) And as part of Elijah's work was to point out the true and acceptable sacrifice of Jehovah, so it was a part of John's work to point out the antitype of those sacrifices, saying, "Behold the Lamb of God which taketh away the sin of the world." (John 1:29.)

This begins to look more reasonable, but is it in harmony with the Scriptures? We answer, yes; thus it was foretold in the announcement of John's birth: "He (John) shall go before him (Jesus) in the *spirit and power of Elias* . . . . to make ready a people prepared for the Lord." (Luke 1:17.) This, evidently, is the significance of this prophecy—that before the

coming of the great and dreadful day of the Lord some power or agency would be raised up, which would act as a bold teacher to arouse those in a proper condition.

But still the question arises, Was John's ministry sufficient to fulfill all the predictions concerning the Elias? Do not Jesus' words: "Elias truly shall first come and *restore all things*," seem to indicate a greater work than John accomplished? What if John the Baptist stood for or represented a *multitudinous Elijah*, as Jesus stood for and represented a *multitudinous Christ*, of which he was the head and his church glorified the body?

This, we believe, is the proper solution of the matter. We have seen heretofore that *the Christ* of power and glory, foretold in Scripture, is not only *Jesus Christ*, but all those, also, who being justified by his sacrifice have become joint-heirs with him, and fellow members of the same body, over which Jesus is the *head*, God blessed forever. (Eph. 1:22; Rom. 9:5.) So it does not surprise us that as John, in the bold and noble spirit of Elijah, introduced and made ready the way of Jesus at the first advent, so a greater than John—a company whom he represented—in the same bold Elijah spirit, will prepare the way for the reception of the glorious and complete Christ.

Then, the Elias (John) and the Christ (Jesus) *failed* of a full accomplishment of the restoring and reigning foretold of the Elias and the Christ; but the Elias and the Christ *complete* shall fulfill all the prophetic predictions.

To be brief, we understand that Elijah and John represented the true and faithful witnesses of this Gospel age, whose testimony and labors, under the blessing of God, shall *prepare the way* for the reign of the glorified church and its glorious head, by making ready a people prepared (the "little flock") for the Lord. (See Luke 1-17.) As John in the spirit of Elias, in the end of the Jewish age called attention to Jesus, and thus prepared those who heard to receive Jesus and be exalted at Pentecost to the higher spiritual plane, so here, the Elijah class will in the end of this age call attention to the *present* Christ, that those prepared of the Lord to be exalted to glory may be made ready.

But if we look backward and compare the life of Elijah with the history of the *true* church of overcomers, we shall see such a marvelous coincidence as will convince us of the correctness of our supposition that he was the type, and the church the real Elijah. That the comparison may be the more readily made, we place some of the leading points of similarity in the history of Elijah and the church in parallel columns.

ELIJAH	THE CHURCH
I Elijah persecuted for righteousness' sake.	I The Saints suffer for the truth.
II His principal persecutor was Jezebel, the wicked Queen of Israel, who is mentioned by name as the type of the enemy of the saints. (Rev. 2:20.)	II Their principal persecutor was the apostate Church of Rome, which claims to be a "queen" and ruler over spiritual Israel. (Rev. 18:7.)
III Jezebel's persecuting power was exercised through her husband, Ahab, the king.	III Papacy's persecuting power was the Roman Empire, to which she was married.
IV Elijah fled from Jezebel and Ahab, into the wilderness, to a place prepared of God, where he was nourished. Fed by the ravens and by the widow. (See 1st Kings 17:5, 9.)	IV The true church fled into the symbolic wilderness—or condition of isolation—to her place, prepared of God, where she was miraculously sustained. "The earth helped the woman." (See Rev. 12:6, 16.)
V Elijah was "three years and six months" in the wilderness, and during that time there was no rain, and a great famine was in the land. (James 5:17; 1 Kings 17:7 and 18:2.)	V The church was three and a half symbolic years (a day for a year—1260 literal years) in the wilderness condition, during which there was a spiritual famine because of the lack of truth—the living water. (Comp. Rev. 12:6; 11:3; Amos. 8:11.)
VI When Elijah returned from the wilderness, the errors of Jezebel's priests were manifested and the true God honored, followed by copious rains. (2 Kings 18:41-45.)	VI At the end of the 1260 years the power of the truth and its witnesses was manifested (1798 A. D.), and since then the truth has flowed out and is deluging the world at the rate of millions of Bibles every year.
VII The king and the people at first rejoice and Elijah and his God are honored, but the spirit of Jezebel is unchanged and she still sought Elijah's life, and he was again compelled to flee to the wilderness. (2 Kings 18:40, 45, 46; 19:1-4.)	VII The teachings of the Bible have brought such blessings that the empires of earth recognize the Lord's hand, yet they have almost gone back to the *principles* of Papacy (Jezebel), with so-called "Protestant" sects, and the saints are again compelled to *flee* for the preservation of their spiritual life, and are again in the wilderness condition.
VIII Elijah's career ended by his being taken from the earth.	VIII The saints will be changed from earthly to heavenly beings.

These are striking coincidences, and we believe are not accidental, but with Jesus, we believe that to those who *could "receive"* John's testimony, he to such filled the office or work of Elias, which the church more fully accomplishes.

The expression, "turn the hearts of the fathers to the children, and the heart of the children to their fathers," is a peculiar one, and the sense of the Hebrew is even less clear; but we have it repeated by the angel as recorded by Luke 1:16, in a manner which makes it plain—"to turn the hearts of fathers to children, and the disobedient to the wisdom of the righteous." In a word, to restore harmony between Israel and "the fathers," (the patriarchs, etc.) and, in a fuller sense, the world whom Israel typified or represented, shall come into a condition of harmony and peace with God, similar to that of the "fathers."

When in the foregoing prophecy it is said: "He shall turn the hearts . . . . lest I come and smite the earth with a curse." (Mal. 4:5, 6,) it *apparently* teaches that the mission of Elijah would be successful—that he would turn the hearts. But looking at the ministry of John the Baptist, and also at the ministry of the church, we find that *neither* SUCCEEDED in turning any considerable proportion of men to the Lord. This seeming discrepancy causes us to look again at the word of the Prophet, and looking *more closely*, we find that it is a CONDITIONAL statement. If Elias succeeds, the earth will not be smitten with a curse, but if he succeeds not, the curse will come.

This harmonizes exactly. If John had been heeded in the Jewish church and had succeeded in turning that institution to the Lord, so that they had recognized the *present* Saviour, then that Jewish church would have received Him and He would have exalted it; but, on the contrary, they (as a church) rejected the teaching of Elias, rejected the greater one whom he announced, and, as a consequence, they as a people received THE CURSE mentioned by the prophet. Their polity was overturned in utter destruction. Now let us look at the larger fulfillment. Representatives of the *Elijah class* —the saints—have rebuked sin and censured sinners and professing Scribes and Pharisees, and sought to turn the people, and finally announced the *presence of Christ;* but now as then, there are few turned so that they recognize the *presence* which they had expected so differently. And here, as in the Jewish prototype, the rejection of the Elijah message brings the *curse* mentioned by the prophet—the overthrow both of the church (nominal) and also of the civil powers to which she is wedded. This curse or wrath of the "Day of the Lord" has already been shown as commencing A. D. 1878, lasting 37 years, to 1914, A. D.—as the curse upon the nominal Jewish church was of 37 years' duration, from A. D. 33, where Jesus gave them up and left their house desolate, till the utter destruction of their city and nation, A. D. 70.

However, the work of Elias—the church glorified—*will be successful.* "He shall *restore* all things"; hence, while the curse comes and overturns much, it shall not be "utterly" cursed and forever destroyed, because the exalted Elijah—Christ—shall put down all opposition and *then* restore and bless.

The two characters, Elijah and John, are both needed to fully illustrate the closing work of the saints. The circumstances of the close of John's career, combined with those of Elijah's, seem to fill out the picture completely. According to John's experience, we should expect that as his reproval of Herod for having an unlawful wife (Luke 3:19) led to his imprisonment, so here, the reproval of the church and the world for their unlawful union, provokes the displeasure of both and leads to the ostracizing (beheading) of the faithful reprovers.

Then, too, John died, but Elijah was taken to heaven, and thus they two represent the last class of the saints. The moment of the death of the flesh, will be the moment of translation to the new nature.

ELIJAH'S SUCCESSOR—ELISHA

Before translating Elijah, the Lord arranged that he should prepare and instruct his successor, and sent him to Elisha as such. (1 Kings 19:16), So, if we have found Elijah to represent the overcomers, the "Bride" or "Body" of Christ, we might reasonably infer that Elisha is the representative of those who shall succeed the overcomers, as the Lord's mouthpiece on earth; hence our interest in his career.

From the time of his call to be the successor, Elisha followed Elijah. The latter expected to be translated, and the former did not, but knew that Elijah was to be. On the route, Elijah went to various villages apparently expecting to be taken at each, and seemingly an effort was made to

test the interest of Elisha by inviting him to tarry behind; but he evidently represents a persevering and faithful company, for he would not be discouraged nor leave Elijah.

There are some things which seem to indicate that these various stopping places to which they went, but at none of which the desired translation occurred, represented or foreshadowed various points in *the time proofs* where, with the then imperfect views of the plan, order, etc., it was thought the translation of the saints might be due. As these various stoppings were, doubtless, a test of the faith of Elijah and Elisha, so, doubtless, these *time-points* have served to test, and separate, and leave behind, all not properly belonging to the Elijah and Elisha classes.

The translation took place when all those stopping-places were in the past, and at *no* definite or fixed point. "It came to pass, as they *still* WENT ON *and talked*, that, behold, there appeared a chariot of fire and horses of fire, and parted them both asunder: and Elijah went up by a whirlwind into heaven." (2 Kings 2:11). So, also, it is now: all those time-points are in the past; none of them were times of translation, and we are going on without any *definite points* of expectancy, and the two classes are now communing together of the work, and now it is that we believe the change is taking place; that is, some are from time to time being "caught up"—"changed" from the human to spiritual beings—with the Lord; as men dying, like John, as new creatures, translated the same instant to the heavenly or spiritual condition. (Psa. 82:6, 7; Rev. 14:13).

We have heretofore shown the Scriptural teaching that the overcomers, or Elijah class, will be a "little flock," and that there is also developed another class—"a great company"—and this last seems to be represented in part by Elisha. While Elijah remained, Elisha was merely a *disciple* and not a teacher, but in view of this work, as Elijah's successor, a double portion of Elijah's spirit—energy, force, power to teach, etc.—was to be upon him, upon certain conditions, *viz.*: "If thou shalt see me taken from thee, it shall be so unto thee; but if not, it shall not be so." (2 Kings 2:10.) And we are informed that, *to see this*, will be a "hard thing." The significance which we attach to this is, that it will be a very difficult matter, even for those expecting the event, to *see* [recognize] the change of the Elijah class. Since "ye (the saints, the Elijah class), shall *all die* LIKE *men*," it will be only by close affiliation and an opening of the *eyes* of the *understanding*, and the exercise of implicit faith in the promises, that these will be able to know of the glorious, spiritual rapture which occurs in the instant of death. In view of this fact, how transparently pure and faithful must be the life of each member of that Elijah class. Absolute perfection need not be expected while we have this treasure in imperfect earthen vessels, but perfection of purpose, aim and effort, should be manifest to those about us, that when we are taken they may *know* it. "He that hath this hope in him purifieth himself even as he is pure." (1 John 3:3.)

Only such as do recognize the change of the Elijah class, can fill the teaching position. The "sons of the prophets" (theologians) will disbelieve; but upon this class who *shall see*, a double portion of the Elijah spirit comes. No wonder if this class becomes awake to the grandeur and importance of their work, when they realize the establishment of the kingdom—the glorifying of the Elijah class. And this is shown in type. Elisha received the double portion of Elijah's spirit, and if he be, as we judge, a type of the second company, its career will be a grand and glorious one.

Filled with the spirit while mourning his loss, he returned, smiting the waters with Elijah's mantle in the name of "the Lord God of Elijah," so that even the sons of the prophets [nominal teachers] recognized his power, saying: "The spirit of Elijah doth rest on Elisha"—yet they believed not that Elijah was taken; thus illustrating how the *world* (including the nominal church) will be as ignorant of the glorification of the true church, the body, as it was of the glorification of our head at the commencement of this age.

Thus far we have been merely fitting the testimony of God's word with the records of the lives of these men; and the harmony is so great as to forbid our regarding them as anything less than designed types. But, should we look into the future and attempt to read the *progress* of the Elisha class from his acts we would be upon less firm ground; hence, we *merely suggest* that possibly Elisha's healing of the waters with salt in a new cruse cast into the spirng *may mean* that the channel (river) of truth will be cleansed and purified at its very fountain by *new* dispensational truth being cast into it, by the Elisha class. (2 Kings, 2:19-21.) The increase of the widow's pot of oil until every available vessel was filled by which her sons were saved from bondage (chap. 4:1-7), *may represent* the increase of the spirit so that every ready and empty vessel shall be filled—the pouring out of the spirit upon *all flesh*. (Joel 2:28.) The healing of the mess of pottage for the sons of the prophets, so that they ate of it unpoisoned, *may represent* a healing of the food of theologians and the putting of an antidote into their poisonous mess. (2 Kings 4:38-41.) The increase of food for *the people* (verses 42-44) *may represent* a feast of truth for the people. The healing of Naaman's leprosy may represent the healing and restitution from the blight of sin of which leprosy is a symbol. To be made clean will require not ordinary washing, but a seven-fold or perfect washing in the God-appointed place, and will require faith, as also saith the Scriptures.

If our application be correct we should understand the Elisha class to belong to the spiritually begotten family and not to the human, hence at their death the *change* from human to spiritual conditions would also take place. There seems to be an intimation of this in the record of Elisha's death. (2 King's 2:12; 13:14.) Of him the same words were uttered which he had used concerning Elijah's taking, *viz.*: "O, my father, my father, the chariot of Israel and the horsemen thereof."

In view of the statement:—"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man" (John 3:13), some have wondered in what sense Elijah "went up into heaven." In reply, we suggest that the atmosphere, the air, is sometimes called heaven: thus the expression—"fowls of the heavens." Into the air heavens Elijah certainly went: where, we are not told, and it would be useless to surmise—of his death we are not told; indeed, since we see him to be a type of the *changed saints*, it would have *spoiled that type* had his return to earth or his death, been recorded; and yet we are sure that "*death passed upon all men*," and hence had dominion over him, and he could not have been *free* entirely from its grasp anywhere, until Jesus had given the *ransom price*.

Moreover, we may know that Elijah did not go to the heaven promised the saints, because not being *begotten* of the Spirit—not being a *new* creature—he was still a human being. [Jesus was the *first* begotten to the spiritual—new nature and the Leader and FORERUNNER of all who enter the heavenly or spiritual condition.] And as a *human* being we cannot but suppose that Elijah would have been as uncomfortable out of, or away from this or some world, as a fish would be out of its element.

And in harmony with this reasoning, from known Scriptural teaching, is the above statement: "No *man* hath ascended up to heaven but he that came down from heaven." In harmony with this thought also, are those other Scriptures: "No *man* hath seen God at any time," and "Whom no *man* hath seen nor can see." (1 Tim. 6:16.) Only those who, during this Gospel age, change their nature from human to spiritual, shall see him as he *is*, because they shall be like him who is the *express* image of the Father's *person*. *Men* can only see God as manifested through his works and revelation.

MOSES AND ELIAS

The transfiguration of Jesus in the presence of three of his disciples is a point of interest to many, not because they see its lesson and significance, but because they *do not see them*. We read that there "*appeared*" to the disciples Moses and Elias talking with Jesus. (Matt. 17:1-9.) Jesus was transfigured [changed in appearance]—his face did shine as the sun and his raiment was white as the light. A bright cloud overshadowed and surrounded them, and a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased; hear ye him." "And when the disciples heard it they fell on their faces and were sore afraid. And Jesus came and touched them and said, Arise, be not afraid. And when they had lifted up their eyes they saw no man, save Jesus only."

We might wonder and speculate about how Moses and Elijah came to be on that mountain, how the disciples, who never saw either of them, could know them, etc., etc., but all such speculation is set at rest by Jesus telling the disciples that they had seen *a vision*. "As they came down from the mountain Jesus charged them, saying: "Tell *the vision* to no man, until the Son of man be risen again from the dead." (Matt. 17:9.) To the disciples the vision seemed a reality,

just as to John at Patmos, the various visions recorded in Revelation were clear and distinct, but Jesus certainly *knew* all about it, and we will rest on his testimony that it was *a vision.*

To think otherwise would involve the contradiction of sundry plain Bible statements; for instance, Jesus was not yet crucified, hence had not risen from the dead, and ye know that he is the "*first-born* from the dead." But if Moses had been resurrected, then Jesus was not the *first.* The case of Lazarus and others brought back to a measure of life we have heretofore shown is not called *resurrection,* because they were not entirely delivered from the power of death—but died again.

But let us see, if we can, what lesson was taught or what important truth was illustrated by this transfiguration scene or vision. Doubtless in that way we shall see a reason for the presenting of Moses and Elijah in the vision.

Peter, who was one of those present on the occasion, mentions it in his letter long afterward. He says: "We have not followed cunningly devised fables, when we made known unto you the *power and coming* of our Lord Jesus Christ, but were eye-witnesses of his MAJESTY. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory: 'This is my beloved Son, in whom I am well pleased.' And this voice we heard, when we were with him in the holy mount." (2 Pet. 1:16-18.)

We understand Peter to tell us then, that the transfiguration vision was an illustration or presentation in vision of the "*majesty*" and "*power*" of his (*parousia*) *presence,* [here translated coming]. It is, then, to be understood as representing the establishment of The Kingdom at Jesus' second *presence.* Therefore, from our standpoint, it is an illustration of the present time, in which Jesus is present and the Kingdom being established. Moses, we have seen, represents the *human* element of the kingdom: ("Moses, verily, was faithful in all his house as a servant." Heb. 3:5.) while Elijah, as we have just been seeing, has stood for, or represented the entire Gospel Church—the spiritual—the house of sons. Elsewhere we have seen that there will be these two classes in the kingdom—an earthly and a heavenly—over all which and the orderer of both phases, will be Jesus; and this fits perfectly with the vision—Moses and Elias, with Jesus in the midst, transfigured and shining.

So now, in his presence, we not only see the evidences of the spiritual kingdom in the harvesting and sifting of the wheat, but also preparation being made for the establishment of the earthly or perfect human phase of the kingdom. This is no cunningly devised fable, and was not only shown to Peter and others in vision, but "we have also a more sure word of prophecy," which bears the same testimony, "whereunto ye do well that ye take heed, as unto a *light that shineth* in a dark place." (2 Pet. 1:19.)

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VIEW FROM THE TOWER

We wish it distinctly understood that no arrow from this TOWER is aimed at the Lord's children; neither at the weak, nor at the strong. God forbid that we should at all wrestle with flesh and blood—especially that we should fight against our own kindred, the family of God.

Our arrows are aimed at errors not men; at systems, not individuals. We wrestle against princedoms and powers in exalted positions of influence (Eph. 6:12), chief over which is Satan.

We write thus because a letter from one of the readers recently, suggests the thought that our words have been somewhat misunderstood. This brother points us to the success, influence, charities, and missions as now witnesses of God's favor to the various sects, and warns us against saying anything against God's children therein.

To this we reply as above, that against God's children we have said nothing, but against the errors which have divided them and which keep them divided into sects contrary to the word and Spirit of the Lord. We have said something and by the grace of God assisting, we will say more, and say on, until the last of God's children shall be freed from her enchantments and bondage, and regain the liberty wherewith Christ hath made them free.

A casual glance, or even a steady gaze if from a worldly standpoint of view, would show the various daughters of the harlot as creatures of grace and beauty; would grasp only the outward marks of prosperity, and not notice the inward dearth of the true Spirit of Christ. Outwardly whited and garnished, inwardly full of pride and corruption.

We have already seen that the Jewish Church at the first advent is a likeness of the Gospel Church at the second advent. Then, the scribes and Pharisees represented "orthodoxy" so-called, as Jesus testified: "The scribes and Pharisees sit in Moses' seat. (Matt. 23:2.) That was a time of great prosperity in the Jewish *Church.* Never before had it been more prosperous outwardly. The Temple was *more grand* than the one Solomon built; their charity was noted of the Lord; they gave a tenth of all their possessions, even to the smallest items of their harvest. (Matt. 23:23.) They gave much alms in a way to be seen of men; they prayed much and long and were not ashamed to do it publicly; they sent missionaries throughout all the civilized world, and had missions in all the principal cities of the earth. Jesus testified to this also, saying, "Ye compass sea and land to make one proselyte"—convert. (Matt. 23:15.)

Had our Lord joined the Pharisees and been "orthodox" (?) we cannot doubt that his life would have been quite different from what it was. That path would have led to honor and praise of men, but not to Calvary, and the praise of God. To have done so, would have been hypocritical as he testifies that they were. He shows that their hypocrisy consisted in pretending to do for God's glory what was really for their own honor among men. (Doubtless in some measure *self-deceived* while deceiving others). Is not this much the case with the nominally "orthodox" sects of today? That their donations and labors and sacrifices are more for *their* sect than for *God's* Church, few will deny. Each sect worships, serves, honors and advances itself, hence it is hypocrisy of the worst form—an attempt to deceive God as well as men.

We honor the spirit of *sacrifice* wherever we find it, whether among Protestants, Roman Catholics, Mohammedans or Infidels; but when it is remembered that the hospitals, schools, churches, etc., are still retained as the *exclusive* properties of the sects, we wonder whether the name charity is applicable to a gift made to one's self.

We are much pleased at the spirit which publishes Bibles by the million and scatters the surplus profits in cheap copies among the very poor. even though it is more zealous in printing than in believing or teaching its doctrines.

We are in close sympathy with the missionary spirit, but not with missionary effort as at present operated by the nominal church. Ours is in the fullest sense a missionary work. We admire the sacrifice, especially of early missionaries, who went abroad without guarantee of every comfort and luxury and of good salaries. We should esteem it a great privilege to co-operate with such *now,* if we knew of any who as they went preached the "GLAD TIDINGS of great joy, which *shall be* unto all people." But we cannot countenance present missionary labor, for the same reason that our Master could not approve of that of the Pharisees. The poor heathen will be better off to hear nothing in this age and wait for the age to come to spread true knowledge of God, than to be confused and prejudiced against God by the usual misrepresentations of his character and plans.

Neither should numbers deceive us. Two or three assembled in Christ's name in a small room are as much a church as a cathedral with as many thousands, and they are *more* likely to have their table furnished with living bread. If numbers are an evidence of God's blessing, then Jesus had not much success as a preacher. If numbers prove anything in this age when the prince of darkness reigns, it usually means his favor and smile, for error and errorists abound and predominate as shown in the October diagram. Think not of numbers. Better is the communion of two or three saints than the emptiness and formality of a gathering of the worldly minded.

We want to suggest that those who feel hurt at such a statement as this, are we fear *closely related* to some of the systems denounced; perhaps partakers of her sins and therefore sharers in her *pain.* The seven thousand in Israel in Elijah's day, who had not bowed the knee to Baal, did not —could not feel hurt at the prophet's words against Baal. Israelites indeed, in Jesus' day did not or should not have been hurt by his sharp reproof of those blind leaders who were leading the blind people. It is as much the duty of the body of Christ now, to point out present hindrances to growth in grace and knowledge—the teaching and theories and mighty influences of the nominal church—as it was the duty of our

head to point out that the Church in his day would neither enter, nor permit others to enter the kingdom. (Matt. 23:13.) The Lord help us each to *see* clearly the truth on this subject and to *do* his will fearlessly. But may we be preserved from any spirit of bitterness and malice so that "Speaking the *truth* in *love*, we may grow up into Him in all things which is the head—even Christ." (Eph. 4:15.)

WAS IT DOCTORED?

We desire to ask the attention of the readers of ZION'S WATCH TOWER to some considerations bearing on the authenticity of the New Testament Scriptures. It is claimed that the Roman Catholic Church, the "Mother of Harlots," having had in her possession exclusively, for a length of time, the original manuscripts, corrupted those manuscripts by interpolations and additions, in order to give an appearance of divine sanction to her corrupt doctrines and teachings. It is admitted, of course, that there are several passages in the New Testament which are marked as doubtful, and some, known to be spurious, have been rejected altogether; but it is not shown that those passages originated with a design to corrupt the original text. The explanation is offered (and there is nothing better, so far as we are aware), that those passages first appeared probably in the shape of marginal notes, and that ultimately, in the process of copying, either through carelessness, ignorance, or possible dishonesty, they were finally embodied in the text. But, be that as it may, we propose to show, by various considerations, how incredible, almost impossible, it is that any such attempts as claimed could have been made to corrupt the original text.

You are aware that the Roman Church teaches that Mary is "*ever a virgin.*" It is one of her "infallible" dogmas that Jesus was her "only son." And, yet, with surprising carelessness, the *manuscript doctors* have allowed the text to read: "She brought forth her *first*-born son," implying, of course, that she brought forth *other sons* afterward. And, as if that were not enough, and to put caviling at rest forever, they permit the original text to tell about "his mother and *brothers*, and *sisters.*" (See Matt. 1:25; Luke 2:7; Mark 3:31; 6:3.) All this, rendered into plain English, goes before the world, while the infallible dogma of the Church is never so much as hinted in any part of the Book.

Again, the "infallible" Church teaches the doctrine of the Trinity. A recent writer said in his paper, endeavoring to show how she had corrupted the Word of God, "Where else than in the New Testament did she get her doctrine of the Trinity?" That writer ought to have known (for he has sufficient intelligence) that the doctrine of the Trinity is not to be found in the New Testament, that spurious passage in 1 John 5:7 not even indirectly affirming it, and that is the only text which has the faintest semblance of teaching the doctrine. But in view of the fact that those crafty manuscript corrupters took in hand to make the original text teach their dogma, what inconceivable blindness, on their part, to have allowed Jesus to say: "The Son is not *able of himself* to do anything!" (John 5:19), and "My Father is greater than I." (14:28.) And how could they have suffered an Apostle to testify that "he is the *first-born of all creation*," (Col. 1:15), and the Revelator to say, "He is *the beginning* [or chief] of the *creation of God*"? Not to have stated their own dogma with any degree of clearness, and at the same time to allow such positive testimony in condemnation of their dogma to go out from under their hands was, certainly, bad work for the "doctors," wasn't it?

The Roman Church teaches the doctrine of "purgatory," but when they were tinkering the manuscripts they must have forgotten to put that in—the passage in 1 Pet. 3:18, 19, read in the light of common sense, not giving the least countenance to such a notion.

Then, again, the old Mother teaches "eternal torment." But is it not wonderfully strange that when she was "corrupting the manuscripts" she should have left out so completely the very foundation doctrines of her system? For while *she* teaches eternal torment (not from the Scriptures of truth, but from tradition, and by unwarrantable interpretation of certain texts,) these very manuscripts which she is said to have corrupted, are allowed to testify in the most unqualified terms that "*death* is the wages of sin;" and that the final punishment will be "*everlasting destruction.*" (Matt. 10:28; Rom. 6:23; 2 Thess. 1:9.) So, also, her dogma of the immortality of the soul. Why did she not put *that* in manuscripts when she was "*doctoring*" them to suit her false teachings? You know as well as I know—and I know to an absolute certainty—that that pet doctrine of Romanism is not so much as named in the Scriptures, neither in Hebrew, Greek nor English: and yet we are asked to believe that that corrupt Church has so extensively tampered with the original manuscripts, in order to sustain her abominable system of falsehood, that it is usually unsafe to trust them; that they cannot be relied on at all to tell the truth! However, while *she* teaches that immortality is inherent in all men, *they* teach that immortality is a glorious *prize* to be sought for, and to be obtained *only* by the elect of God through Jesus our Lord. (Rom. 2:7; 6:23; 1 John 5:11, 12; John 10:27, 28.)

"The Church" prays to saints, while the manuscripts testify against her—"I [Jesus] am the way—no man cometh to the Father but by me;" (John 14:6) and "*there is one* Mediator between God and men, the man Christ Jesus." (1 Tim. 2:5.) So, also, in her teaching of the merit of works, the testimony of those manuscripts is directly against her. *She* teaches that the faithful, by their good works, may *merit* the favor of God, while *they* teach that *works* are entirely excluded, and men are "justified by faith." (Rom. 3:27, 28; 4:1-8; Eph. 2:9.)

Illustrations might be multiplied. But from those already noted, it seems fair to conclude that, inasmuch as the *doctors* did not corrupt the text in those places which teach doctrines exactly contrary to their own teachings, the passages which are known to be spurious must be accounted for on some other hypothesis than a deliberate design to corrupt the original text.

It is certainly true that the teachings of the Scriptures in what are usually regarded as "fundamental" truths are in direct contradiction of the dogmas of the Roman Church, as well, also, as those of the Protestant sects. And it is no less certain that the teachings of the Scriptures are in *full harmony with themselves* throughout, from first to last. Take, for example, the story of the miraculous conception and birth of Jesus, which some in these days find so hard to believe. Compare the case of Sarah, (Gen. 18:9-14) [Is anything too hard?—wonderful—for Jehovah?] of Hannah, (1 Sam. 1:5-27,) of the Shunamite, (2 Kings 4:14-17,) of Elizabeth, (Luke 1:18, 20, 24.) In all of these cases there is the miraculous interposition of divine power, quickening the natural forces, where they had been dormant and inoperative, or entirely suspended; and it seems to us the miracle is not less notable in these cases than in that of Mary, where the same divine power attains its object, by its own energy directly applied, regardless of the usual operation of natural law. For, surely, He who established nature's laws, is able to act in any given case by *other means*, if he should see fit so to do. And that *He did* do so, is as we have said, the testimony of the Book, *in harmony with itself.*

Newark, N. J. R. WAKEFIELD.

CONVERTED BY A TELEGRAM

A young telegraph operator in a provincial town was anxious about his soul. But he could not have guessed that a message would reach him as it did. He had been sleepless all night, thinking of his need of a Saviour, and in the morning he went to his work with his heart uttering the publican's prayer. The sunny weather and beauty of summer scenery did not engage him, for he was longing for that peace of God which the Christian feels.

Absorbed with his desire, he continued to pray, "God be merciful to me a sinner," and was constantly repeating the words, when the click of the signal told him that his office was called. He took his place at the instrument, and quickly and with unusual emotion spelled his message, from "Herbert," at Windermore, to "J. B.," at Warworth:

"*Behold the Lamb of God, which taketh away the sins of the world.*" "*In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.*"

Such a telegram as that the young man had never known to pass the wires before. It was sent to a servant girl who, in her distress of mind, had written a letter to her brother "Herbert," but it proved a double blessing, for it came to the operator as a direct reply from heaven to his prayer. He accepted it as such, and his faith saw and rested in the Lamb of God.—*Selected.*

WHEN WAS JESUS BORN?

The subject of ancient chronology is confessedly a very difficult one. Of many early and important events there are no reliable dates; of others, different authors assign widely different periods. As we search backward, the further we go the less reliable is the history, until—*outside of the Scriptures*—we finally reach the fabulous age, where all is myth and imagination.

There are a number of reasons for this condition of things.

1. Chronology was, apparently, very little used in the earlier ages.

2. Different eras in starting points were used by different authors, and by the same author at different times.

3. Several ways of reckoning time were used.

4. Printing being unknown, and original documents unattainable, much was written from tradition and conjecture.

5. We do not in many cases have the first or actual record, but only second or third-handed and often conflicting statements.

6. Where the original records exist, as in Egyptian hieroglyphics or Babylonian bricks, we are still dependent on meagre and conjectural translations.

The Bible, so far as it gives chronology, seems to be the only reliable source, but of course it is reliable, in the fullest sense, only to those who have faith in it.

Between one and two hundred different systems of chronology have been formed; most of them, too, by men of learning and research; so that it is not wise to become dogmatic over the date of ancient events which rest on profane, and therefore possibly unreliable history. Much less does it become a professed Christian to attempt to undermine the Scriptures by combatting them with data which are acknowledged to be only approximate.

The date of the birth of Christ is one which has been in dispute. In the 6th century it was proposed that Christians should use that date as an epoch from which to reckon time. As it was still less than 500 years from the days of the apostles, the date should have been placed with tolerable accuracy.

In the beginning of the seventh century an event occurred which led to doubt concerning the accepted date. In December, 1603, a conjunction of the planets Saturn and Jupiter took place, and, about a year after, a new and bright star appeared, which shone above a year and then disappeared. The conjunction was not strange, as it occurs regularly every few years, but the new and evanescent star was rather unusual. To a famous astronomer then living, it occurred that if such an event had happened just before the birth of Jesus, it would have been noticed by a people that believed in astrology, and that IF the men who came from the East, seeking for the King of the Jews, had been of this class *they might* have thought something unusual was going to occur, and IF a new star happened to appear at that time also (*a very unlikely thing*) they *might* have supposed it to be—etc., etc.

How *such a star* could travel before them from Jerusalem to Bethelem, and then stand still over the place where the babe was, does not appear; nor why such a star should appear at each and every recurrence of the meeting of the two planets; but it so happened that one of the conjunctions was found to have taken place in B. C. 4, and the conclusion was jumped at that PERHAPS a new star also appeared at that time and acted in the very unstarlike manner suggested. Believers have been and still are anxious to have the events noted in Scripture verified by external evidence, but an attempt to prove more than is warranted may do more harm than good.

Canon Farrar, in his "Life of Christ," has the following to say on the subject, after explaining the argument: "The appearance and disappearance of new stars is a phenomenon by no means so rare as to admit of any possible doubt. The fact that St. Matthew speaks of such a star within two or three years [note the indefiniteness] at the utmost of a time when we know that there was this remarkable planetary conjunction, and the fact that there was such a star 1600 years afterwards, at the time of a similar conjunction can only be regarded as a curious coincidence. . . . . We are, in fact, driven to the conclusion, that the astronomical researches which have proved the reality of this remarkable conjunction are only valuable as showing the *possibility* that it may have prepared the Magi for the early occurrence of some great event. And this confident expectation may have led to their journey to Palestine on the subsequent appearance of an evanescent star."

We accept the conclusion so far, but must believe that the *star* was purely supernatural, prepared for the occasion and circumstances; and, therefore, not dependent on the planetary conjunction. If so, it might have occurred the same year or a dozen years afterward, and astronomy could not help us place it.

That the conjunction did more than Farrar suggests is, we believe, accepted by no scholar, excepting, perhaps those who, professing Christianity, deny the supernatural.

Some, who could not accept the star theory supposed that the movements of the planets themselves might have led the Magi, but this theory requires more faith [?] than to accept the miraculous appearance of a star, or what the Magi supposed was a star.

While these notions prevailed, and the early date (B. C. 4) was accepted, historical events and dates were bent to harmonize, and other events were hunted up in support of the theory. Among the latter was an eclipse of the moon, said by Josephus to have occurred a short time before the death of Herod the Great—the monster who, as a drop in the ocean of his atrocities, slew the babes of Bethelem.

All we know of the eclipse is as follows: Herod had placed a large golden eagle over the gate of the temple. Two illustrious Jews, named Matthias and Judas, persuaded the young men to pull it down. They did so, and some were arrested and executed. To make the matter clear, Josephus relates that there was another Matthias who was at that time high priest, but was not directly concerned in the sedition. He then says: "But Herod deprived this Matthias of the high priesthood, and burnt the other Matthias, who had raised the sedition, with his companions, alive, and that very night there was an eclipse of the moon."

Now as there occur from one to four eclipses of the moon every year, it is evident that except, under peculiar circumstances, the record of an occurrence proves nothing. Where the time of the year, the time of night, and the amount of obscurity are all given, as has been done in several instances, the record is of the greatest value in fixing dates. In the case under consideration there is nothing of the kind, therefore the record proves absolutely nothing as far as chronology is concerned. Josephus does speak of a fast as having been kept before the event, but what fast or how long before, is not stated.

As it happens there was only one eclipse of the moon in B. C. 4, while in B. C. 1, there were three. The eclipse of B. C. 4 was only partial (six digits, or only half of the moon being hidden) while it is rather remarkable that all three in B. C. 1 were *total* eclipses, that is, the entire moon was obscured, and of course for a longer time; causing the event to be much more likely to be noticed.

If the eclipse theory, then, has any weight, it is in favor of B. C. 1.

Of those who follow the early date, some suppose an eclipse that occurred in the fall of B. C. 5 to be the one recorded; others give B. C. 3 and 2 and still later, according to their understanding of Josephus and other historians.

Josephus gives the age of Herod at some important periods in his history, and the date of some of the events but they are not considered trustworthy. Some of them certainly seem to teach that Herod died as early as B. C. 4, but others cannot be reconciled with that date.

For instance, he is said by Josephus to have died at the age of 70. He was made governor of Galilee in B. C. 47. Josephus says (Ant. 14.9:2) that at that time he was 25 years of age. This would place his birth in B. C. 72. (47+25). His death at 70 would then be in B. C. 2.

It is well to note that Fausset, in his Bible Cyclopædia, gives his age when made governor at about 20 years. Chamber's Cyclopædian and Smith's Bible Dictionary (See article *Herod*,) give his age at 15, which is certainly too young. The first would bring his death in A. D. 2, and the latter two would thus place his death in A. D. 6.

As to the reliability of Josephus, we quote from Appleton's Cyclopædia—article *Chronology:* "Josephus also gives dates, but he is altogether too careless to be taken into account."

We think *the most reliable date* is obtained in another way, even if slightly roundabout. The greater the person or the event the more likely are historic facts in regard to them known and recorded.

Herod was but the usurper of the kingdom of Judea, a comparatively insignificant province of Rome. We have a chronology that is based on a greater man and event. The death of Augustus Cæsar, the Emperor of Rome, and who made Rome the glory of the world, is what might be called *established* as occurring in A. D. 14. His successor was Tiberias Cæsar. Now Luke tells us, chap. 3, that in the fifteenth year of his reign John the Baptist began to preach. John evidently baptized for six months before Jesus met him at the Jordan. Jesus then was about 30 years of age—the age also

of John when he began—according to Jewish law and custom. (Num. 4:3.) Fifteen years, added to A. D. 14, brings us to A. D. 29, in the spring of which, evidently, John began his ministry. His work is recorded in Mark 1:5. In the autumn Jesus was baptized; and he had gathered some disciples about him before the Passover of the following spring, as recorded in John 1 and 2. After that, Jesus preached three years; or three and a half years from his baptism; and was crucified on the Passover in A. D. 33, "*in the midst of the week*," (Dan. 9:27,) aged about thirty-three years and six months.

Look now in the margins of your Bibles at the last chapters of each of the evangelists, and you will find A. D. 33 the correct time, yet if you look at the time of Jesus' baptism you will find them dated two years too early, and at his birth four years too early. The reason is this: The B. C. theory compelled the editors of our translation to assume that Jesus preached for six or seven years—a theory without support, and now entirely discarded.

The marginal dates at the two ends of the first three Gospels do not agree. The B. C. 4 theory has made all the confusion—discard it, and we have harmony. The birth, then, should be placed B. C. 1, the baptism A. D. 29, and the crucifixion where it is, A. D. 33. W. I. M.

[We hold that the reckoning of time commonly used is substantially correct, as shown above. The difference which we claim as between it and the true date calculated from Jesus' birth is about three months. "Christmas day," which is reckoned the anniversary of Jesus' birth (January 1 representing the date of his circumcision eight days after) is mid-winter, and evidently does not comport well with the account of the shepherds being out with their flocks (Luke 2:8.) It is supposed by some to have been placed December 25 in order to the better take the place of and transform an old heathen festival at that date, into a Christ-commemorating one—at about the time so-called Christianity becoming popular with emperors, was embraced by thousands of the heathen people.

Our method of reckoning the day of Jesus' birth is based upon Scripture and is as follows: According to the law and custom Jesus could not begin his public ministry *until* the age of thirty; and we may reasonably suppose that his desire to be about his "Father's business" would induce him to commence his work as soon as he was thirty years old; hence we shall *suppose* that he was baptized on his birthday. The period of seven years onward from his baptism is distinctly marked in prophecy—the *seventieth week*, in the midst or middle of which he should die or "be cut off" from life. (Danl. 9:27.)

His death, then, on the fifteenth day of the Jewish month Ab, was on a day just six months from his birthday, which consequently would be *about* October 2d—*about* the beginning of the Jewish year—or about three months earlier than A. D. 1 is usually reckoned.—EDITOR.]

PROPHETIC PEN PICTURES OF OUR DAY

Nowhere do we find more striking and forcible figures and similes than in Jehovah's words through the prophets. We here consider some statements of Isaiah 28th and 29th chapters relating to the church nominal. It is described under various figures—Ariel, Jerusalem, Babylon, Ephraim, Zion, etc.—each representing some special feature.

DRUNKARDS OF EPHRAIM
(Isa. 28:1-8)

Here the Prophet's illustration is Ephraim, probably because like Ephraim the Nominal Gospel Church was to increase in number and influence, and become proud and corrupt. The name Ephraim came to be applied to the ten tribes who revolted against the kingdom of the Lord and established a different mode of worship. So the prophet very aptly uses it here as an illustration. He recognizes the fact that it has what is considered a glory and beauty, and fruitfulness, but shows that their glory is really their shame, and that their proud and haughty spirit must have a fall.

The nominal church is represented as crowned with pride and overcome with wine—intoxicated with the spirit of the world and its pleasures. They are not on the mountain or hill top enjoying their privilege of communion with God, but they are down reveling in the fatness of the valley, the pleasures of the world. And Jeremiah says: "Wherefore gloriest thou in the valleys, thy flowing valley, O backsliding daughter? that trusted in her treasures." (Jer. 49:4.) But says the Lord, "Woe to the crown of pride, to the drunkards of Ephraim. The crown of pride the drunkards of Ephraim shall be trodden under feet." vs. 1, 3.

"And the glorious beauty which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up." vs. 4.

The glory of the nominal church is in numbers, wealth and worldly prosperity. She has been more anxious to have a show of growth, prosperity and fruitfulness before the world, than to have fruit acceptable and well pleasing to God. God's plans work out slowly, and come to maturity not by sudden spasmodic efforts, but by slow and steady development,

"The bud may have a bitter taste,
But sweet will be the flower."

But the nominal church was not satisfied with God's plans, and in her haste she has discarded his and adopted plans and theories of her own. The result has been great fruitfulness of a certain kind. Moral and philanthropic enterprises have been undertaken on a gigantic scale and the church has rapidly grown to immense proportions, and has gained a most prominent and influential position and name among men. Seeing this hasty fruit and regarding it good, the world with its spirit of pride has greedily swallowed it. The spirit of the world has swallowed up all the benevolent enterprises and stamped them all with pride and boastfulness. And so also its fruit in numbers, is swallowed up by the spirit of the world.

Again he says (vs. 7.) "The priest and the prophet have erred through strong drink; they also have erred through wine, and through strong drink are out of the way, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble in judgment."

What a picture of the present condition of things: Not only are the people of the Church intoxicated with the spirit of the world, but the priests, the clergy also. And because of this intoxication they err in vision and are unable to discern the truth; and they stumble over the plain statements and marked fulfillments of God's Word.

This condition of things is true of the whole nominal church of every denomination, so that "All tables are full of vomit and filthiness so that there is no place clean." v. 8. The tables, which should be laden with the bread of truth, are instead, covered with a repulsive mass of mingled traditions and abominable errors.

The Lord has permitted the unfaithful stewards for a long time to pursue their own plans and accomplish their own desires, but it shall not always be so, for the Prophet declares: "Behold the Lord hath a mighty and strong one which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim shall be trodden under foot." (vs. 2, 3.)

The Lord has mighty agencies preparing for and already beginning this very work, as we have seen, for the nominal church is already being cast down. But while calamity and destruction awaits the great nominal church; and while their pride is to be humbled in the dust, it is not to be so with the little flock of faithful ones to whom the Lord has called, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues."

Of these he says: "In that day [the very day of Babylon's fall] shall the Lord of hosts be for a crown of glory, and for a diadem of beauty to *the* RESIDUE *of his people*." (verse 5.) And not only so, but the Lord will be "for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate." He will give judgment, discretion, to those of his children who are endeavoring to judge, to discern between the right and the wrong, the truth and the error, and who bring all things new and old to the test of his Word. His strength also will be furnished to all who battle against the forces of error.

"WHOM SHALL HE TEACH?"

If such is the condition into which the Church has fallen; if the priest and the prophet and the people are all thus intoxicated and out of the way, Isaiah raises the question, "Whom shall he [God] teach knowledge? and whom shall he make to understand doctrine?" and answers, Them that are weaned from the milk and drawn from the breast." v. 9.

Here the illustration of an infant is used, which Paul so forcibly applied to newly consecrated saints, whom he terms babes in Christ. (1 Cor. 3:1.) And Peter also says that such should as new born babes, desire the sincere milk of the word that they may grow thereby. 1 Pet. 2:2.

These testimonies agree then, that while the doctrines or revelations of God are for his children, yet until they have

passed the infant stage, and appropriated the milk of first principles, they cannot be taught of him the deeper things. Alas! how few today make such use of the first principles as to grow thereby; and how applicable to many are the Apostle's words—"When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles [doctrines] of God; and are become such as have need of milk and not of strong meat. For every one that useth milk is unskillful in the word of righteousness, for he is a babe. But strong meat *belongeth* to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil."

We find that for this very reason, because they do not grow but continue babes, many are so weak and helpless that in the day of the Lord they will have great distress in their inability to understand the Lord's dealings.

"For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." (v. 10.)

Because God deals with us as a wise parent with his children, knowing that we need our food little by little, and the lighter diet before the strong meat, therefore his truth is so arranged as to meet our necessities: A little of the truth on any subject is placed here and a little more there; and as we take these littles and put them together we gain strength and are able to appreciate the whole of it. As we deal with children, so God deals with us, giving us line upon line, and precept upon precept—the same truths repeated over and over from different standpoints, thus enforcing his teachings.

"For with stammering [despised or scorned] lips and another tongue will he speak to this people—to whom he said, This is the rest wherewith ye shall cause the weary to rest, and this is the refreshing; yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little—so that they go and have stumbled backward, and been broken and snared and captured." vs. 11-13. [Young.]

Though the word of the Lord has been thus plain and sufficient for the instruction and growth of his children, they have disregarded it and gone backward, substituting their own theories in its place, and in their attempt to substantiate their own theories by a reckless and often deceitful handling of the Word of God, they have wrested the Scriptures, and so stumble over its plain and harmonious teaching. The Lord had said, This plan for the redemption, restitution, and blessing of mankind, as revealed in my Word, is the comfort wherewith ye may cause the weary to rest. But the nominal church has refused to hear, and priest and people are alike deaf. Therefore the whole church nominal has gone backward, is taken in the snare of the adversary and must fall and be broken.

But though the great system of religious organization must fall, we rejoice to know that the saints who are blinded and deceived by it, shall be delivered by its fall. Though the false teachers whom they have heaped to themselves, having itching ears for worldly praise (2 Tim. 4:3), saying, Peace, peace, when there is no peace, (Jer. 6:14) have misused their office, the Lord will raise up other servants who will faithfully proclaim his truth. They will not seek to please the ear with soft words, nor to lull the drowsy, but will proclaim the unvarnished truth exposing hypocrisy and deception. With stammering [despised or scorned] lips and *another* tongue will he speak to this people. He will not choose the most approved and pleasing instruments to human fancy, but the scorned instruments in his hand shall be mighty in exposing the error and proclaiming the truth.

The great rock of truth on which both the houses of Israel fall, is Christ as the world's Redeemer. This was the rock over which the typical Jewish house did fall, and true to the type, we find the Gospel house (nominal) *ready* to stumble over the very same rock. No small number of the influential in the church nominal have already declared, and boldly teach that Christ was not our ransom or substitute, bearing our death penalty for us, in our room and stead. But notwithstanding all the deceptive sophistry that men may use to establish their theories, the plain simple statement of God's Word is that "The wages of sin is *death*"—not everlasting dying but everlasting deprivation of life—and that "God sent his Son to be the propitiation [satisfaction] for our sins . . . . and not for ours only, but also for the sins of the whole world" (1 John 2:2 and 4:10); that by his paying our penalty we might be released from death—have a right to life—to a resurrection.

This is the only foundation of the rest wherewith we may cause the weary to rest, and whosoever accepts of the ransom through the precious blood of Christ, may securely rest, in full assurance of hope: Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest."

But as with the Jew, so now, men object to God's way and desire a way of their own; and the plainest statements of Scripture and experiences of life are twisted and mystified, and the church is found bolstering up Satan's lie—"Thou shalt not surely die." Their belief concerning the future condition of the righteous and wicked is expressed in the following verses and many others of similar import:

"It is not death to bear
The wrench that sets us free,
From dungeon chain to breath the air
Of boundless liberty."

And again:

"What to be banished from the Lord
And yet forbid to die,
To linger in eternal pain,
And death forever fly."

If eternal pain and deep despair are the wages of sin, they do not believe that Jesus became their ransom substitute, assuming that penalty and thus liberating them.

The cross of Christ loses its power and value in their sight as soon as they begin to reason and mix the truth with their false traditions. The ransom was to the Jew a stumbling block, and to the worldly wise of today it is foolishness; but to us who believe, it is precious, and in its merits we rest. With such a belief they are unprepared to see that Jesus' death as a man was the settlement of the indebtedness of mankind incurred by Adam's sin; and error on this point blinds to every other doctrine of Scripture built upon it. This is the very first principle of the Gospel and to those who are unskillful in this, how can God teach his doctrines or plans based on this? It is because they fail to use his lines and precepts that they fail to grow, and are weak against the besetments of the adversary in this day of the Lord. Who shall be *able to stand?* (Mal. 3:2.) We find the great mass of our beloved fellow-Christians in just the position described where they shall be ensnared and captivated by error; hence we cry aloud and spare not.

It is not God's fault that such stumble and are ensnared by the adversary. The Scriptures abound with testimony as to the reality of death and the necessity and value of our ransom. The blood marks may be traced from Genesis to Revelation. By Apostles, Prophets, and types, the Lord has shown that, "without the shedding of blood there is no remission of sins"; and those who stumble on this subject are without excuse.

The nominal church, as a whole, has not yet reached this climax of unbelief, but their course lies in that direction, and such will be the inevitable result.

As soon as the spirit of inquiry which is abroad, forces them to think, they will see the dilemma in which they are placed between the doctrine of ransom and the theory of eternal torment. And so tenaciously do they hold to the latter, that they will prefer to deny the former when pressed for a reason for their belief.

To the unfaithful teachers of today, Isaiah calls, "Wherefore hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem, [another symbol of the church] because ye have said, We have made a covenant with death and with hell [*sheol*—the tomb] we are at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." Verse 15.

This is rather to be understood as the Lord's opinion. He terms their theory that "Death is the angel God has sent," an agreement with death, and their system of false theories, a refuge of lies.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste." V. 16. Other foundation can no man lay than that which God laid—Jesus Christ, who died for our sins—the just for the unjust. There is no other real foundation, and faith built upon any other is not recognized nor owned of God. They who build upon their own works, and they who build their faith on the changeableness of the unchangeable God and suppose that he who once condemned man as unfit to live, will reverse his decision and bring him to life again, build upon the sand and have no foundation; for God lays but the

one foundation—Christ, who by the favor of God tasted *death* for every man.

Some in their "*haste*" pass by the *ransom* and its legitimate fruit the resurrection—restitution. This is too slow a process for them. They have a speedier way by which that which God terms "the last enemy"—DEATH—becomes a near and hasty road to glory. But he that believeth God's testimony "*shall not make haste*"; such, taking God's plan instead of hastily constructing theories of their own, are resting on the sure foundation. They await in hope and trust the time when the value of the *ransom* will be shown in the release from *death* of all for whom Christ died—every man. Such find it as the Lord promised: "This is the rest wherewith ye shall cause the weary to rest and this is the refreshing."

"Judgment also will I lay to the line and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." For centuries God has permitted the god of this world, Satan, to blind men and to mystify and obscure the truth. He has permitted good to be called evil, and evil good. He has permitted his own character and plans to be misrepresented. But now comes the time when woe will be unto them which call evil good and good evil and pervert the way and word of the Lord. He will mark out clearly and definitely with line and plummet, the right and wrong, the crooked and the straight. Everything wrong must be overthrown and the crooked made straight. The more firmly error is rooted the greater will be the shock. This will apply to truth and error on every subject and especially in the greatest of all—religion. Already the shock begins to be felt both by the church and the world, but more especially by the former.

Water symbolizes truth and hail represents hard, cold forcible truths, or truths put in a forcible way, as judgments. Thus we are shown that when God's time comes, all error and deceit, every refuge of lies will be swept away and destroyed, for God will have all men to come to the knowledge of *the truth*, that they may avail themselves of its advantages.

The burning up of all the hay, wood and stubble, errors of those building *on the rock* of Jesus the ransom, is shown by Paul, (1 Cor. 3:12) and the overthrow of all systems which reject the only foundation is well illustrated by Jesus in his simile. (Luke 6:48.) The difference between building *on the rock*, and building in the sand *alongside* the rock is very great when the floods come and beat upon such a faith.

"And your covenant with death shall be disannulled and your agreement with hell [*sheol*, the tomb] shall not stand; when the overflowing scourge [whip, rod—chastisement] shall pass through [in the Day of the Lord], then ye shall be trodden down [oppressed] by it. From the time that it goeth forth [in its very commencement] it shall take you; for morning by morning shall it pass over by day and by night; and it shall be a vexation [distress, perplexity] only *until he shall make you to understand doctrine.*" [See margin.] Verses 18, 19.

Because the church is so largely composed of *babes* uninstructed in the word of the Lord, and therefore unable to understand his dealings, therefore in this time of judgment—testing and sifting such will be discouraged, vexed, and much troubled as they shall witness the overthrow of many things which they had deemed essential to the progress of God's cause in the world. They do not see that the separation of wheat and tares, and of the ripe and unripe wheat is now due. They do not see that those building on the sand must be manifested and distinguished from those who build upon the foundation which God hath laid, hence their distress as their wood, hay and stubble faith is consumed, and when they see the "refuge of lies" which they mistook for truth, entirely swept away. But this overthrow and destruction of venerated theories shall be a vexation to them until they are made to understand the *true doctrine* revealed in God's word. When thus liberated they will rejoice in the overthrow of every form of error and its replacement with truth.

"For the bed is shorter than that a man can stretch himself on it." A bed is a place for rest and refreshment and symbolizes a faith—a creed. God provides the good and suitable resting place or faith in his word; saying, "*This is the rest* wherewith ye shall cause the weary to rest and this is the refreshing." Rejecting his, they have made beds to suit themselves—sectarian creeds—but God condemns them; they are so short and contracted that only babes can stretch themselves therein—those who are more developed—men ("In understanding be ye men." 1 Cor. 14:20), being cramped and uncomfortable, can find no *rest* in such, and are getting out of them.

"And the covering is narrower than that he can wrap himself in it." The assurances offered by the *nominal* church are so vague and unsatisfactory that those in such beds find it difficult to cover or assure themselves. Their knowledge of God is so narrow and meager that they know not the meaning of "full [wide, ample] assurance of faith." (Heb. 10:22.) The uncovered, shivering and doubting condition of the great majority is expressed in some of the familiar hymns from which we give some extracts:

"Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no,
Am I his, or am I not?"

"When thou my righteous Judge shall come,
To take thy ransomed people home,
Shall I among them stand?"

"But can I bear the piercing thought
What if my name should be left out,
When thou for them shalt call?"

"Thy pardoning voice, oh! let me hear,
To still my *unbelieving fear*,
Nor let me fall, I pray."

God declares—"Their fear toward me is taught by the precepts of men." (Isa. 29:13.) The nominal church in its "*haste*" to convert the world has exaggerated and wrested parables and symbols in using them to threaten the world, and to frighten them into their *beds* for promised rest; but their unlawful "*haste*" has worked to their own unrest, for they have so convinced themselves of God's injustice that they find it difficult to satisfy themselves of their own security, fearing lest by some thoughtless word or act they should endure eternal torture. Hence saints who have grown so as to discover the shortness of the bed and the narrowness of the covering cry out:

"A point of time, a moment's space,
Removes me to that heavenly place,
Or shuts me up in hell."

"A half-awakened child of man
An heir of bliss or pain,
A worm of earth, I cry"—

"Eternal things impress!
Give me to feel their solemn weight
And *tremble* on the brink of fate."

"What after death for me remains?
Celestial joys or hellish pains
To all eternity!

"How then ought I to live on earth?
My sole concern, my single care,
To watch, to tremble and prepare
Against that fatal day."

Our hearts are full of pity for these whose fear and distress is caused by their short beds and narrow covering, and we urge them to come out into the broad place, and to rest with us in the testimonies of God alone.

Those who rest in God's word are described in Psalm 149. While the others are in anguish and fear, these "Sing aloud upon their beds." The high praises of Jehovah are in their mouths—the new song; and their security, his word is in their hands—the sword of the spirit.

"For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act." (v. 21.) The cases mentioned as illustrations of the destruction of this day are remarkable. At Perazim the idol-worshippers who came against God's newly anointed king, David, to oppose the establishment of his kingdom, met the power of Jehovah whom he represented. (2 Sam. 5:20, 21.) At Gibeon there was a great slaughter by the Lord with hailstones from heaven of those who attempted to interfere with Joshua and Israel in taking possession of the promised land. (Josh. 10:10, 11.)

The Lord warns that those who oppose the establishment of his anointed in the real Canaan, shall similarly bring upon themselves destruction. "Now, *therefore*, be ye not mockers, lest your bands be made strong; for I have heard

from the Lord of hosts a consumption even determined upon the whole earth." (v. 22.)

Some seem inclined to treat lightly the predictions of overthrow or consumption of the present order of things and the introduction of the new order. Such feel so confident as they look at the perfection of Babylon's ramparts of defense, and as they look at the formidable armament of nations, that they need the caution of the Lord's words, "Be ye not mockers." To take a position of opposition is to make the fall so much the more severe when it comes. Those who reject and mock at the truth are more tightly bound by Babylon's cord of influence and prejudice—their bands are made strong. The consumption or destruction of hoary and venerated systems of error both civil and religious, is "the act—the *strange act*," which the Lord will shortly bring to pass. It is a strange act to all those not instructed from his word and who so highly esteem these false systems which are doomed to destruction.

(TO BE CONTINUED.)

GO TO THE FOUNTAIN

Water is water, wherever it is found; but there is a great difference between water which is drawn from the fountain, and water dipped from a stagnant pool. The one refreshes, the other nauseates; the one is life giving, the other brings poison and death.

The Word of God is a fountain of living water, but how often this water becomes stale, adulterated, and defiled, in passing through the various channels of fallen humanity. There are sermons which have many of the thoughts of man, and few of the thoughts of God. Multitudes of men content themselves with a second-hand gospel, which is stale, flat and unprofitable. They do not search the Scriptures, they do not study the living Word, but they depend on commentaries, sermons, interpretations and misquotations, and thus are led into gross errors, and are deprived of the freshness and vitality which resides in that Word which liveth and abideth forever. The Word of God is living and powerful. We are to be cleansed "by the washing of water by the Word"; but that water must be living water. No stagnant pool of human tradition, no turbid current of doctrinal controversy, can refresh and cleanse the souls that thirst and pant for the living streams which flow from the throne.

Those who would have living water must learn the way to the living fountain—the Word of God itself. A writer tells of two wells of the Doge of Venice; the water of one of them is brought in barges from a distance, and few care to taste the insipid draught; the other is a delicious natural well, cool and refreshing, and the people strive to obtain water from this fountain.

Ministers of the gospel, who long to be of use in this world, must not content themselves with being mere sponges to absorb and then give out the thoughts and ideas of others; they must, on the contrary, draw water for themselves out of the well of salvation, and know the virtue of those streams that make glad the city of our God. Let us turn away from the turbid waters which men have fouled and defiled, and let us learn to drink from the living fountain, that which shall be in us a well of water springing up into everlasting life.—*Sel.*

FULL OF SELF

Of all the empty people, there are few more pitiable than those who are filled with self. Who has not seen persons who seemed to know nothing but self, and whose first ambition on meeting strangers, seems to be to inform them where they had been and what they had done, and how much they knew. Good old John Bunyan tells us of a man named Ignorance who came "from the country of conceit"; and surely this country has furnished a very large emigration of self-filled egotists.

We never shall amount to much in this world or the next so long as we are filled with self. If we think that we are the central figures in the universe, and that everybody is interested in hearing our talk and of our exploits, we shall win the pity of the judicious, and the contempt of the less considerate. Who has not seen grave, godly, intelligent men and women sit in painful silence and listen to the empty rattle of some conceited person, who could only talk of himself and of things which personally concerned him. He who has only himself to talk about, may very properly question whether he had best talk at all, and may find that, much as he values the privilege of speech, his reputation would be enhanced by judicious bursts of silence; which would allow people to collect their thoughts, and listen to those who might have something to say worth hearing.—*Christian.*

A MUCH READ TRACT

There is a tract that all men read—that tract, dear Christian reader, is *yourself—you* are an epistle "KNOWN AND READ OF ALL MEN." If you are washed in the blood of Jesus, and sealed with the Holy Spirit, the life of Christ becomes your life; you have to go forth into the world, bearing witness to the truth, by your word and by your life. You have, by God's grace, so to reflect the image of Jesus, that those who refuse to receive your word, may, by beholding your heavenly life, be led to glorify your Father which is in heaven.

What harm is done with inconsistencies in a Christian life, by thoughtless conduct, foolish conversation, levity of manner! We know how the sun goes on shining, and the world goes hurrying on around it. Daily it exerts an influence for good, by its light and warmth, and few take any notice of it. But only let a spot appear upon the sun, at once every eye and finger is towards it, and people are writing to the newspapers to say there is a spot on the sun. It is just so with the Christian; the world is hurrying on about him, and as it passes though few take any notice of him, he can exert his influence for good. But only let him stumble—let him show any inconsistency of conduct, and then the world will point and scoff at him, and his influence for good is hindered. Think of this, my dear Christian brother or sister.

You can do something for your Saviour's glory. Do what you can by word, but above all live as those who are washed in the blood of Jesus, and keep yourselves unspotted from the world. So shall men see that the life which you now live in the flesh you live by the faith of the Son of God, who loved you and gave Himself for you.

R. HILL.

OVERCHARGED

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 35, 36.

One would suppose that words so full of warning, and of such deep significance, spoken by Jesus to his disciples, for the benefit of those who should be living in the trying time of which he speaks, would be kept constantly in mind and not for a moment forgotten by those who are running for the "prize of the high calling."

One of the strongest evidences which we have of the truth of the prophecies spoken in connection with these words is, that at the very time when they are being fulfilled by rapidly succeeding events, at the very time when his people should be lifting up their heads knowing that their "redemption draweth nigh," at the very point where expectation should be on tip-toe, we find many who have been enlightened, *so busied* with a multitude of *other* things that they cannot attend to preparation for the coming kingdom.

They are so *overcharged* (there is no more fitting word to use) that they have not time to heed the caution and derive benefit from the injunction given in the scripture to which we have referred.

To the lover of Jesus, one who expects to be everlastingly and intimately associated with and united to him, there are perhaps, no more deeply interesting scriptures than the twenty-fourth chapter of Matthew, the thirteenth of Mark, and the twenty-first of Luke, the more deeply interesting because they define more particularly the events which are to immediately precede the coming of him in whom their "soul de-

lighteth," and so mark more clearly the time when the bridegroom and bride shall be united, and introduce the glorious reign of righteousness and truth.

The fact that a deeply trying time is to immediately precede the coming of the bridegroom, should put every expectant soul on the alert. But what are the principal dangers of the hour?

We find they are the *liability of being deceived.* Four times in the thirteenth of Mark we find Jesus saying, "TAKE HEED!" His first caution is, take heed lest any one deceive *you,* 5th ver.; next, take heed to *yourselves,* be careful what you do and say, be circumspect, 9th ver.; again, take heed to what I have *told* you, 23d ver.; and last, take heed, *watch* and *pray,* 33d ver.

While there is a similarity in the general narration, as given in these three chapters, yet each narrator gives some points more prominence than the others; and so we find here, in the text quoted, more explicit directions given regarding *ourselves.* "Take *heed* lest your hearts be *overcharged.*"

There are three things here mentioned with which the heart is especially liable to become overcharged—surfeiting, drunkenness, and *cares of this life.* Perhaps some who read these pages may think they are not troubled with the first two. If there are any, let them *take heed* and see if they are among the number spoken of by Isaiah 29:9-14. But many, *no doubt, feel* the force of the last, and are exerting themselves to *overcome;* while still many more, who are really "overcharged," are not fully conscious of it; but the words of Jesus are very peculiar if we will notice them. He does not simply say, You will have a great deal of worldly care, but says, "Take heed that your HEARTS be not *overcharged* with the cares of this life." Now, it is *possible* for a man to have a great deal of worldly care requiring his attention, and yet not have his heart much affected or influenced by it. He may have just all he can attend to, and yet his *heart* be quite free from the burden. Why? Because his heart is not in it as much as his *head.* If he is doing all *as unto the Lord,* there will not be much danger of his heart being overcharged. We need right here to "*take heed*" and not delude ourselves with the idea that our hearts are with the Lord, and that we are in full sympathy with him and his work, if we do not find, or *make,* or *take* time to commune with him and feast upon his word, and partake of his Spirit. So it is the *heart* that is in danger. This being the case, what are the methods most likely to be made use of by the enemy to load down our hearts to the extent of being "overcharged?" We may be sure that he will not for a moment think of inducing us to be recreant to our trust. O no, not at all; he would be the last one to suggest anything like unfaithfulness; he would have us "diligent in business, fervent in spirit, serving (?) the Lord." If we were likely to forget that passage he would quote it to us. but not with as much stress upon the last part as upon the first.

O yes, we must be diligent in business so that we can provide for our own families, for he who provides not for his own house has denied the faith and is worse than an infidel. (1 Tim. 5:8.)

O yes, provide for your own house, *certainly,* and see that your family have a good house, and a large one; see that it is fully as good as your neighbor's; no matter if it is a little better, let no one get the idea that you are not providing well for your own house.

Now, if we were to picture the whole truth to the life, and show to what an extent the enemy is leading many who mean to be the Lord's children, it would look absurd enough. In accord with our desire to be faithful, the adversary is crowding overmuch work upon us, all of which is claimed to be duty, though the demands are so numerous that we have insufficient time for the accomplishment of them all. This crowding upon us more than we can possibly do, is *evidently* the enemy, and is intended to keep us from the most important of all work, the study of God's word, through which we are enabled to grow in grace and in the knowledge of the truth, and *by which we are thoroughly furnished unto every good word and work.* Are we not, in our over-burdened condition, forgetting to "seek *first* the kingdom of God and his righteousness?" There is manifestly no work so important as to keep the love of God burning brightly upon the altar of our hearts, and no means so likely to accomplish this as the study of the word of God, and prayer. Of course we do not mean that these shall be done to the exclusion of good *works,* but we do mean that good works should not be allowed to exclude these.

We verily believe that just *now* the enemy is more than usually active in his efforts to keep all classes of Christians so busy that they shall not have time to look after the truth and watch for the *sign* of the presence of the Son of man. (See Matt. 24:3—Diaglott.)

Some who could not be induced nor pressed into worldliness, he will keep busy looking after the welfare of others, to the exclusion of their own growth in the knowledge of the truth. Some casting out devils; some relieving the distressed, and all engaged more or less in doing "many wonderful works"; but while doing wonderful works they are *leaving undone* that which is of greater importance, *i. e.,* fitting themselves for union with Christ, and for efficient service in the world's great seed time and harvest in the age to come.

Work done in the Lord's vineyard *now* and not done according to his plan will be superficial and need doing over again.

So-called revival work has to be repeated. Not that we are opposed to revivals, in the true import of the term, but the work done in the *way* it is done, has to be done over and over; devils cast out do not stay out! souls converted have to be re-converted, "reclaimed" as it is called, until the wonderful part of the "wonderful works" is, that there is as much demand for the "shoddy" as there is, though the demand for it is less in proportion as people come to understand God's word.

We do not question the sincerity of those engaged in such work to the neglect of the Lord's work in their own souls, for in their sincerity they will say to the judge, "Have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works?" But they will find that *such* works will be no more appreciated then than they are getting to be now.

They will find that their wonders were performed under the influence of a zeal without knowledge. Love of the truth would lead to the exposure and rejection of every religious sham, and there would be no demand for the superficial. Love of the truth would lead us more and more *into* the truth, would make business cares and anxieties give place and stand aside while we take a sufficient amount of time to study God's word and worship him in spirit and in truth.

When we are in any doubt about the amount of time we should take for the purpose of feeding upon the bread of life, let us put into one scale all our worldly cares and worldly demands upon our time, and into the other these words: "Seek ye *first* the kingdom of God and *his* righteousness." "How shall *we* escape if we neglect *so great salvation?*"

Fort Edward, N. Y. J. C. SUNDERLIN.

FAITH AND WORKS

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."—Heb. 6:9, 10.

This expression refers us back to the preceding verses of this chapter and the latter part of the fifth. Paul was disappointed in those he addressed, in finding less growth in grace and knowledge than he had reason to expect. They were still merely at the "*first principles*" of the doctrine of Christ, and not even very firmly rooted in them. And with his characteristic plainness of speech, Paul told them that for the time they had spent, as pupils in the school of Christ, they ought now to be teachers, but instead they needed some one to teach them again which be the first principles of the doctrine. They were still babes, having need of milk, and unable to receive the strong meat. For strong meat (advanced truth) belongs not to babes, but it is necessary to those more matured.

Paul then exhorts them to leave the first principles and go on unto perfection, and not to be forever laying the foundation of Christian character by repentance and faith in the plan of God for their redemption, and renewing their consecration: this they had done long ago, and now their faith should *rest* in the ransom—the foundation (provided) of God which standeth sure. (2 Tim. 2:19.) And they should diligently proceed in the work of building up a symmetrical Christian faith and character on this sure foundation. He proceeds to show the hopeless condition of those who FALL AWAY after having once been enlightened on these first principles—having tasted of the *heavenly gift* (justification through the precious blood of Christ) and being made partakers of the Holy Spirit of adoption as spiritual sons of God, and as such brought to a knowledge (an understanding) of the *good* word of God, and the powers of the world to come, or God's plan and

power in the coming age. "If *they* fall away—reject the truth from its very foundation—"it is *impossible* to renew *them* again unto repentance, seeing they crucify unto themselves the Son of God afresh, and put him to an open shame; having thus, by open profession, been marked as sons of God and representatives of Christ in the world.

In chap. 10:29, Paul terms this esteeming the blood of the covenant, by which we are sanctified, a common or unsacred thing—*an insult to the Spirit of favor.* And who could otherwise regard it? Much as we might desire to reclaim such, Paul says: It is *impossible* to renew *them* again; and we are of those who believe that Paul was inspired to write, and made no mistake in this matter. And since he says *"It is impossible,"* the stubborn facts may be expected to corroborate this statement. All sin has its hardening effect, and we cannot tamper with it with impunity. No sin is so hardening as that which is wilfully committed in the face of clear knowledge. The favor of God in Christ, our propitiation, once received, its necessity seen, its justification and other benefits accepted and partially enjoyed, seems to make an after rejection of these *first principles* inexcusable.

These having had such a *clear experience* as well as *plain instruction* on the subject, are reckoned guilty of ignoring the Lamb of God which taketh away the sin of the world. And having once professed him, this is rightly called putting him to an *open shame.* Thus they cast from them the favor of God, even their part in the redemption which is in Christ Jesus.

Pride and ambition harden the heart and darken reason, and leave no room for a wedge of truth to effect an entrance. Where pride and ambition have progressed to the extent here mentioned, in the very nature of the case recovery would seem *"impossible,"* and when a reasonable amount of time, and patient, studious effort has been expended to recover out of the snare of the adversary those who seem to be stumbling into this sin; if they still wilfully pursue their course, we can but leave them where they place themselves—in the hands of a just God, unsheltered by the precious blood of Christ, in whom alone is redemption. (See Ex. 12:13, 22, 23.)

Thank God, we have no fear of an eternity of torture for such, nor for any. No, to be eternally deprived of life and its blessed privileges is the final punishment of the disobedient. But O that all would esteem this *favor* of God, in the gift of his Son, and live. Paul says it is a fearful thing, thus out of Christ, to fall into the hands of the living God. The punishment of those who violated Moses' law was death, but from that death there was deliverance through the ransom; but of how much *sorer* punishment shall he be thought worthy who hath trodden under foot the Son of God and esteemed as a common thing the blood of the covenant, and insulted the Spirit of favor. This sorer punishment is the second death, from which there is no resurrection; for there remaineth no more a sacrifice for sins. Heb. 10:26, 29.

With reference to this sin unto death, we think that many make a great mistake. It is supposed by very many, that open, bold infidels, who blaspheme, and reject, and ridicule the Word of God entire, have come about the nearest of any to committing the sin unto death; but, by reading carefully Paul's description, we see that it does not at all apply to such, nor does it apply to what are often termed backsliding Christians. Very few Christians, even, have ever tasted much of the *good* word of God; they have had considerable of the perverted word of God, but Paul does not mention that. Very few know anything about the powers of the world (age) to come—God's plan in that age. No, it is not the weak and erring ones, partially overcome by the world, the flesh and the devil, and many of whom sin *contrary to their will*, that it is impossible to reclaim. God still loves and pities such, and will discipline them in the furnace of affliction, or however he thinks best. These have not knowingly and wilfully insulted the Spirit of favor, and for these there is good hope of recovery.

But while showing the necessity of a firm establishment on first principles, and the impossibility of reclaiming such as had left them entirely, the Apostle assured the church that he believed they had not rejected the favor of God, for he says: "We are persuaded better things of you, though we thus speak."

These words were to guard them on a dangerous point, and to show them the uselessness of constantly disputing with rejectors of first principles. It is useless to spend valuable time and effort in the fruitless attempt to reclaim such. Therefore, having these things once established, settled, made plain, they should go on unto perfection: Not that we should fail to give first principles or milk to babes, or to help a weak or stumbling brother by re-enforcing him with the power of truth, which he may have let slip, for that should be our constant aim and effort: but that is quite different from wasting valuable time and effort in fruitless attempts to reclaim wilfull rejecters mentioned by Paul, which it is *"impossible"* to reclaim.

All should make sure that the first principles are correct, and firmly established by the word of God; but if we go no further, we will never reach perfection. If a man, after laying a foundation for a building, should always be digging it up and turning it over and trying to fit the stones in some other way, how soon would the building be completed? There must come a time, and that before we begin to build, when we feel sure that the foundation is good and properly laid; and, in full confidence in that foundation, we may proceed with our building—go on unto perfection.

In the few verses following, Paul shows that the hope of the High Calling depends on our *works*—built, of course, on the finished work of Christ, the sure foundation. For God is not unrighteous to forget your *work and labor of love.* Is it possible, we sometimes say, that God will thus esteem our poor, imperfect works? And what are they? They seem so small that we feel ashamed to mention them; and yet it is our *little all;* rendered with carefulness according to our covenant, and though imperfect, it is rendered acceptable through him *whose imputed righteousness* makes up all the deficiency.

Our small influence is all cast on the side of truth, both by word and example; our little reputation we gladly part with in our effort to advance the truth and obey it; our few talents for preaching the truth, we use to the best advantage, according to our best judgment; perhaps some of us have no ability to tell the blessed story straight ourselves, but such can read it to others, or give it to them to read; and all can show its moulding and transforming effects in daily walk and conversation; we may have very little money, possibly no more than what will meet the bare necessities of life for ourselves and those dependent on us, and leave but a mite for the spread of the truth; yet if our *all* is consecrated to the Lord, and used with an eye single to his glory, it is acceptable and well-pleasing to him—"in the beloved."

Paul here mentions specially their labors of love in *ministering* to the saints. Many Christians seemingly fail to appreciate their privilege in this direction, and spend their principal effort for the world, forgetting the injunction: "Do good unto all men as you have opportunity, *especially* to the household of faith." The time is coming, and is not far distant, when there will be abundant opportunity to do good to the world; but the opportunity to do good to the saints, the body, the bride of Christ, will not long continue. Soon they will be glorified and no longer need your ministrations.

Remember the Master's words: A poor woman had brought a box of very precious ointment and poured it on his head as he sat at meat; and when his disciples saw it they said, "To what purpose is this waste? For this ointment might have been sold for much, and given to the poor." But Jesus answered, "The poor ye have always with you, but me ye have not always; she hath wrought a good work upon me." (Matt. 26:7-13.)

So, the body of Christ will not always be here to be ministered unto. Whatever we can do now for our fellow members of the body of Christ, the Head will reckon as done unto him. And our Father will not forget our labor of love in ministering to the saints. It is needless for us to suggest that as God is not unjust to forget labors of love for the saints, neither is he unjust to credit us with them, if we have done no labors for such—if we have not ministered. Paul urges that we continue to be very diligent in this labor of love, and suggests that continued diligence will give the *full assurance of hope.*

O, how great is the inheritance which our little insignificant labor of love secures, when supplemented by the all-sufficient merit of our Lord! Let us appreciate our privilege of ministering to the saints in whatever way we find it possible, whether in temporal or spiritual things. In the language of our beloved brother Paul: "We desire that every one of you do show the same diligence to the *full assurance of hope* unto the end." Since our covenant is to sacrifice and spend ourselves completely, *full assurance* of receiving the reward can only come by diligence in self-sacrifice—ministering.

Let us see to it that we have a right faith, rooted and grounded in the infallible word of God; and being thus assured, let us leave the firmly established first principles of the doctrine of Christ, and go on to perfection—*work* out our *salvation as new creatures*—rendering the justified human in *exchange* for the promised divine nature.

RELIEF OF PERSECUTED JEWS

Violent persecution of Jews in Christian countries has again broken out. The newspapers daily report fresh outrages—here the burning down of a Jewish village—there the destruction by a furious mob of the Jewish quarter of a large town; in another place, a mere village, an attack made by twenty peasants armed with hatchets, cudgels, and scythes, upon an old man, very poor, whom they murdered, driving the women of the family into the fields. Well is it said that "nothing short of madness seems to have seized upon the people of Hungary and of South Russia," the ignorant peasantry who not only rob and murder, but destroy, wholesale, the property of villages, towns and districts.

It was estimated by Russian Government authorities that during the anti-Jewish riots of 1881-1882, above twenty-two million pounds' worth of property had been destroyed, and now the same insane work is being revived in Russia, and carried on in Hungary. Millions' worth of property is annihilated; life is sacrificed in a thousand ways by the mob, and in Russia the State—the Government itself—is helping forward the work of destruction by closing to the Jews industry after industry; here ruining by one stroke of the pen 20,000 Jewish agriculturists by abolishing their leases; there driving thousands of manufacturers into bankruptcy by a sudden edict commanding them to dismiss all their Christian employees. Because "the employment of Christians by Jews proved, on the one hand, to be opposed to the national spirit of the Russians; and on the other hand, a lengthy intercourse between Christian employees and Jewish employers is found to be subversive of the religious feelings of the workmen, who become indifferent to religious ceremonials, and are even found to absent themselves from church on Saints' days and festivals!" This is a quotation from the official Russian document.

During the whole of last year, riot and plunder, massacre and expulsion, were brought to bear upon sixteen out of eighty-six districts in Russia, where alone Jews may dwell. In one town 6,000 persons were driven out during an outbreak lasting only a few days; in another large city 20,000 Jews were systematically expelled, and so on, until it became wearisome to read the repetition of similar occurrences in hundreds of places, large and small. The last twelve months have been remarkable for the promulgation of new and grinding edicts, which multiply tenfold the disabilities under which Jews have hitherto existed, and now the acute symptoms of persecution with violence have reappeared. There is one most grave feature now to be observed in South Russia and in Hungary. Special agitators are going about stirring up the ignorant people and leading the mob against the Jews. In Hungary bands of peasants, from 100 to 1,000 strong, have appeared in various parts of the country, usually led by some one who, though dressed as a peasant and wearing a mask, betrays himself by his style of language and deportment as belonging to the better classes. There is good reason to believe that the money and the emissaries who act thus are provided by the German Anti-Semitic Party, who have long been preaching an active crusade against the Jews. Shall we say, as some do, that the Jews have brought all this upon themselves by their usury, their greed, and their fraud, goading to madness those whom they have oppressed?

Long acquaintance with the Jewish people, and acquaintance with their habits, convinces me that in these matters they have been unjustly accused. It is well to remember that neither race hatred, religious fanaticism, brutish ignorance of the masses, nor all of these combined, can account for what is now going on. Not only in barbarous Russia and uncivilized Hungary, but in enlightened Protestant Germany, are to be found thousands who hate Jews with a blind, unreasoning hatred, and combine to do them harm.

We feel that the causes lie deeper than those alleged in the newspapers of the day. The hand of Divine Providence can be traced in the convulsions which are shaking the Jews out of the lands of their dispersion, and preparing them, even by the sufferings which they are enduring, for return to their own land.

To succor those ready to perish is a Christian duty. "Relief of persecuted Jews in token of Christian sympathy," is felt to be one means of softening the hearts of the sufferers towards Christianity. Amid all the distressing accounts of cruelties inflicted by Christians it is comforting to turn to the record of Christian effort to relieve, to hear of the refugees placed in safety in Cyprus, even though but a few families; and that a beginning has been made, and that under British protection Jewish hands are at this moment at work upon the land granted to them at the instance of Lord Shaftesbury, that they have begun to dig their wells and to prepare for sowing their seed in that island—known to us chiefly by its New Testament history.—*Watch Tower.*

WILLING AND WILLING

It is one thing to be willing to have the will of God be done and quite another TO WILL to have it done.

Christians everywhere pray "Thy will be done." All Christians must acquiesce in his will and yield a ready and full submission to the will of God. But it is quite an advance from that passive submission TO WILL, with all the strength and power of our souls and the energy of our lives to *do his will* and see to it as much as in us lies, by all the effort of which we are capable that others also do his will. It is his will that all men come to the knowledge of the truth. It must also be our will, not only passively but we should by every means in our power, be constantly WILLING to bring about this glorious consummation. MRS. E. H. DAY.

THE JUDGMENT DAY

DISCOURSE No. 3

Prosecuting our study of the teaching of Scripture regarding the second coming of Christ and its object; we call attention to the harmonious statements of David and Paul: David says, "He cometh to *judge* the earth," (Psa. 96:13.) And Paul says, that "God . . . . hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained"—Jesus Christ. (Acts 17:30, 31.) And again, "The Lord Jesus Christ, shall judge the quick (living) and dead at his appearing and kingdom." (2 Tim. 4:1.)

The view generally entertained regarding the day of judgment has been, that Christ will come seated upon a great white throne, and will summon before him saint and sinner to be judged, while all nature is convulsed with earthquakes, opening graves, rending rocks, and falling mountains. The trembling sinner will be brought from the depths of everlasting woe to hear his sins rehearsed, and be again remanded to his eternal and merciless doom; and the saints are brought from heaven to witness the misery and despair of the condemned, and to hear again the decision of their own case. All according to the prevailing theory, received their sentence and reward at death, and the general judgment is merely a repetition of it, but for no conceivable purpose. The whole time occupied for this work is thought to be a literal twenty-four hour day.*

These views we believe to be at variance with the general teaching of Scripture, and we will, therefore, present what we believe to be the Scriptural view of the subject.

The term day in the Bible, as elsewhere, is frequently used to cover a long but definite period of time, as we would say this or that event occurred in Martin Luther's day. Thus, we read of "*the day*" in which "Jehovah, God made the earth and the heavens" (Gen. 2:4): and the forty-year *day* of temptation in the wilderness. (Heb. 3:8.) No one familiar with the number and variety of events which the Scriptures teach are to transpire in the day of the Lord, or judgment day, could possibly believe it to be a twenty-four hour day. Much more reasonable is Peter's explanation that a day with the Lord is as a thousand years with men, and a thousand years with men as one day with the Lord. (2 Pet. 3:8.) This agrees also with Jesus' statement to John (Rev. 20:4) that his *day* or reign is a *thousand years*—at the end of which day Paul says he will deliver up the kingdom to God the Father. (1 Cor. 15:24, 25.)

Quite as vague and indefinite an idea also prevails in regard to the term *judgment*. The word judgment signifies more than simply sentencing, or the execution of a sentence: It includes the idea of trial, and a righteous decision based on that trial. Thus Moses judged the people, (Ex. 18:13); Samuel judged Israel forty years, (1 Sam. 7:6); and Paul

*A recent discourse of Mr. Talmage, delivered in the Brooklyn Tabernacle, and published in some of the daily papers, gives quite a detailed account of this common view of the general judgment scene begun and completed within the limits of a single literal day.

appealed to Caesar's judgment seat to have his case tried before Caesar (Acts 25:10.) Just so all both quick and dead will have their case tried before Christ, the great Judge, in due time. (Rom. 14:10.)

A *righteous judge* is something greatly to be desired by all, since the mission of such a one is to deliver from wrong and oppression and to bring liberty, peace and happiness to the oppressed. All mankind have been oppressed by sin and the great deceiver, Satan, but we read that Christ comes to give liberty to Satan's captives, to let the oppressed go free, and to destroy Satan. (Isa. 61:1; Heb. 2:14.) He is the righteous judge before whom all will have a fair and impartial trial. He shall not fail nor be discouraged till he have set judgment (justice) in the earth. (Isa. 42:4.) The world and the church, (nominal) deceived by the unscriptural theories, think of the day of Christ's presence and judgment as something to be dreaded; but we get a very different idea from the expressions of the inspired Psalmist. He says:

"Let the Heavens be glad
And let the earth rejoice:
And let men say among the nations,
The Lord reigneth.
Let the sea roar and the fulness thereof:
Let the fields rejoice, and all that are therein;
Then shall the trees of the wood sing aloud
At the presence of the Lord,
Because he cometh
To judge the earth.
O give thanks unto the Lord,
For he is good;
For his mercy endureth forever."

For this blessed day of righteous judgment, Paul says the whole creation groaneth (Rom. 8:22); yet ignorantly, for as yet they know not the righteous and merciful Judge who redeemed them with his own precious blood, and is, therefore, soon to claim his purchased possession.

Since this coming judgment day is the day of the world's trial for everlasting life, it is evident that the mass of the world are not now on trial. But while the Scriptures plainly teach that the thousand-year day of Christ's reign, will be the world's great judgment day, they also teach that the judgment or trial of *the Church* is now in progress, and will be completed during this Gospel Age, before the world's trial begins.

Judgment began with the church eighteen hundred years ago, as Peter said: "The time is come that judgment must begin at the house of God"—church—"whose house are we." (1 Pet. 4:17; Heb. 3:6.) During the Gospel Age the church's trial progresses, and at its end the overcomers receive the reward offered during this age. The judgment, trial, began with the Head of this "house of God"—Christ Jesus—who was tempted (tried) in all points like as we are. So Paul, Peter, and all the church have been tried and some have not yet finished their course. This is why the Lord's children suffer now, while evil doers prosper. During this age Satan is permitted to be the Prince of the world—to rule as he will; therefore it is the ungodly that now prosper in the world, and increase in riches. (Psa. 73:12.) "But all that will live godly shall suffer persecution." (2 Tim. 3:12.)

O, how often have the Lord's children wondered why this is so! But all is made plain when we learn that the trial of our faith and patient endurance now, is to result in "praise and honor and glory *at the appearing of Jesus Christ*" (1 Pet. 1:7); that it is *now our Judgment Day*, and that we are being judged *now*, in order that we may not be judged with the world in the next age. (1 Cor. 11:32.) The great reward of those who finish their course successfully during this age is, that they, joined with Jesus their head, are to be the kings and priests who are to reign during the next age. And to be thus joined in dominion and heirship with Jesus, we are to partake of his divine, immortal nature, being raised spiritual bodies like unto Christ's glorious body. 2 Pet. 1:4; Phil. 3:21.

Peter urges, then, that we think not strange concerning the fiery trial that is to try us as though some strange thing had happened unto us (1 Pet. 4:12); and Paul says, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." (Heb. 12:6.) It is a wonderful privilege which the church now enjoys, to have their trial in this age that they may enjoy the exceeding great and precious reward in store for the faithful overcomers at the appearing of our Lord and Saviour, Jesus Christ. We do not believe, according to the prevailing theory of the nominal church, that each member of the body or church of Christ receives his reward at death, else Paul should certainly have received his there, but with him we believe that from the time that each one successfully finished his course in death, from that time there was "*laid up*" for such a crown which the Lord, the righteous Judge, shall give them *at that day*—the day of his appearing (2 Tim. 4:6-8.) Trial, then, is what the church should expect now, and for their strengthening they should continually bear in mind that the trials of this present time are not worthy to be compared with the glory which shall be revealed in us—at his appearing. (Rom. 8:18; 1 Pet. 1:7:)

But while the present Gospel Age is the church's judgment day, Jesus declared that

THE WORLD'S JUDGMENT DAY

is not during this age, when he said: "I came not to judge the world, but to save the world." At his first coming Jesus redeemed or purchased the world from death; but the second time he comes *to judge* the world—to liberate his purchased possessions from the prison of death and to give them their trial for everlasting life. "With righteousness shall he judge the world, and the people with equity." (Psa. 98:9.) In this judgment of the world, the saints, those whose judgment is successfully completed in this age, take part, for "Do ye not know that the saints shall judge the world?" (1 Cor. 6:2.) They live and reign with Christ during the thousand years—the world's judgment day. (Rev. 20:4.)

It is the mistaken idea of some that great calamities, such as earthquakes, famine, pestilence, etc., are judgments of God visited upon the world. We do not so regard them; Jesus corrected this false impression among the Jews when they told him of some of the Galileans whose blood Pilate had mingled with their sacrifices; "and Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you nay . . . . or those eighteen upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you nay." (Luke 13:1-5.)

It is very seldom, indeed, that God visits punishment upon *the world* in the present time. It is still true, and will be so long as Satan is the prince of this world, that the wicked spreadeth himself like a green bay tree. Their eyes stand out with fatness, they have more than heart could wish. Widows and orphans cry, but oppressors flourish. But "The Lord knoweth how to reserve the unjust unto the day of judgment to be punished." (Psa. 37:35; 73:7; 2 Pet. 2:9.) And Paul says: "Therefore, judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness and will make manifest the counsels of the hearts." (1 Cor. 4:5.) Yes, God hath appointed a day in which he will judge the world by Jesus Christ.

Our next inquiry naturally is, Will there be forgiveness of sins in that judgment age? Jesus answers, "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, (*Gr. aion age*) neither in the world (age) to come" (Matt. 12:32.) Jesus' teaching was, that "unto whomsoever much is given, of him shall be much required." (Luke 12:48.) And the opposite is also true—that where little is given, little is required. During this age the world does not possess the full knowledge of the truth; and only a small proportion of the world have as yet received any of the light; therefore they are not on trial, and the sins which they now commit through ignorance and inherited weakness, shall be forgiven, because of the ransom through the precious blood of Christ. And during the next age, as knowledge will be acquired and strength developed gradually, all imperfections and shortcomings will still be forgiven because of the redemption through Christ, until men reach perfection.

The world when on trial will be affected by their present life just to the extent that they had light, and used, neglected or misused that light. Jesus said: "I am come a light into the world," and since then "Ye (the church) are the light of the world." Men are responsible in proportion as they have knowledge—as they see the light; but "This is the condemnation, that light is come into the world, and men love darkness rather than light." The punishment will be—"They that sin with much light will receive many stripes," with little light, "few stripes"—"a just recompense."

The greater the light rejected, the more will be the stripes received. In harmony with this statement is that saying of Jesus, that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for those who would not receive the Lord's disciples—the bearers of greater light than Sodom and Gomorrah enjoyed. (Matt. 10:15.) And again, "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you (Capernaum) . . . . for if the mighty works,

which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." (Matt. 11:22-24.) . . . . "The men of Nineveh shall rise up in judgment with the Jews and condemn them, for they repented at the preaching of Jonah, and a greater than Jonah is here"—more light, more stripes; the Queen of Sheba will be there, and, by her anxiety to obtain wisdom, put to shame the Jews who attended not to the wisdom and words of a greater than Solomon. The Jew with more light has greater sin and sorer punishment.

But not only will every evil deed, committed against light, receive its just punishment—stripes—but every good deed will also be correspondingly rewarded. Every one is to receive stripes or favor "according to that he hath done, whether good or bad." (2 Cor. 5:10.) Many worldly men believe little of God's word and make no profession of being his children; yet have large hearts full of pity for the weak, poor, and helpless, and take delight in giving a cup of cold water or more to a disciple of Christ. He is as sure of a reward for these good deeds as of punishment for the evil ones. Jesus particularly states and illustrates this, saying: "When thou makest a dinner call not thy friends and rich neighbors, but the poor, maimed, blind, etc.; they cannot recompense thee. Thou shalt be recompensed at the resurrection of the just." (Luke 14:14.) Not that those works will justify any, but being *then* justified by faith in the ransom, then made so clearly manifest, these shall be rewarded for those good deeds done before the light of truth was made so clear—for the improvement they made according to the measure of light they had.

Though in the next age full faith in and reliance upon the redemption through the precious blood of Christ will be required of all, yet works according to ability will be the ground of reward. Under the favorable circumstances of that age, it will be possible for mankind to do God's will more perfectly than we now can, in our present imperfect and oppressed condition, therefore more perfect works will be required and duly rewarded; whereas now, with our limited ability to do God's will, our faith in the ransom and our effort and purpose to do that will is counted to us for righteousness, and accordingly rewarded.

But Jesus states that there is one sin that shall not be forgiven, viz., the sin against the Holy Spirit. The Holy Spirit, whether manifested in the acts of Jesus or his followers, is the great enlightener—of *the church now*, and of the *world* in the *age to come*.

In Luke 12:47, Jesus explains that willful sinners against a measure of light, shall be punished, not forgiven. "That servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be *beaten with many stripes*." This punishment is not destruction and, like all punishment, is designed to be corrective. But if this sin against the enlightenment of the Holy Spirit be continued, to the extent of willfully rejecting the redemption provided through Christ's sacrifice, when the Spirit has made that truth plain, this willful sin is unto death—the second death—for having rejected the one Saviour in whom alone there is redemption, "there remaineth no more a sacrifice for sin."

But this sin, which is unto death, cannot be committed without full and sufficient enlightenment of the Spirit, which neither the world nor many Christians have yet received. Therefore, though many of the worldly have committed sins which cannot be forgiven, and which are therefore unto stripes, yet we know that none of them have committed the sin which is unto death, because *none* of the world are yet fully enlightened by the Spirit.

Thus will the world be tried, and judged in the age to come—their judgment day. And the same principle applies to the Church in this, our judgment day. To whomsoever much is given, of them is much required. A faithful following in the light of the Spirit's leading will bring us to perfection as new creatures, and in the resurrection we shall be in the likeness of our Lord, "fashioned like unto his glorious body." If, because of inherited weakness, we fail to do perfectly what, as new creatures, we desire to do—the will of God—we are forgiven through the redemption provided in Christ Jesus. And if we become measurably willful, not fully submitting ourselves to the Lord's will according to our covenant as his children, we are now chastened with few or many stripes as may be found necessary to reclaim us.

But if we, the Church, being enlightened by and made partakers of the Holy Spirit, and having tasted of the good word of God, and the powers of the world to come, should now willfully reject the truth thus received, even to the ignoring of the ransom through the precious blood of Christ, counting the blood of the covenant wherewith we are sanctified a common or unsacred thing, (Heb. 10:29), we should thus become subject to the second death—since "Without the shedding of blood there is no remission of sins," and there remaineth no more a sacrifice for those who reject that once provided. This sin is not simply a falling back into a condition of lukewarmness, though that is a dangerous condition, nor is it a sudden relapse under great temptation, but it is open and deliberate apostasy—a willful rejection of the only foundation of hope.

The church's judgment day is now almost ended, and the trial of faith and endurance shall soon bring its rich reward to the faithful, and the beginning of the world's judgment day will immediately follow the reward and exaltation of the saints.

While looking at the judgment of the world, let us not forget that ours is still progressing, and let us remember that though we are now part of the Church, we may never "sit with him in his throne"—but that high position is open to any of us, and we may make our calling and election sure. That which is most apt to clog and interfere with us in this race, is mentioned by our Master, as a warning to us. "Take heed lest your hearts be overcharged with the cares of this life." Let us then "lay aside every weight and sin which doth so easily beset us, and run with patience the race set before us."

"Ne'er think the victory won,
Nor once at ease sit down,
Thine arduous work will not be done
Till thou hast gained thy crown."

Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev. 20:6.)

PREACHING TO DOCTORS

The Rev. Dr. Gatty recently preached at Sheffield, England, to the members of the British Medical Association, during the annual meeting. We give the following suggestive extract from his discourse upon the appropriate text: "They that are whole need not a physician, but they that are sick."

"Some of the smaller philosophers of our own time regard the Bible as the sacred book common to all forms of religion, and so far to be respected, but only to be trusted when it does not clash with their own deductions. That man should have come perfectly formed, by an act of creation, from the hand of his Maker, is to them less credible than that he should be the slow result of a process of evolution, no satisfactory traces of which can be shown, while all palpable experience contradicts the doctrine. I do not know where science gives a more reliable history of the generation of man than is to be found in the 139th Psalm.

"So far as the records of the bygone world extend, they exhibit man, both intellectually and physically, as quite equal to his descendants at the present day. Moses was at least as great a law-giver as the first Napoleon. The biography of Joseph and his family, written more than three thousand years ago, has literary merit, surpassing in its own style of simplicity and pathos any authorship of any other age or country. David has shown us in his Psalms that he knew human thoughts and feelings quite as profoundly as Shakespeare himself; and if the sermon on the mount and the parables of Christ are not unique and supreme in sublimity of expression as well as doctrine, I want to know why all the religious teachers of the world have failed to produce what we can listen to with the same life-long attention? Is there, nevertheless, a fossil still deeply hidden, but not beyond the final reach of discovery, which will prove that grapes once grew on thorns, and figs on thistles; or, in other words, that man, by some internal effort, protracted through ages, released himself from the form and nature of a lower brute, and has since advanced to the position of being able to tell the history of his own origin? There is, however, one degrading vice peculiar to man, and at the present time a national disgrace, which is certainly no inheritance from any lower animal. The drunkard is only to be found in the ranks of humanity, and this terrible moral stain brings to the candid mind an assurance that what revelation tells us must be true—that God made men upright, but they sought out many inventions, by which the noblest handiwork of the Creator has become damaged and debased."